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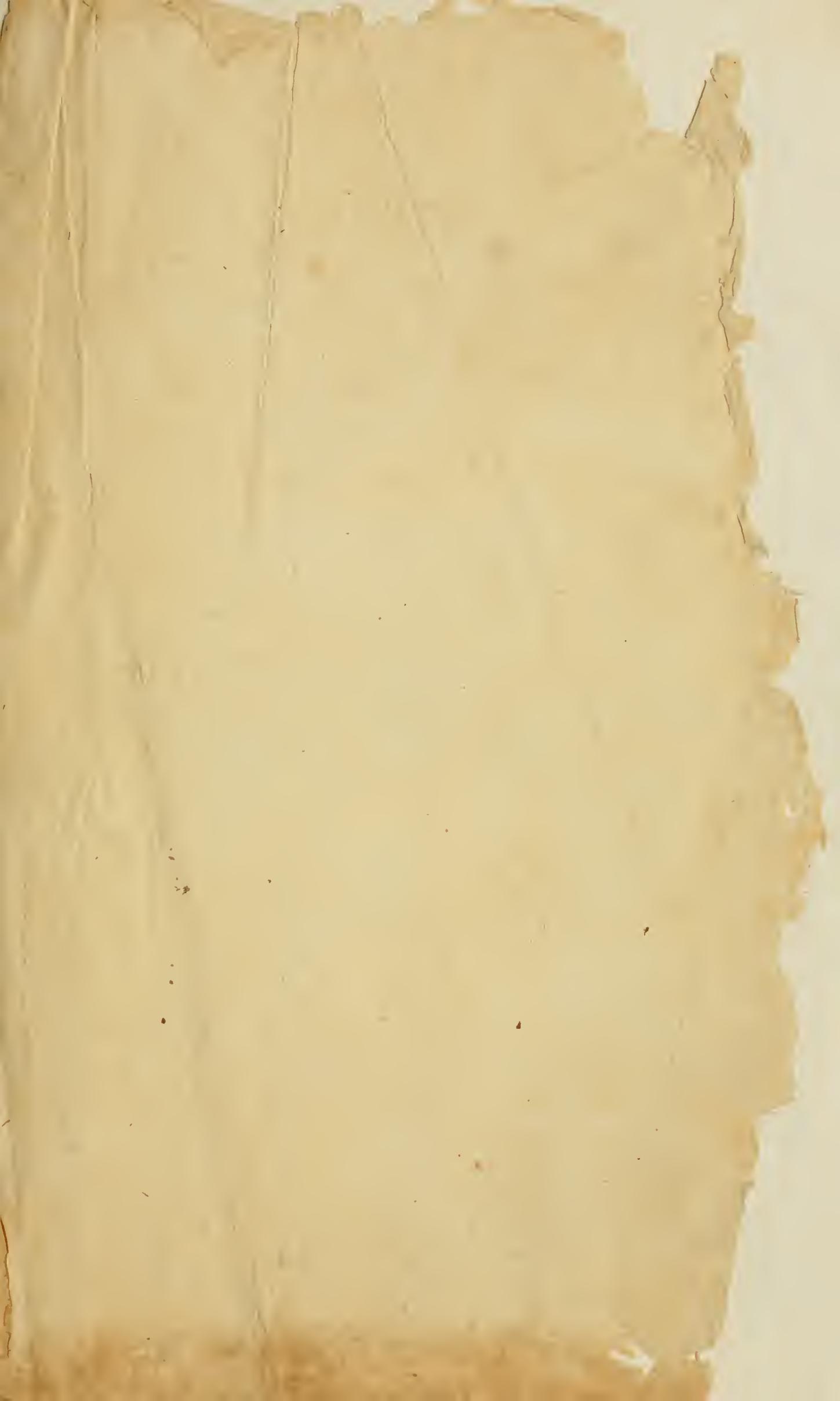
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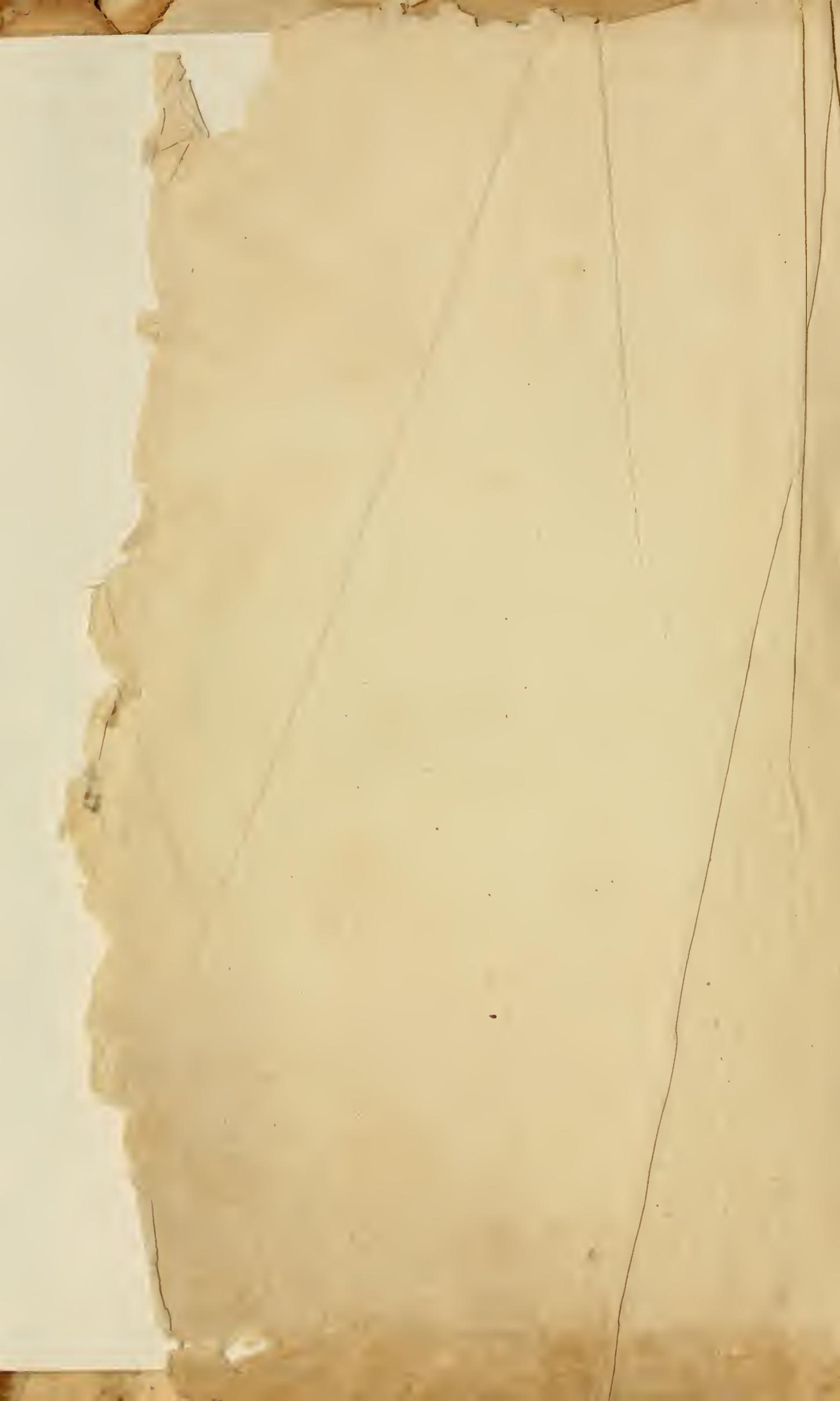
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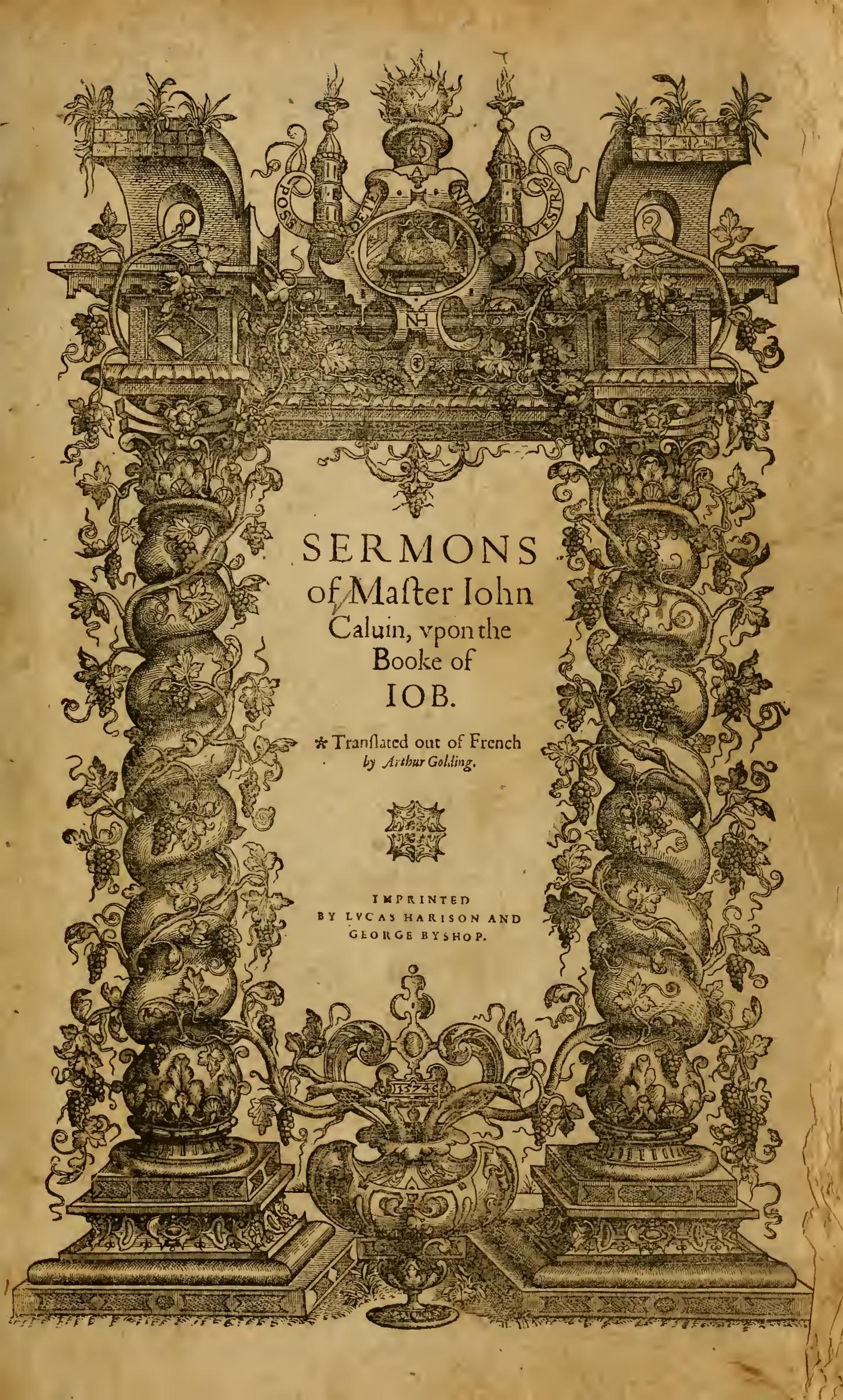
*Section*

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1824







SERMONS  
of Master John  
Caluin, vpon the  
Booke of  
IOB.

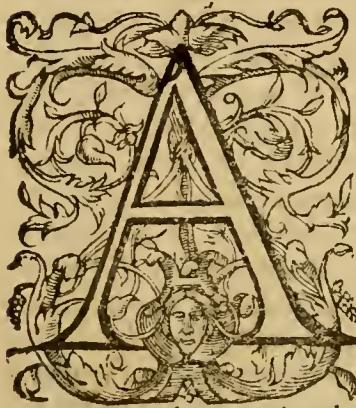
\* Translated out of French  
by Arthur Golding.



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100-9

TO THE RIGHT HONORABLE AND HIS SPECIAL  
GOOD LORD, ROBERT ERLE OF LEY-  
CESTER, BARON OF DENBYGH, KNIGHT OF THE  
MOST NOBLE ORDER OF THE GARTER, ONE  
OF THE QVEENES MAIESTIES MOST HONORABLE  
priuie Counsell, &c. Grace, mercie, peace and  
truthe in Christe.



L men can skill to complayne vwith Iob, that this short life of ours is fraught vwith many miseries, afflictions, and aduersities, and verie experience shewveth it to be so. For vve see dayly in others and feele also in ourselues, the continual perils and crosses that beseege vs and perce vs to the hart, euen from the time of our birth too the giuing vp of our lastgasp. VVe find them painful, irkosome and tediousse to vs, and therfore vwe vwould faine shif them of. But in the meane vvhyle, do vve looke vp to the hand that smiteth vs, do vve consider the causes vwhy they belayd vpon vs, do vve seeke out the ends vvhervnto they tend? or haue vve an eye to the fruts and effects of them? Nay rather degenerating into a kind of bruyishnesse and hanging our heads groueling downe to the groundward, wee eyther imagin them to growe out of the earth, or impute them to the influence of the skies, or fater the vpon fortune, or attribute them vnto men, or vvyte the vpon the vnhappinesse of the time, or tie the to the place, or finally stand amazed at the afstisitions themselues, surmizing any thing rather thā the truthe, as vwho should say that God eyther could not or vwould not gouerne all things by his only vwill and prouidence, vwhich is as much as to denie that there is any God at all. By reason vvhervof vve seeldome or neuer enter into ourselues to consider our ovne state and the inestimable goodnesse of our God, to think how iustly vve haue deserued too bee scourged for our sinnes, and how farterly he dealeth vwith vs in clensing the corruption of our infected nature, and in shewving the perfectnesse of his mightie povver in these frayle earthen vessels of our vveake and mortall bodies. None of these things do we take heede of: and therfore much lesse do we looke so farre afore vs, as to consider that the end vwhy God scourgeth vs, is to bring vs backe againe to him by repenteance, that he myght shewve himself a mercifull fater to vs, and heape vp his benefits and gracieuse gifis vpon vs, too our greater comfort. VVe consider not that the end of vvorldey afflications is alvvayes happie too such as feare him, and that the short induring of the troubles of this life, procureth an inestimable vveight of glorie in the life to come. Finally vvee consider not that God being our maker and gouernor, hath by good right a soueraine dominion ouer vs and al other his creatures; too order and dispoze vs at his good vwill and pleasure, and that the same his doing is vvrouted by incomprehensible, povver, vvisdome, and righfulness, so as there cannot iustly arrie fault or blamie be found in any of his proceedings. By meanes vvhervof it commeth to passe, that if he giue vs ease and prosperitie, vvc be so farre off from thāfulnessse for the same, that vve mount vp into pryde, and not only step forth to disdeyning and skorning of thoseto vvhō he hath giuen lesse abilitie: but also procede to the vtter forgetting & despising of his maiestie, as though vve had al things of our selues, & vvere not beholding to him for any thing. And if he touch vs eyther in our goods, bodie, name or otherwise to our mislyking: then eyther vve storne, chafe and fret against him, (specially if vve seen not an apparent cause of his doings) vwherin vvee blasphemē him by accusing him indirectly of unrightuousenesse: or else vve fal into despaire, thinking it vnpossible for vs to scape out of the present daunger, vwherin vve bereue him of his cheef glorie, vwhich is to shew mercie by persevering the afflited, and by raysing vp such as are vnder foote. Thus (as much as in vs is) vvee vtterly shake off his yoke, taking him to be nother our fater nor oure God. Heerby it is manifest, that vwheras euery of vs hath the name of patience in his mouth, fewe knowve vwhat right patience

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is, and in maner none at alldoo put it in vre. Some think it too be a stout bearing out of aduersities without admitting anie greef or hartbyting for the same. And othersome take it to be a yeelding to the present affliction vpon hope too outvveare it by length of tyme. But none of these tvaynec is the true patience, vwhich is allowved of God, and meete to be in a Christen man, as vwill appere to the diligent reader of this present vvoork. For the one is but a lingering in distresle vwithout certaintie of good issue, and the other is but a dulling and amasing of the senses, to make mannes nature more stuppeorne against Gods hand, vwhich is too stuppeorne of it selfe alredye. God therfore knowving the frovardnesse of mankind, & minding eyther to bring vs home to himself or to leave vs vtterly vnexcuzable: doeth in this booke purposely aboue al other parts of the holie Scripture, bothe defend his ovne Maiestie in mainteyning his ryghtful soueraintie ouer al his creatures: & also set dovn a perfect paterne of patiēce, conteyning the due obedience and subiectiō of the creature too his maker. These are the twoo cheef points vvherypon the vvhole booke of Job is grounded. In the discourse vvhe: of, there is shewved the incessant desitousenesse and indeuet of Satan too bring man too destruction: and mannes vrabilitie too stand against him, vwithout the speciall prouidence and protection of God. VVhereof, the first vvarneth vs too stand alvvayes vpon our gard, that vvee be not surprised by our so futtle and cruell enimie: and the other berceth vs of all selftrust, driving vs to seeke our refuge and succour novvhere else but in God. And too the intent vvce may the more vvillingly suffer all crosses, and take all things in good vvoorth at Gods hand: it is shewved that God never forlaketh vs in our troubles, but vpholdeth and maynteyneth vs euē in our vitermoste extremities, by a secret and incomprehensible vvoorking, not alvvayes seene of the vworld, nor prelenty perceyued of ourselues: and that his afflicting of vs is not for anye hatted or ill vwill of purpose to destroy vs, but of a faterly louing-kyndnesse, to make vs knovve better bothe our selues and him, vwhich is the soueraine goodnessse and perfect felicitie. and therfore that he alvvayes giueth them a happie end, to our singular vvelfare and saluation, making vs to triumph viitoriously ouer sin, death, hell, the diuell, damnation, our selues and all the assaults of the vworld, through the tryal of our fayth, vwhich by that meanes becommeth more fine and preciouse than golde. Again, to the end that the vvicked may not think theselues to haue sped the better by Gods long forbeating of thē, and by their hardening of their harts against his manaces, and vvarnings: it is told them, that the longer that God vvincketh at thē, the heauyer his hand vwill be vpon thē, and that vvheras these temporall afflictions are but svvere chastizements and assurances of Gods inestimable loue, and of eternall revward too the Godlye: they are too the others sharp punishments in this vworld, and authenticall vvarrants of Gods vtter displeasure, and as it vvere foretastes of their ovne vnauydable damnation in the vworld too come. Thus is the prude of our rebelliousse iature beaten dovyne on all sides, that by learning true humilitie, vve might receyue the comfort vvhich God giueth to his chosen. Manie other notable doctrines are diuersly interlaced: as, that Gods vvornderful vvoorking in his creatures and in the order of nature, ought to leade vs to the knovvledge of the creator: That vvc ought not to be inquisitiue of Gods secrets further than he listeth to vte: them vnto vs, not negligent in seeking so farre foorth as he shewveth them: That his only vword is the absolute and onely sufficient rule, to dire& the religion and liues of all men in alcaces and all respects: That nothing in all the vvhole vworld happeneth by casualtie, but all things are guided and gouerned too their appoynied ends by the foredeterminate purpose and prouidence of God: That man being corrupted by originall sin in the fall of Adam, hath not anye enterance of reconciliation, nor any continuance of attonement vvith God, but by the mediator, through the only free mercie and gift of God: and finally (vvith innumerable other like) that there is no difference of the Ievv or Gentile, Greeke or Barbarouse, learned or vnlerned, hygh or lowe, or of anye other state or persone before God, but that vho soever serueth him faithfully and vnfeynedly, the same is accepted of him as his decre chyld, notwithstanding that he seeme not too bee vwithin the bounds of the visible church. Herevnto are added the duties of al degrees, states, and callings, vvith a perfect paterne of a pure and vncorrupted life, specially in those vvhom God hath aduaunced to honour, vvelth or authoritic, to the intent they should be as it vvere bright mirrours of Gods Maiestie vpon earth, by sheding soorth the light of their vertues to the good example of others, in preseruing the common vvelth by justice and pollicie, and in maynteyning Gods Religion. For it is manifest that Job vwas not of the meaner sort of men, but comparable (bothe in riches and authoritic) vvith the greatest men in his tyme, and farre aboue the most of those that beare greatest poste and countenance in these dayes. Therfore vnto all such as loue the true nobilitie, (vvhich descendeth not too posteritic by ryght of inheritance, nor is purchaced by riches, fauour, or any vworldly meanes, but is the free gift of God, consisting in the excellencie of the mynd of the possesser, and not i the opinion of the variable multitude) it shall bee verie good too consider, not only the generall

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commendacion vwhich the holie Ghoste giueth vntoo Job, in that he calleth him a soundman, euen such a one as feared God and eschevved euil : but also the particular protestations vwhich Job himself maketh in the xxix. and xxxij. chapters, and in the xxv. verse of the xxx. chapter of this booke. For there in defence of his innocencie against the vvrongfull surmisess of his freendes, he setteth dovvne xvij. poynts, vwheroft although some do fitly agree to the common life of al Christians: yet do they all linke vvholy together intoo the nature of true nobilitie, and belong cheefly to such as are of moste preheminence:and vwithout them no man can iustly account himself to be noble or honorable. The first point is the comly and reuerend grauitie of his persone, vwherethrough he vvas feared of his interiours, honored of his equalls, esteemeed of his superiours, and loued of all good and honest men. The second is his pitifulnesse tovwards the distressed, as vwell in feeling inward compassion and greet for their miseries, as also in comforting, cheering, succoring and helping them. The third is his stouinesse and vigilaniesse in executing of iustice, so as he ministred ryght to euery man indifferently vwithout respect of persones, boulting out the truthe of thirgs that vvere cloked or vnknovvne, punishing open enormities though they vvere not presented nor complayned of, and himself pleading and maynteyning the ryghtfull caces of the ignorant and such as vvanted abilitie too help themselves. The fourth is the vndefiled chastitie of his bodie proceeding from the chastnesse of a pure hart, so as he did not cast anye levvd or vvanton fancie tovwards any mannes vvyfe or daughter. The fift is his playne dealing, in vter absteyning from all deceyt, crastinessse and guyle. The sixth is his stedfastnesse, in that he could not bee allured by the intytement of his eyes, nor prouoked by flatterie, too step aside from the truthe, or too commit anye vnseemly thing. The seventh is his gentle clemencie, in suffering his bond seruantes and vnderlings too reason their caces vwith him vvhien they thought thenselfes vronged, and in yeelding them ryght euен against himselfe. The eyght is his speedie dispatching of mennes sutes, so as he suffered them not too pyne vwith long lingring. The nynth is his liberalitie in maynteyning such as vvere destitute of liuing. Therenth is his abstinence in forbearing too doo anye man vvrong, hurt or hinderance, notwithstanding that he myght scape vncontrolled for it. The eleuenth is his hating of couetousnesse, in that no vvelth nor riches could infect his hart. The twelft is his stayednesse, in that no abundance could make him proud to disdeyne others, or to set more store by himselfe, or to haue the less care and regard of God. The thirteenth is the noblenesse of his hart, in that hee vvas so farre from reioycing at the fall of his enimies, that he rather pitied their miseries, and could not by anye meanes bee persuaded too bee reuenged of them, or too speake euill of them. The fourteenth is his hospitalitie, in giuing interteynement too straungers and such as vvanted releef. The fifteenth is his lovelinessse, in that hee vvas contented too heare of his faultes, and cloked not his sinne vvhien hee had doone amisse, but suffered him selfe too bee reproued euen of his vnderlings. The sixteenth is his iuste and vpryght dealing vwith his Tenants, in paying them truely for vhatsoever hee tooke of them, and in not oppressing them vwith greeuouse rentes, incommes, or seruices. And finally (vwhich is the verie vvelspring of all vertue, the moother of all true nobilitie, and (as ye vwould saye) the verie locke and keye of all good conuersation among men) he protesteth that he had God alvvayes before his eyes, or (vwhich is all one) that he vvas of a pure, sound, and vncorrupt Religion. For too feare God, is not too bee afayde of him as the bondman is of his Lord, the Trevvand of his Schoolemayster, or the theef of the galovves : but too conceyue such an invward reuerence of him, by reason of his iustice, mercie, vvisdome, povver, prouidence, and ryghtuosenesse, as too thinke him vvoorthie of all honour and obedience, and too yeeld the same vvillingly and hartely vntoo him, so as vvee vwould bee lothe and sorie too offend him, euen though vvee myght bee sure too scape vnpunished. The onely meanes too bring vs vwherenvntoo, is the ryght knowving of his holie vwoord and the stedfast cleaving therenvntoo, vwithout svvaruing one vway or other, and vwithout taking leauue too doo anye thing that is not vvaarranted there. This feare of God caused Job too dravve his eyesight alvvayes invward, and too looke onely vntoo Gods vwill, not regarding eyther vwhat his ovne affections and lustes stirred him to, or vwhat his povver, riches, and authoritie inabled him too doo, or vwhat any outvward occasions and oportunitiess moued him too, or vwhat the intyementes of the vworld and the persuasions of men allured him too doo, or finally, vwhat fame or infamie, gayne or losse, loue or hatred, or anye thing else prouoked him too doo, but vwhat he knevve ought too bee doone of ryght, equitie, reason, and conscience. For vvhien mennes eyes (I meene their myndes and vvittes, vwhich are in deede the very eyes or lampes oflyght too the vwhole man) are occupied outvwardly: eyther they rushe foorth into all levvdnessse and become vtterly vvicked, like vvild horses that haue cast their ryders, and run looce vwhither soever their furie inforceeth the,

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and the greater that such persones, are the more harme do they bothe by deede and by example: or else they be dazled vwith the glittering gloſe of vainglorie, accompanied vwith feare of punishment or hope of revvard, and ſo finally fall into the ſound ſleepe of ſenſleſſe hypocriſie, doing all things in obedience of their ovnē vvill, and not of Gods vvill. These later ſort are tolerable in the aſtive and ciuyl life, and oftentimes do greate good bothe to their neyghbouts, and to the vvhole common vveale, but neuer to themſelues, bycauſe their good doing ſpringeth not from the right roote, vvhich is the hartie obedience of God, ne tendeth to the right end vvhich is the only glorie of God: and therfore they may vveil bee likened to the ſhipvrights that buiſled the Ark of Noe, and yet periſhed themſelues in the flud. But the other ſort do good nothir to themſelues nor to others, except it be againſt their vvills, vvhē God maketh them an enſample of his rightful iuſtiſe, by giuing them the due revvard of their vvickedneſſe. Hovvbeit foralſmuchas theſe things together vwith all other points before rehersed in this epiftle, are largely and ſubſtantially diſcuffed by the faithfull and learned ſeruant of God Maiftre Iohn Caluin in theſe Sermons of hiſ vpon the booke of Job, and it vvere an vnſeemly thing for an vnexpert ſcholer to vvyte the battell of Troy again after Homer, as the Proverb ſayth: I vvil not be tedious in vwithholding your L. long from the reading of the Sermons themſelues. Neuertheleſſe I haue presumed vpon your L. patience to ſet dovvne this foreſayd breſt abſtract of thiſ vvoork, to the intent your honour and all other noble men (to whom cheeffly vnder our moſt graciouſe loueraine Ladie Queene Elizabeth, the care of Gods Religion and of thiſ common vveale belongeth) beholding the groundvvoork and as it vvere the platiorme of ſo manye excellent matters, and therevpon conſidering the goodneſſe, neceſſarieneſſe, and profitableneſſe therof to the vvhole churche of God, and too the furtherance of eche mannes ſaluation, might like the better of the boooke, (as I doubt not but that the oftener your L. shall reade any part of it, the better you vvill like it) and by yout vvellyking cauſe it too bee the more imbraced of others to their ſingular comforit, edifying and vvfelrare. For although the books of holiſ scripture take no authortie or credit of man, but haue a ſingular kind of ſpirit, lyfe, and vvoorkfulneſſe in themſelues: Yet notwithstanding foralſmuchas it is incident to the nature vvelneere of all inferioures, to regard or negleſt euē the beſt things, according as their ſuperiors ſeeme to make more or leſſe account of them, and vvheng godly and vvel diſpoſed men haue taken peines to open the Scriptures to the vndeſtanding and capacitie of the people, their doings and vviriting are oftentymes moſe ſlighty and negligently receyued than they deserue to be: The vvellyking of ſuch noble men and magistrats as God hath moreouer innobled vwith the knovvledge of hiſ Goſpell, is a greate furtherance too the good accepting of bothe of them among all inferiour degrees, and God looketh to be ſo glorified at their hands. VVherfore I humbly commend thiſ woork, together with my traſlation therof, vnto your good L. accuſtomed fauour, wherof I haue had ſo often triall heretofore in accepting of diuers works of mine, though conteyning good, commendable, and godly matters, yet not of like ſubſtance, importance and trauell vnto thiſ. And my truſt is that your goodneſſe, bothe in reſpect of the newyere, (vnder the benefit wherof I am the bolder to preſent it as a token of my bound dutie and thankful mynd towards your honour,) and alſo in reſpect of the woork it ſelf, (which being aduizedly red will doubtleſſe yeeld much more frute than can be exprefſed in woords): will beare with my faults and imperfections where any ſhall occurre. For although my conſciencē beare me wiſneſſe that I haue delt playnly and faithfully in al reſpects, and not ſtepped aside willingly in any poyn̄t from the beaten path: and although ſome may think it ſtroung that he which aduentureth vpon ſo greate and weightie works, ſhould in any wife ſecke excuse of ignorance or ouerſight: yet notwithstanding foralſmuchas I knowe the generall infirmite of mannes nature, how eaſie it is to ſlip vnwares, and thiſ woork is the firſt of any greate weyght that euer I traſlated out of the French toong to be published, I craue it as a ſpeciall fauour to my ſelf, and as a benefite to the Churche of God, that where any fauks ſhall be found I may bee made priuie to them, and I will bee as forward as the forwardeſt to amend them. Thus beſeeching God to graunt your L. to ſee many happy and proſperouſe newyeres vpon thiſ Realme, and vpon the Churche of God furthered and aduaunced by your good counſell and indeuer, to the increaſe of your owne honour bothe heere and in the world to come, I humbly take my leaue. VWritten the laſt of December. 1573.

*Your honours most humble  
alwayes to commaund,*

Arthur Golding.

# TO AL GENTLE READERS, GREETING.

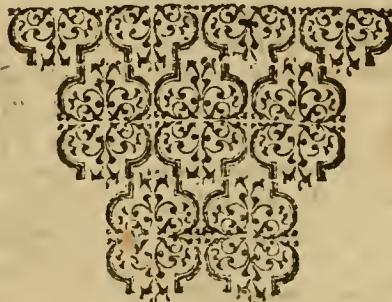


Fewer men needed to learne what patience is: surely the state of this present time ought to leade yea and to drawe them to it. For if we looke well about vs, we shall finde that there hath not bin almost any Realme or countrie, wherin God hath not vittered great scourges. If ye demaund the cause: it is evident, so as euen the blind (as ye would say) may see it. Let the old men that are now alyue consider the wicked things which they haue seene committed commonly, since they were first able to remember, vnto this day: and must they not needs say (as it was sayd of the tyme of the generall flood) that all flesh hath corrupted his wayes vpon earth, that all is full of extorcion and outrage, and that such as beare the name of Christians do (as sayeth Sainct Peter) fulfill the waye of the heathen, by living in shamefulness, pride, lecherie, drunkennesse, gluttonie, quaffing and abominable ydolatrie? But like as it is good to knowe the causes of the aduersities that happen, to the intent that men may the better bethink themselues, to amend as well publikly as privately: so is it ryght necessarie to be sensed with true patience, that we sink not vnder the burthen whē Gods scourges continue long vpon vs, for euen that also is one of the points of the amendment which he requireth of vs. Neuerthelesse, it is a thing that cannot be learned ellwhere than in Gods woord. For although the auncient Philosophers and other wyse men of the world haue spoken of it and giuen certaine rules of it: yet was there neuer any man found that for all his learning therof in their schoole, could shewe that he knewe what it is at the neede and when it commeth too the putting of it in vre. And in verie deede euen those that tooke vpon them (as I sayd) to teach others, besids that their doctrine was vnperfēct in itself, most commonly wist not where they were when it came to the point that they should haue practized it in daungers: and those that did best, shewed I wote not what a resemblance of patience, which being more neerly considered was cleane contrarie. Therfore not without cause doeth the Apostle Sainct Paule send vs too the whole scripture too learne patience and comfort: according also as in another text he sayeth, that the end of the scripture is to make a man perfect and readye in all good woorks. But yet among the books of Scripture, the booke of Iob is commended too vs by name for that purpose by the Apostle Sainct Iames. And the verie bare reading of the storie, sheweth sufficiently that it is not without cause. Neuerthelesse, it is not to bee doubted, but that the help of a good expounder is verie profitable euen to the skilfullest, and likewise necessarie in common, for the better knowing and vnderstanding of the diuersitie of the matters, and for the furtherance of a mannes owne profiting in the doctrine that is conteyned in it. That is it which hath moued certaine good men, too putforth this yeere *The Sermons of the faithfull seruant of God and his Churche Maister Iohn Caluin, vpon the booke of Iob*, notwithstanding that he himself which is the author of them, and at whose mouth they were gathered, withstoode it as much as he could, according as he hath doone with his other Sermons. Furthermore although other men of knowledge haue traueld too give a more easie vnderstanding of this booke by their wrytings, yet notwithstanding, besides that these Sermons are in the common Frēche toung: his maner of handling the doctrine thereof is so playne and well framed to the capacite of the grossest sorte (as yee woulde terme them) howbeit without omitting any needfull things, and moreouer so applied one way and other to the behoof of the present tyme, that surely all such as intend to judge vprightly and without malice, shall find good helpe heere, wherwith to content themselues. For proof wherof, it is not now needful to shew a summe of the book, or of the cheef points of doctrine & of the vse of the same diuerse ways. For besids that he shall better find it here and there in reading his Sermons: the first cōteyneth a sufficient discourse, and yet verie short to be easily borne in mynd. Howsoever the case stand, if those that reade the wholē, bee folke that haue already left idolatrie, and giuen themselues to the doctrine of the Gospele: they shal find heere wherwith to further themselues still more and more in the knowlēdge of God and of our Lord Iesus Christ, and specially to strengthen themselues with right patience in their aduersities. Or if they be such as haue not yet knowne or listed to discerne the true Religion, to frame themselues thereaftē by leauing the false Religions, what occasion so ever hath letted them, yet being warned by the doctrine of this booke so chawed to them as they shal finde it, and cheefly being wakened by Gods extraordinarie iudgement in Iobs persone, which they shall see there laydfoorth and declared at length: they shall bee prepared to bethinke themselves better, and too take profit of the greate number of aduersities which are seene nowadayes in the world, and of farre greater wherwith it is verie likely that God threateneth men for the greate and open despizing of his Gospele. For althoough the things that are happened this yeere, as well in his punishments layd vpon the wicked sort and the enimies of Christ, as in his chastizements layd vpon the faithfull, bee verie terrible: Yet notwithstanding forasmuch as verie fewe amende, and contrariwise most men growe more spitefull in fighting against Iesus Christ, and some having begonne to do well wex rechelesse againe, yea and viterly turne away: there is none other thing too bee looked for, but that he will continue too smite still. So then, the first sort shall haue to consider, that if Iob being a sound and righiuouse man that feared God and eschewed euill, (according as it is witnessed of him) and living so long tyme before the comming of our Lord Iesus Christ and the greate light of the Gospele, was handled so straungely at Gods hand who loued him: and that the same was to the end that his patience should be tried: it is no maruell though wee now in these latter dayes, vnder the reigne of Iesus Christ, haue now and then many crosses to beare, and bee for our peculiār faults chastized with strype vpon strype at the hand of the liuing God, who notwithstanding loueth vs, for the seruing of whom according to his woord, we be turned from ydolls vnto him, as sayeth Sainct Paule to the Thessa'oniāns. The secōd sort shal haue to think & bethink, yea and to chaw as their cudde, that if God do so shake the rodde in his hand ouer those that are alreadye reclamed to his lure, to bridle the and make them walk right forward throughout: and that if he haue gone that way to woork with Iob as is reported heere, who notwithstanding had bene as an Angell in the world, in indeuering to do his dutie to God and man: VVhat is likely to lyght vpon themselues, if they

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not in generall amend and vtterly forsake their foolish, shamefull, and wicked ydolatrie, and particularly the manifest contempt of God wherof they be full, living at this day as Epicures and Atheists : and moreouer, some their whoredome and bauderie, some their drunkeynesse and gluttonie, (according as there be some countries that are specially giuen therunto) some their ambitious pompe, some their vayne worldliness, some their snatching and extortion as wel pryuate as publik, and othersome their crueltie and insatiable desire to shed mannes blud, in spight of all lawes and too the confusion of all ciuill order among men ? They shall (say I) haue this little word of saint Peters too wey, which ought to astonish them more than all the thunderclappes that ever rattled in the aire : that is to wit, that if chastizement begin at the house of God, and at those which are the true Christians : what shall the end of these bee, which rebell against Gods Gospell, and if the rightuouse do hardly scape, where shal the wicked and sinfull appere? Behold the thing that all the good seruants of God, and all faithfull preachers of the Gospel do brotherly pray for at this day, as me haue done heretofore. Behold, the thing that all the little flocks of the reformed churches dispersed heere and there do pray for: Behold, the thing that euen Iesus Christ (as yee would saye) in his owne person prayeth for : is that they may by him be reconcyled to God, and receyue his grace in such wyse, as it may not be in vayne. And it is to be hoped that God of his greate mercie will yet notwithstanding bring manye of that sort to such chaunge, as he will make them true and earnest followers of the Gospell, as he hath done oft heretofore. Notwithstanding, if any or many of them being so intreated for Iesus Christs sake, do harden themselues : let such vnderstand that they shal not scape Gods hand at the last day, and it may be that they shal feele it yet sooner to their greate confusion . For it is he whose preheminence and none others is in controuersie at this day: and which shal of a truthe get the vpper hand of all his enimies early or late, whatsoeuer betyde. He is willing to haue pitie vpon his creatures, and by word he giueth comfort and patience to all such as are pinched: but specially he comforteth those that are alreadye vnder his banner, graunting them to haue peace in him, although they haue none in the world. Amen.

At Geneva the first day of June. 1563.



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As he may. 13.b.56. for Of read If. 17.b.14. for Owt, reade Not. 19.b.8. for wheroſt, reade therof. 21.b.57. for is, read was.  
22.b.56. for Not read But. 24.b.30. for Thus, read That. 25.a.16. for Iſrael, read Iſmaell. 26.b.57. for Carde reade Corde.  
27.b.44. for Thus reade This. 28.a.32. for the full point make a dubble poynt. 34.b.1. reade sayd that God. 34.b.4.put out  
As. 34.b.27. for Ayme reade Ame. 35.a.8.reade, ſelues contented with, &c. 35.b.3 & 4. put out theſe words, As his aſſayling  
of vs hath bin the more honorable. 36.b.36.reade, wee may bee. 37.a.16.put out And. 37.a.26.reade, to indeuer. 37.b.54.  
for get in, reade gayne. 72.a.37. for add reade and. 74.a.50. for conſirmable reade conformable. 75.b.37.in ſtead of the cō-  
ma make a period. 76.a.67. for ſay, read ſee. 76.b.6. for rep̄yeth reade relyeth. 88.a.13. for woord reade woode. 88.in the  
xj. verfe of the text, for diſplayed, reade diſpyled. 92.a.66. for Negleage reade Negligence. 95.a.5 for Sinne reade ſaine. 138.  
a.18.reade, it is his will. 157.a.1.reade, or draweth, &c. 163.a.39. for guydeth reade guyded. 194.b.12.reade, too inlighthen.  
214.in the nyneth verfe of the text, for kooweth, reade knoweth. 240 aboue in the Tytle, for xlxi. reade li. Sermon. 365.a.24  
put out, he ſleweth. 373.b.50 for which, reade with. 377.a.11 put out to. 413.a.37.reade, as though it were. 414.a.6. for  
Gods, read God. 432.a.13. for hee, read wee. 465.a.37. for aſſtiction, reade aſſtiction. 466.a.17. for faythfull, reade laythleſſe.  
466.b.33. for preſerue, reade preſerue. 469.b.43. for proſperitie, reade poſteritie. 472.a.45. for eya, reade yea. 472.b.10. for  
ſobeit, reade howbeit. 476.a.52.put out, holie. 476.b.33.put out theſe wordes, we diſcerne not a man from a flone. 493.  
a.68. for ſearingron, read ſearingyron. 507.b.38. for op̄ey, reade openly. 57.b.39. for ananted, reade aduaunced. 513.b.20.  
for if, reade of. 514.b.32. for woldly, reade worldly. 518.b.59 for eonſidelion, reade conſideration. 530.a.62 put out lod.  
531.b.30.reade 2elous to cut off. 557.a.55 for our, reade or. 562.b.30 for ſkorne, reade ſtorme. 565.a.66 for holyest, reade ho-  
ly Ghoſt. 565.b.65 for Snales, reade Snayles. 566.a.16 for binderh, reade bendeſt. 569.a.65 for in that, reade that in. 570.b.3.  
for in, reade is. 571.a.60 for boyled, reade boyleth. 572.b.25 for hee, reade is. 573.a.41 for our reade or. 574.a.50 put out to.  
574.b.1 for ouerfrank reade ouerrank. 584.b.3 & 4. reade thus, to be preached vnto vs: and thereloſe we muſt not looke too  
bee taught. 586.b.17 for good, reade God. 588.a.5 for ſelf, reade ſelues. 589.a.13 put out vt. 589.b.46. for as, reade and.  
596.b.27 for may, reade way. 598.a.65 for voyden, reade wyden. 598.b.4 for ſoone, reade ſeene. 599.b.23 for ou, read our.  
601.b.39 for his, reade this. 601.b.42 for one, reade once. 605.b.12 for it, reade is. 605.b.26 for but onely, reade not onely.  
608.b.30 put out their. 610.b.37 for diſpyzing, reade diſpozing. 611.in the xii.verfe of the Text, for naught, reade nouȝt.  
612.b.23 for gnasheth, reade gnashed. 612.b.61 and 65 for naught, reade nouȝt. 614.a.28 reade to the. 616.b.25 for and,  
reade as. 617.b.27. for curse, reade course. 618.b.5 for in, reade is. 619.a.56 for wee, reade they. 621.b.18 for about, reade  
aboue. 621.b.51 put out as. 623.a.2 for haue, reade had. 624.a.16 for bury, reade buryeth. 626.a.49 for which, reade with  
626.a.53. for with, reade which. 630.b.53 for applyable, reade a plyable. 634.a.59 for ſayd, reade ſay. 635.a.51 put out I.  
638.a.53 for they, reade their. 639.a.57 reade there and could. 640.a.55 put out that. 640.b.59 for ſee, reade ſay. 643.a.36  
put out that. 643. in the ix.verfe of the text, put out not. 644.b.65 for it, reade in, & 66. for in, reade it. 645.a.29. for had,  
reade haue. 646.b.31 for haue, reade hate. 649.a.58 for pleafeble, reade pleafeble. 651.a.39. for oure, reade his. 673.a.33 for  
ſteamings, reade ſteamings. 676.a.41 for heare, reade hart. 676.a.65 for cleaueth, reade clyueth. 680.a.22 for frowardneſſe  
reade forewardneſſe. 680.b.67 for as, reade a. and for a, reade as. 684.a.53 for it, reade he. 686.b.46 reade doone much.  
689.b.64. reade, we haue herd the. 690.a.56. for teumpets, reade trumpets. 691.b.50 for eyther, reade neyther. 694.b.22. and  
23. reade inen take upon them. 695.a.13 for his. reade this. 696.a.10 for made, reade mad. 698.a.27 reade, men too iudge.  
699.a.13 reade, before your tymes. 699.b.52 for bee, reade ſee. 700.a.60 for deſyre, reade deſyret. 700.b.32 for godly, read  
goodly. 704.a.22 reade, which we haue. 710.a.19 for whole, reade whote. 712.a.39 for men, reade a man. 713. in the tenth  
verfe of the text, for extencioner, reade extorcioner. 720.b.53 for thus, reade thiſ. 724.a.20 for eue, reade euuen. 725.a.39 for  
and yea, reade yea and. 737.b.16 for God, reade Gods. 738.a.33 for quir, reade quiet. 739.b.33 for ſtep not, reade not ſtep.  
740.b.4 for ought, reade aught. 740.b.66 put out it. 743.b.24 for preſent, reade preuent. 744.a.4 for finedneſſe, reade  
ſeynedneſſe. 744.b.22 for may, reade way. 746. in the ſecond lyne of the xi.verfe in the text, for eate, reade ate. 751.b.4. for  
hundred, reade hundredth.

# The Sermons of Maister John Caluin vpon the booke of Job.

Pag 1.

## The first Sermon vpon the first Chapter.

There vvas in the lande of Hus a man named Job, sounde and vpright, fearing God, and vwithdravving himselfe from euill.



HE BETTER TO profit our selues by that which is conteined in this present booke, first and formost it behoueth vs to understande the summe of it. For the storie here written, sheweth vs howe we be in Gods hande, and that it lyeth in him to determine of our lyfe, and to dispose of the same according to his good pleasure: and that it is our dutie to submit our selues vnto him with al humblenesse and obedience: and that it is 20 good reason, that we shoulde bee wholly his, bothe to live and dye: and specially that when it pleaseth him to lay his hand vpon vs, although we perceiue not for what cause he doth it, yet we shoulde glorify him continually, acknowledging him to be iust and vpright, and not to grudge against him, nor fall to striuing with him, assuring our selues that we shal always be vanquished in pleading against him. So then, the thing that we haue briefly to beare in mynde in this storie, is, that God hath suche a soueraintie ouer his creatures, as he may dispose of them at his pleasure: and 30 that when he sheweth any rigour which we think straunge at the first blushe, yet notwithstanding we must holde our peace, and not grudge, but rather confess that he is ryghtuous, and wayt till he shewe vs wherfore he chastizeth vs. And herewithall we haue to beholde the patientnesse of the man that is sette heire before oure eyes, according as Saint Iames exhorteth vs. For when God sheweth vs that we ought to beare all the miseries that he shall send vpon vs: wee can well afoorde to confess that it is oure duetie so to doo: but yet therewithall wee alledge oure owne 40 frayltie, and wee beare oure selues in hande, that that ought to serue for our excuse. VVherfore it is good for vs to haue suche examples, as shewe vnto vs how there haue bene other men as fraile as we, who neverthelesse haue resisted temptations, and continued stedfastly in obedience vnto God, although he haue scourged them euen with extremitie. Thus haue we here an excellent mirror. Moreover, we haue to consider not only the patience of Job: but also the issue of it, as Sainct Iames sayth. For had Job continued in miserie: albeit that he had had more than an Angelicall strength in himselfe, yet had that bene no happie issue. But when we see he was not disappointed of his hope, and that he found grace, because he humbled himselfe before God: Vpon the sight of suche an issue we may conclude, that there is nothing better, than to submit our selues vnto God, and to suffer peaceably whatsoeuer he sendeth vs, vntill he deliuere vs of his owne mere goodnesse. And herewithall (besides the storie) we haue to consider the doctrine comprised in this booke. That is to wit, concerning those that came vnto Job vnder pretence to comfort him, and yet tormeted him much more than did his owne miseries: and concerning the answers that he vsed to repulse their checks, wherwith it seemed they wold haue daunted him. But first of all, as in respect of our afflictions, we haue to note, that although God send them, and that they proceede from him: yet notwithstanding the diuell also stir- 60 eth them vp in vs, according as S. Paule tellet vs, that we haue war against the spiritual powers. For when the diuell

hath once kindled the fire, he hath also his bellowes: that is to say, he fyndeth men that are fit to pricke vs always forward, bothe to feede the euill, and to encrease it. So then we shall see howe Job (besides the miserie that he endured) was also tormented bothe by his frendes and by his wyfe, and (aboue all) by suche as came to tempt him spirituall. For I call it a spirituall temptacion, not onely when we bee smitten and afflicted in our bodies: but also when the diuel commes to put a toy in our head, that God is our deadly enimie, and that it is not for vs to resorte any more vnto him, but rather to assure our selues, that henceforth hee will not shew vs any mercie. See whervnto al the discourse tended which Jobs frendes layd afore him. It was to make him beleue, that he was a man forsaken of God, and that he deceiued himself in imagining that God would be mercifull vnto him. Surely these spirituall battelles are farre more harder to be borne, than all the myseries and aduersities that we can suffer by any persecution. And yet dothe God let Sathan runne so farre vpon the biyde, that he also bringeth his seruants with him, who giue vs suche assaults, as wee see Job hath endured. Marke well this for a speciaall point. But herewithall we haue further to marke, that in al this disputation, Job mayteineth a good case, and contrarywyse his aduersaries mayteyne an euill case. And yet it is more, that Job mayteyning a good quarell, did handle it ill, and that the other setting foorth an vnjust matter, did conuey it well. The vnderstanding of this, will be as a key to open vntoo vs all this whole booke. Howe is it that Job mayteyneth the good case? It is in that hee knoweth, that God dothe not euer punishe menne according to the measure of their sinnes, but hath his secrete iudgementes, whereof he maketh not vs priuie, and therefore that it behoueth vs to wayte till he reuele vnto vs for what cause he doth this or that. Thus is he in this whole discourse persuaded, that God doth not always punish me according to the measure of their sinnes: and therupon assureth himselfe, that hee is not a man rejected of God, as they would make him to beleue. Beholde heire a good and true case, notwithstanding that it be ill handled. For Job raungeth here out of his boundes, and vseth such excessiue and outragious talke, that in manie poyntes he seemeth a desperate person. And specially he so chafeth, as it seemeth that he would euen resist God. Thus may ye see a good case mishandled. But on the contrarie part, they that vndertake the euill case (that is to wit, that God doth awytes punishe men according to the measure of their sinnes, haue goodly and holie sentences, and there is nothing in their whole talk which would not entice vs to receyue it as if the holy Ghoste himselfe had vttered it. For it is playne truthe: they be the groundes of religion: they treate of Gods prouidence: they treate of his justice: they treate of mennes sinnes. Thus see wee a doctrine whiche wee muste receyue without gaynsaying; and yet the drift of it is euill, namely for that these men labour thereby to cast Job into dispaire, and to drowne him altogether. But heerby wee see, that when we haue a sure grounde, it behoueth vs to looke that wee buylde vpon it in such wyse, as all thyngs bee answerable therenvnto: according as Saint Paule

Iac.5.c.11.

Ephr.6.c.12.

A.

Paule

Paule sayeth of hymselfe, that he builded well, forasmuche as he founded the Church vpon the pure doctrine of Iesus Christ, and therfore that it hath such a conformitie in it, as those that come after him, shall not make any other foundation, eyther of chaffe, or of stubble, or of any other brittle stiffe: but haue a good foundation, stedfast, and substantiall, readie layd to their hande. Likewise in our whole lyfe we haue to looke vnto this poynt: namely that if wee be grounded vpon good and rightfull reason, it behoueth eche one of vs to stande vpon his garde, that he reele not, ne wauer not one way or other. For there is nothing easier than to marre a good and rightfull matter, so sinfull is oure nature, as wee fynde by exprience at all tymes. God of his grace may giue vs a good case: and yet we may bee so stinged by our enimies, that we can not holde oure selues within our boundes, nor simply followe that whiche God hath enioyned vs, without adding of som trick of our own. Seing then that we be so easily carryed away: we ought the rather to pray vnto God, that when we haue a good case, he himselfe will vouchsafe to guyde vs in all singlenesse by his holie spirit, so as we may not passe the boundes, whiche he hath set vs by his worde. Herewithall also we be put in mynde, not to applie Gods truth to any euill vse. For in so dooing we dishonour it: lyke as these men doe heere, who although they speake holily (as wee haue shewed already, and as wee shall see more fully hereafter) are notwithstanding but traytors to God. For they corrupte Gods truth, and abuse it falsly, applying that thing to an euill end, which of it selfe is good and rightfull. So then, whensoeuer God giueth vs the knowledge of his woord, let vs learne to receive it with such reverence, as our receyving of it may not be to deface good things, nor to sette a colour vpon euyll things, as oftentimes those that bee most sharpwitted and cunning, doo overshoote themselues, and abuse the knowledge that God hath giuen them, vnto deceyt and naughtinesse, turning all thinges topsyfurie, in suche wyse as they doo nothing but snarle themselues. Considering therefore how all men are giuen to suche infirmite: it standeth vs so muche the more on hand, to pray God to giue vs the grace to applie his word to suche vse as he hath ordeyned it: that is to wit, to purenesse and supplictie. And thus ye see what wee ought to consider in effecte. But now that we understande what is in this booke: we muste laye foorth these matters more at length, in suche sort as the things that wee haue but lightly touched, may be layd forth at large according to the processe of the historie. It is sayde, that *There was a man in the lande of Hus, named Job, a sound and upright man, and fearing God, and withdrawing himselfe from euill.* VVe knowe not, neyther can we guesse in what tyme Job liued: sauing that a man may perceiue he was of great antiquitie: howbeit that some of the Lewes haue ben of opinion, that Moyses was the author of this booke: and that hee did set it as a looking glasse before the people, to the intente that the childe of Abrahā (of whose race he himselfe came) might knowe that God had shewed fauour to others that were not of the same line, and therupon be ashamed if they themselues walked not purely in the fear of god, seing that this man (which had not the mark of Gods couenant, nor was circumcised, but was a Painim) had behaued himselfe so well. But forasmuch as this is not certaine: wee muste leaue it in suspence. Neuerthelesse let vs take that whiche is out of all doubt; that is to wit, that the holie Ghoste hath endited this booke, to the ende that the Lewes shoulde knowe howe God hath had people to serue him, albeit that they haue not bene separated out from the rest of the worlde: and that although they had no the signe of circumcision, yet notwithstanding they walked in all purenesse of conversation. By the knowledge wherof, the Lewes haue had

occasion to be so muche the more diligent to kepe the lawe of God: and sith he had voutsafed them suche fauour and prerogatiue, as to gather them oure from among all other strange nations, they ought to dedicate themselues wholly vnto him. Also a man may perceiue by the booke of Eze- Ezecl.14.4 chiel, that the name of Job was renoumed amōg the people of Israel. For in his. xiij. chapter we see it is said, that if Noe, Job, & Daniel wer amōg the people that shuld perish, they should sauue no mo mens lyues but their owne, & al the rest of the people should be destroyed. See howe the Prophet speaketh of these three men, as of suche as were knowne and renoumed among the Lewes, as I haue touched alredie. And therby we see what the intent of the holie ghost is: namely that the Lewes shuld haue a mirror and pattern whereby to knowe, howe they ought to keepe the doctrine of saluation that was giuen vnto them, seing that this man whiche was of a straunge nation, had so kepte himselfe in such puritie. And that is the chiefe thing that wee haue to remember concerning the name that is sette downe here, when he sayeth that he was of the land of Hus. True it is, that some men doe place this land far eastward. Neuerthelesse in the fourth chapter of the Lamentations of Ieremie, the same word *Hus* is put for a part of Edom. VVe know that the Edomites are descended of Esau: and true it is that they also had circumcision. Howbeit forasmuche as they were strayed away from Gods church, they had it no more as the signe of his couenāt. Therfore if we take Job to haue ben of this land of Hus, then was he an Edomite, that is to saye, of the lyne of Esau. And we know how the Prophet Malac.14.4 saith, that although Esau and Jacob were natural brethren, borne bothe at one burthen: yet God of his mere goodness chose Jacob, rejecting Esau, and cursing him with all his whole linage. Lo how the Prophet in speaking to magnifie Gods mercie towards the Lewes, telletth them that he chose them not for any worthinesse that was in their persons, considering that he had rejected Jacobs eldest brother, to whom the birthright belonged, and had chosen him that was the yonger and inferior. So then, although that this man was borne of Esaus line: yet notwithstanding we see howe soōdly he liued, & how he serued god not only by vpright conuersation & equitie amōg men: but also in pure religion, which he defiled not with the idolatries and supersticioes of the infidels. As touching the name of Job, some interpret it to signifie *Weeping* or *Wailing*. And other some take it for an vtter enimie, not suche a one as he hateth, but such a one as is as it were a white for men to shoot at. There is no cause why we shuld dout whether this man (whose countrey is so marked out, & whose name is expressed) were or no, or lyued or no, or whether the thinges that are written here, did come to passe or no: so as we should think it to be but a tale contrived, as if a man shoulde vnder a counterfayte name sette oure some thyng vntoo vs that was never doone. For I haue alreadye alledged the recorde of Ezechiel, and also of Sanct Iames, who shewe right well that there was a Job in deede. And further, seeing that the storie it selfe declareth it, wee can not in anye wyse deface the thyng whyche the holie Ghoste meanto viter so precyfely. As for the refydue, wee haue too marke, that in that tyme, aloughhe the worlde were falne awaie from the true seruyng of God, and from pure Religion: yet notwithstanding there was still farre more soundnesse by a great deale, than there is at this day, specially in the papacie. And in dede we see, that in Abrahams time Melchisedech Gen.14.d.18 had Gods churche and sacrifices which were without any defilement. And so albeit that the more parte of the world was wrapped in manyfolde errores, and false and wicked imaginacions: yet notwithstanding, God had reserved some little seede to himselfe, and he had always some that

that were hild still vnder the pure truth, yea and which waited continually when God shold stablish his church, and choose out one people, (that is to wit the offspring of Abraham) to the end they might knowe that they were picked out from the rest of the whole worlde. But verie true it is, that Job liued after this tyme, howbeit that the Churche of god was not then so wel established as it was afterward. For we know that while the children of Israel liued in Ægypt, it was like that all shuld haue come to nougat. And specially we see to what an afterdeale they were come in the end

*Exod. i.c.16.* when Pharaon commaunded that their menchildren shuld be killed: and in the wildernes where it seemed that god had reiectet them. VVhen they were come into the countrey of Canaan, they had greate battels agaynst their enimes, and specially the seruice of God and his tabernacle were not yet there so wel apointed as was requisite. God therefore hauing not yet settled an apparaunt state of the Church, would there shuld always remain some fmal seeedes of it amōg the Paynims, to the intent he might be worshipped: & that was also to conyince those that are turned aside out of the right way like Paynims: for Job alone was inough to condemne a whole countrey. Noe also condemned the whole world (as the Scripture sayth) because he hild himself always in purenesse, and walked as before God, at such time as every man had forgotten him, and al menne were gone astray in their owne superstitions. Heere then is Noe judge of the whole worlde, to condemne the vnbeleuuers and rebelles. As muche is to be sayd of Job, who hath condemned all the people of that countrey: in that he hath serued God purely, and the residue were full of idolatrie,

30 shamefull dedes, and many errors. And this came to passe, because they hild scorne to know the true and living God, and how and after what sort it was his will to be honored. So great regard hath God always had (as I haue sayde) to make the wicked and the vnbeleuers always vnexcusabla. And for this cause it was his will, that there shoulde always be some men that should folow the things that he had shewed to the anciēt fathers. Such a one was Job, as the scripture tel'eth vs, & as this present story sheweth ful wel, who serued God purely, and liued vprightly among men. It is sayd, that *He was a sound man*. This word *Sound* in the scripture is taken for a *playnnesse*, when there is no poynte of fayning, couterfayting, or hypocrisie in a man, but that he sheweth himself the same outwardly that he is inwardly, & specially when he hath no starting holes to shift himself from God, but layeth open his heart, and all his thoughts and affections, so as hec desireth nothing but to consecrate and dedicate himself wholly vnto God. The sayde worde hathe also bene translated *perfect*, as well by the Grecenes as by the Latins. But for as muche as the woerde *perfect*, hath afterwarde bene misconstrued: it is much better for vs to vse the woerde *Sound*. For manie ignorant persones, not knowing howe the sayde *perfection* is too bee taken, haue thoughte thus: Beholde heere a man that is called *perfect*, and therfore it foloweth, that it is possible for vs to haue *perfection* in oure selues, euen during the tyme that wee walke in this presente life. But they deface the grace of God, whereof wee haue neede continually. For euen they that haue liued moste vprightly, muste haue recourse to Gods mercie: and except their sinnes be forgiuen them, and that God vphold them, they must needs all perishe. So then, although that they whiche haue vſed the woerde *perfect*, haue ment well: yet notwithstanding for as muche as there haue ben some that haue wrested it too a contrarie sense, (as I haue sayd) lette vs kepe still the woerde *Sound*. Then looke vpon Job, who is called *Sound*. And how so? It is because there was no hypocrisie nor dissimulation, nor any doublenesse of heart in him. For when the scrip-

ture meaneth to sette downe the vice that is contrarie to this vertue of Souđnesse: it sayth *Hart and Hart*, meaning therby a double heart. Letvs marke then, that fyrt of all this title is attributed vnto Job, to shewe that he had a pure and simple mind, that he bare not two faces in one whood, ner serued God by halues, but laboured to giue himselfe wholly vnto him. True it is that as nowe we can not be so founde as to attayne to the marke as were to be wished. For as touching those that follow the right waye, although they goe on forwarde limping: yet are they so laine, that they dradge their legges and their wings after them. The case then standeth so with vs, so long as wee bee wrapped in this mortall bodie, that vntill such tyme as God haue quite discharged vs of all the miseries wherewith we be subiect: there shall neuer be any perfecte soundnesse in vs, as I haue sayde afore. But yet for all that, it behoueth vs neuerthelesse to come to the sayd playnnesse, and to giae ouer all counterfaſtnesse and leaſing. And further, lette vs note, that the true holynesse beginneth within vs, insomuche that if wee shewe all the fayrest countenances in the worlde before men, and that our lyfe be so well guyded that every man shal commende vs: yet if we haue not this playnnesse and soundnesse before God, al is right nougat. For it behoueth that the fountayne bee fyrite pure, and afterwarde that the streames that runne oute of it bee pure also. Otherwise the water may well bee cleere: and yet neuerthelesse bee bitter, or else haue some other filthie corruption in it. Therefore it behoueth vs to begin alwaies with this text, That God will be serued in spirite, *Iohn.4.c.24.* and in truth: for he is a spirit; and he regardeth the truth of the heart, as it is sayd in the fift of Hieremie. Then ought *Hierem.5.a.3.* we to learne first and formoste, to frame our hearts to the obeying of God. For after that Job hath bene reported to haue ben sound, it is also sayd of him that *He was vpright*. This vprightnesse is ment of the lyfe that he led, whiche is as it were the frute of the said roote which the holie ghost had planted afore. Job then had an vpright and souđ hart. For his life was simple, that is to say, he walked and liued among his neybors, without hurting of any person, without doing any wrong or trouble to any bodie, without setting of his mind to any guyle or naughtinesse, and without seeking his owne profit by the hinderance of other folks. VVe see now what this vprightnesse iporteth, whiche is added in this place. And hereby wee be admonished, to haue an agreeablenesse betweene oure hearte and oure outwardē sences. Truc it is (as I haue sayde afore) that we may well withhold our selues from yldoing, & that we may wel haue a fayre shewe before men: but that shall bee nothing, if ther be any hypocrisie or couert dissimulation before god, when it commeth to the roote that is within the hearte. VVhat must we do then? VVe must begin at the foresaid poynt, as I haue tolde you afore: and then to haue perfecte soundnesse, it behoueth that our eyes, our hands, our feete, our armes, and euery thinge be answering thervnto: so as in our whole life we may shewe that our will is to serue God, and howe that it is not in us yne that wee pretende a meaning to keepe the same soundnesse within. And heere ye maye see why Sancte Pavle alio exhorteth the Galathians to walke after the spirite, if they liue after the spirite: as if he shoulde saye. Verily it behoueth that the spirite of God dwell in vs and gouerne vs. For it is to no purpose to haue a gay life that pleasest men, and is had in great estimation, vnsesse we be led by the grace of God. But what? It behoueth vs to walk: that is to say, it behoueth vs to shew in effect, & b. our work, how the spirite of god reigneth in our myndes. For if our hands be stained with robberie, with crueltie, or with other annoyances: if the eies be caried with leud & vnchaftrokes, with coueting other mens goods, with

pride, or with vanitie: or if the feete (as the scripture sayth) be swifte to do euill: therby we wel declare, that our hart is ful of naughtiness and corruption. For it is neither the feet nor the hands, nor the eies that guide the selues: the guiding of them cometh of the mind & of the heart. VVherfore let vs endeuer to haue the said agreeableness which the Scripture sheweth vs, when it sayth, that Job hauing this soundnesse and plain meaning did also liue vprightly, that is to say was cōuersant ameng his neyboris without any anoying of them, & without seeking of his own peculiar profit, & kept 10 an euuen hand with al the world. Also ye see the reason why God proueth whether we serue him faithfully or no: It is not for that he hath nede of our seruice, or of any thing that we can do: But bicause that when we deale well with oure neyboris, so as we kepe our faithfulnesse toward al men, according as nature it self teacheth vs: in so doing we yeld assuranuce that we feare God. VVe see many whiche beare the face of verie zelous Christians, so long as it is but to dispute, and to hold long talke, and to beare men in hand that they study to serue God, and to honor him: and yet for all 20 that, as soone as they haue to do with their neybours, a man shal perceiue what they haue in their harts. For they seeke their owne aduantage, and make no conscience to rake to the selues, and to beguile folk whē they haue them in their danger, by what meanes soever it be. Now then there is no dout, but that those which seke their owne aduantage and profit, are hypocrites, and that their hart is corrupt: and how earnest christiās soever they semē outwardly, God bewrayeth that they haue nothing but dung and poyson in theyr hearts: And why so? For looke where soundnesse is, there 30 must nedes be vprightnesse also: That is to say, If the affection be pure within, then wil it folow, that when we haue to deale with men, we shal procure the welfare of every man, in such wise as we shal not be giuen to our selues and to our priuate cōmoditie, but shall haue that indifference whiche Iesus Christ auoucheth to be the rule of life, and the whole summe of the law and the prophets: namely that we do not that thing to any other man, which we wold not haue done to our selues. So then, we perceiue that by this cōdemnation of Job many men are condemned, forasmuch as the holye 40 Ghost declareth, that this man had not onely a soundnesse before god, but also an vprightnesse and plain dealing amōg men. This plain dealing which he speaketh of, shal serue to giue sentence of damnation vpon al such as are full of maliciouſnesse, and vpon all suche as passe not to snatche and rake to themselues the goods of other men, or which passe not to spoyle other men of their liuings. This sorte of men are condermed by this present texte. For it foloweth, that *He feared God, yea, that he was a man which feared God, and withdrew himselfe from euill.* Now seing that Job had had the prayse of keping right and equitie among men: it behoued him also to walk before God: for without that, the rest is nothing worth. True it is (as I haue said afore) that we can not liue with our neyboris to do harme to none, and to doo good to al: vnlesse we haue an eye vnto God. For as for the that folow their own nature, albeit that they be indued with goodly vertues, (for so will it seeme) yet are they ouertaken with self loue, &c it is nothing else but vainglouriousnesse, or some other such respect which thrusteth them forward: in so much that all the shew of vertue which appered in them is marred therby. But although wee can not haue the sayde vprightnesse without the fearing of God: yet notwithstanding, the seruing of God, and the regarding of our neyboris ar two seueral things, in likewise as god hath distinguished them in his law, at such time as it pleased him to haue them writte out in the two tables. Then let vs beare in mind, that like as heretofore vnder the worde vprightnesse, the holye Ghoste ment to shewe after what maner Job liued among

men: so also when he saith that Job *fearēd God*, he meaneth to set out the religion that was in him. And hereby wee be warned, that if we will frame our life aright, we must firste haue an eye vnto god, & then to our neibors. I say we must haue an eie vnto God, to giue our selues ouer vnto him, & to yeld him his due honor: And we must haue an eic to our neyboris, to discharge our selues of our dutie towardes the, according to that we be cōmaunded to helpe them, and to liue in equitie & vprightnesse: and finally (forasmuch as god hath knit vs eche to other) that euery man study to imploye his whole abilitie to the cōmon comoditie of al. Thus ye see how the case standeth with vs in hauing of an eye bothe to God and me, for the wel ordring of our life: for he that loketh on himselfe, is sure that he hath nothing but vanitie in him. For if a man were able to order his life in such wise, as he might seeme faultlesse to the world, & yet notwithstanding, God disliked him: what shal he gain by his ouerlaboring of himself to walk in such wise as al men might magnify him? As to Godward he is nothing else but vncleannessse, & nedes must this sentence whiche is written in S. Luke be verified, namely that the thing which is most high and excellēt before men, is abominable before God. Then let vs beare in minde, that we can neuer order oure life as we ought to doe, except we haue our eyes fastened vpon God and our neybour. Vpon God: and wherfore? To the ende we may know, that we be created to his glorie, to serue him and to worship him. For although he haue no neede of vs as our neyboris haue, nor is either the better or the worse for our seruice: yet is it his will to haue reasonable creatures which shuld know him, and in knowing him, yeld him that whiche belongeth vnto him. Furthermore, wheras he speaketh of the feare of God: we haue to vnderstand, that it is not a slauish feare (as men terme it:) but it is so termed in respect of the honour which we owe him, for that he is our father and maister: Do we feare God? Then is it certaine that we desire nothing but to honour him and to be wholly his. Doe we know him? That must be in such wyse as he hath vttered himselfe: that is to wit, that he is our maker, our maynteyner, and one that hath shewed suche fathery goodnesse towards vs, that we of dutie ought to be as chil- dren towards him, if wee will not bee vtterly vnthankfull. Also it behoueth vs to acknowledge his dominion and su- perioritie ouer vs, to the end that euery of vs yeelding him his due honoure, may learne to please him in all respectes. Thus you see, how that vnder this fearing of God, here is comprehended all religion: that is to wit, all the seruice and honoure whiche the creatures owe vntoo their God. And surely it was a ryght excellentē vertue in Job to feare God after that maner, considering howe the whole world was turned asyde from the righte waye. VVhen we heare thys, when we perceyue that although we liue among the veryest naughtypackes in the whole worlde, wee shall bee vtterly vnexcusable, if wee bee not giuen to the seruing of God as wee ought to bee: And this is well to be mar- ked, bycause many men are of opinion, that when they are among the thornes, God will holde them acquit and excused: and that if afterwarde they corrupt themselues, (or as the Proverbe sayeth) hold with the Hare, and hunte with the Hounde, (whiche is all one) God will pardon them. But contrarywise looke vpon Job, who is called a man that *fearēd God*. In what countreye? It was not in Iewrie, it was not in the Citiie of Hierusalem, it was not in the Temple: but it was in a defyled place, in the middes of suche as were vtterly peruerted. Albeit then that hee were among suche people, yet had he suche stay of him- selfe, and liued in such wise, that he walked purely among his neyboris, notwithstanding that at that tyme all was full of crueltie, of outrage, of robbery, and of suche other like

Luc.16.d.15

enor-

enormities in that place. VVhereupon we haue to consider, that it shall turne so much to our greater shame, if we on our behalfe haue not a care to keepe our selues pure in the seruice of God, and of our neighbours, seing he giueth vs such occasion as we haue, that is to wit, that Gods word is continually preached vnto vs, that we be exhorted vnto it, and that he refourmeth vs when we haue done amisse. It standeth vs on hande then to giue eare to that which is shewed vs here. And therefore in conclusion let vs marke that which is added here in the text: namely *that he withdrew himselfe from euill*. For we see that the cause why Job ouercame all lettes and encounters that might hinder him from the seruing of God, and from liuing vprightly among men, was for that he had a stay of himself: for he knew right well, that if he had taken libertie to do like other men, he should haue bene giuen to all vices, so as he should haue bene the enimie of God. Job then walked not so in the feare of God, and in such playne dealing and soundnesse, without great store of encounters, or without the Diuels heaving at him to ouerthrow him and to cast him into the filthinesse of the whole world: but *he withdrew himselfe from euill*, that is to say, he withhold himself. VVhat must we do then? Although we be in the Church of God, yet we see great abundance of euils, and (how soever it happeneth) there shall neuer be such plainenesse and purenesse, but we shalbe mingled with store of skorners and vnriffriftes which are firebonds of hell and deadly plagues to infect all men. Therfore it behoueth vs to be very ware, seing there are so many stomblingblockes and so great loocenesse, whereby to trayne vs forthwith vnto vnthriftnesse. VVhat remedie then? Let vs withdraw our selues from euill: that is to say, let vs fight against such asaultes after the example of Job: and when we see abundance of vices and corruptions reigne in the world, albeit

that we be fayne to be intermedled with them, yet let vs not be defiled with them, nor say as commonly men are woont, namely that we must needs do as other men do: but rather let vs take counsell by Iobs exâple to withdraw our selues from euill, and to retyre in such sorte, as Sathan may not be able to make vs to yelde for all the temptations that he shall cast before vs: but that we may suffer God to clenze vs from all our filthinessse and infestation according as he hath promised vs in the name of Iesus Christ,) vntill he haue pulled vs quite out of the soyle and vncleannessse of this world, to match vs with his Angels, and to make vs partakers of that endless felicitie, for the which we must labour here continually.

Therfore let vs present our selues before the face of our good God, with acknowledgemēt of our sinnes, praying him to giue vs suche feeling, that in acknowledging our owne poorenesse, we may alwaies haue recourse to the remede that he giueth vs: which is, that he pardoning al our offences, wil so gouerne vs by his holy spirit, that although Satan be named the Prince of the worlde, and haue such a scope among men, that the more parte of them are so peruertered as we see: yet notwithstanding we may nor be harried away with them: but rather that our good God will hold vs backe vnder his obeystance, and that we may know the thing wherevnto we be called, so as we may follow it, and maintayne the brotherlinesse which he hath ordeyned among vs, so linking our selues one with another, as we may desire nothing but to procure the welfare of our neyours, to the ende we may be settled more and more in his grace which he hath graunted vs by our Lord Iesus Christ, vntill he make vs to receyue the fruite of it in his heauenly glory: and that it may please him to bestow this benefite and grace not onely vpon vs, but also vpon all people and nacions of the earth: &c.

## The second Sermon vpon the first Chapter.

2. And he had seuen sonnes borne vnto him, and three daughters.
3. And he had a greate substance of Cattell: to wit, seuen thousand Sheepe, three thousand Camelles, fife hundred yoke of Oxen, fife hundred shee Asses, and a great household, in somuch that he surmounted all them of the East.
4. And his Sonnes went and made feasts at their houses, every man his day, and they called their three Sisters also to eate and drinke with them.
5. VVhen they had made an end of their feasting, Job sent for his children and sanctified them: and rising vp betymes in the morning, offered sacrifices according to the number of them: for he sayde, It may be that my children haue sinned, and haue not blissted the Lord in their hartes. And thus did Job every day.



Esterday we heard the prayses which the holy Ghost gaue vnto Job, not so much for himselfe as for our instruction, to the end we should know how we ought to rule our life: namely that wee walke in singlenesse of heart, so as there be no peece of counterfaitenesse in vs, and that therewithall our workes also may yelde witnessesse of the same singlenesse. And moreover, that we feare God, knowing how it is he to whom we must referre our whole life, and that his honour is the thing that we must giue our selues vnto. And further, that forasmuch as we be continually beset with many stumbelingblockes, and the Diuell practizeth to thrust vs out of the right way: we should stande vpon our garde to withdraw our selues from euill, and to recouer our selues vnto God, vntill such time as we be quyte dispatched from all the defilements of the world by death. And now it inseweth in the text, That Job was an exceeding riche man: and

50 a great part of his possesſiōs is specially recyted to vs here. It is no small thing to haue *Seuen thousand head of small Cattell, fife hundred yoke of Oxen, as many shee Asses, and as many Camelles*. Lo here a great substance for one man. And therefore it is sayde, *He surmounted all them of the East*. But anon we shall see wherfore this is rehersed vnto vs. For his patience was so much the more prayseworthe, for that he being bereft of so great goodes, and brought to extreame pouertie, did notwithstanding contine quiet, as if he had lost little or nothing: See then how 60 God hath so much the better tryed him. But herewithall we haue to consider, what a vertuouse minde was in Job, seing his riches had not blinded him with pryde, nor caused him to set too much by the world, or to discharge himselfe of the seruice of God, as we commonly see that many men by reason of their great riches, become so loftie, that it is vnpossible to tame them, abusing their credite to the oppressing of poore folke: and besides that they be ful of craultie, they be also stately and full of pompe: So that

riches are accompanied with manie inconueniences. Therefore it is not in vaine that it is told vs here, that Iob being so riche, had neuerthelesse alwayes persisted in the seruing of God, and helde himselfe in the sayd singlenesse wherof mencion is made here. For by his example the riche men of this worlde are warned of their duetie, whiche is,

*I.Ti.6.d.17* to take good heede that when God hath pur abundance into their handes, they be not entangled by them, according also as the Psalme exhorteth them. And further (ac-

cording as Saint Paule speakest to Timothie) that they be not puffed vp with pride; nor put their trust in the trā-  
storie things of this worlde, wherein there is no certainie: for he that is riche to day, may become poore by too morowe, whensoeuer it pleaseth God. So then, seing that the goodes of this worlde are tickle, and that wee maye soone be bereft of them: riche men (sayeth Saint Paule)

oughte to take good heede, that they rest not themselues vpon them, nor make an ydoll of them, as thoughte they were sure to possesse them, and enjoy them euer, but must be readie to yeeld them vp. And to be short (according as

*I.Cor.7.e.29* it is sayd in an other text) such as haue fields and vineyar-  
des, medowes and corne ground, money and wares, must haue a care to vse them in suche sorte, as if they had none at all, so as they may be poore in heart. Thus then we see what we haue to note vpon this sentence. For least any man might alledge, that it is verie hard to behauie himselfe so purely in the mids of so great riches, considering howe

*Mat.13.c.22* Christ himselfe calleth them thornes: therfore the exam-  
ple of Iob shall condemne all such as keepe not themselues vndefiled, how hardly soever it be to be done. It is ve-

rie certaine, that a rich man shal haue more adoo to walke in the feare of God, than shall a poore man. And true it is also, that pouertie of it self bringeth store of temptations.

For when a man is in necessitie, hee falleth to thinking in himselfe, what shall become of mee? and the diuell thru-  
steth him forward to distrust. Herevpon he shall be indu-  
ced to murmur against God, according as we see that ma-

rie fal into a rage, and it seemeth to them that God dothe  
them wrong, and they wot not on which side to turne the  
selues: whervpon they conclude thus: Sigh I can not get  
my liuyng by my labor without doing other men wrong:

I muste take an other waye to the wood. Herevpon they  
take leaue to rob and reave, and t'ey do manie shrewde  
turnes, harmes, and damages to their neighbours. Beholde  
(I praye you) the temptations whiche pouertie bringeth.

But if a man make comparison betweene it and riches: it is  
certain that the richer sort haue far greater assaults, forasmuch  
as Satan is euer at their elbowe, to blindfold their  
eyes, to the ende they should ouershoote themselues, and  
forgetting their state, lift vp themselues against God, tye  
themselues wholly to the world, make a mock of the  
heauenly lyfe, beare them selues in hande that nothyng can  
hurt them, abuse their credite in sundry wise, haue regard  
of nothing, bee lothe to beare any yoke, bee vnwilling to  
yelde to any reason, and thinke all other men too base  
to be in their companie, in so muche that if it were possi-  
ble for them, they woulde plucke away the lighte of the  
Sun from the poore, so that finally they beare themselues  
in hand, that they deserue of good right to be shoaled out,

& to be set aside, as it were on a row by themselues. VVe  
see now the corruptiōs and other infinite miseries that  
riches bring: and yet there is no excuse for the that berich.

VVherfore? For here shall Iob be made their iudge afore  
god, forasmuch as he was not corrupted nor peruerted by  
the great abundance & quātitie of goods that he had, but  
alwayes serued God in singlenesse of heart. But if the rich  
men be made vnexcusabla: let the poorer sort also looke  
well to themselues. For I haue tolde you alreadie: that

it is easyer for a man to walke simply, to whome GOD  
hath not giuen so greate abundaunce, than for such as  
haue a greate raunge. The case is lyke as if a man were  
in some little boate and in some small riuier. It is lyke y-  
nough that he might bee tossed, and it is lyke inough that  
he might rushe agaynst some stub, or agaynst some bank  
of the riuier: but he is not in such daunger, as he that is  
in a shippe on the middes of the sea, where the waues and  
stormes are fare more violent. Euen so (say I) stands the  
case betweene the poore and the rich. For surely so long  
as wee be in this worlde, we rowe vpon the water, where  
wee may bee tossed with tempestes, and rushe againte  
some thing, and euermore be in daunger. Thus are the  
poore as it were on a little Ryuer: but the ryche are as  
it were on the myddes of the sea, so as they hardly can  
scape synkyng in some whirlpoole or other. Nowe  
then if there be no excuse for the ryche sorte: what shall  
become of those to whome GOD giueth the meane to  
holde themselues in simplicitie? VVee see therfore that  
here is a generall lesson to serue for all men, as wel greate  
as small, and that it behoueth eche man to benefit him-  
self by the example that is set here before our eyes. But  
yet herewithall the vertue of Iob is ryght commendable:  
for we haere the iudgement of our Lorde Iesu Christe,  
how it is ryght hard for a rich man to enter into the king-  
dom of heauen. Not for that riches do of themselues hinder  
vs from seruing God as I haue sayde: but it hapneth  
through our naughtinesse and corruption, that where as it  
becommeth vs to take occasion to bee drawnen vnto God  
by the benefits which he bestoweth vpon vs, wee bee the  
further drawne backe from him. VVherfore we see that  
Iob was a man of wonderfull vertue: seeing that in the  
midst of such riches, he had not his eyes blyndfolded too  
conceive any pride in his hart, so as he shold tread other  
folks vnder his feet, or forget God, or become a dissolute,  
vaine, and pompos person: but hild on his race which he  
had begon. Lo here the vertue that was commendable in  
him. And this is done, to the end that if we can not attain  
to bee full equall with him, yet every one of vs shoulde  
looke to himselfe, and goe on forwarde to the marke that  
is sette afore him. Furthermore wee see also, that riches  
of themselues are not to be condemned, as some fantasti-  
call persons surmisse, who hold opinion, that a riche man  
can not bee a Christian. For let them fynd me any of the  
pore that may be compared to Iob in this vertue, and then  
let the condemne riches. But when a man shal haue sought  
throughout all the poore men in the worlde: hardly shal  
hee fynde one that shal come any thing neere this man.  
Seeing then that the case is so, lette vs marke that riches  
of themselues and of their own nature are not to be con-  
demned, and specially that it is a great blasphemie against  
God, if a man find such fault with riches, that he thinketh  
the partie which possessthem, to be vterly mard. For  
from whence come riches but from God. Therfore when  
a man condemneth them, hee setteth hymselfe agaynst  
God. And further, it behoueth vs too marke, that God  
must nedes work farre more maruellously in a rich man  
than in a pore man, as I haue sayde afore. For I haue al-  
readie shewed the difficultie that a man hathe to mayn-  
tayne himselfe in simplicitie and vprightenesse, when hee  
hathe abundaunce of goodes. Then had God neede  
to vttre a singular force of his holie Spire to preserue  
riche menne from corrupting of themselues. But if a  
man despize such a grace of God, dothe he not lyfte  
vp himselfe against God? Hereby then wee bee warned,  
not too condemne Ryches in them selues, lyke al-  
so as we see how our Lord Iesu Christ hath shewed vs,  
by matching the pore & the rich togither in the kingdome  
of

*Luke.16.d.* of heauen, when he speakeþ of Lazarus in saint Luke.  
*v.19.* He sayeth there, that the Angels caried Lazarus: For albeit that he was an outcast among men, and a poore creature of whome no account was made, in somuch that he was forsaken of al men: yet neuerthelesse behold how the Angels carie his soule into Abrahams bosom. And what was this Abraham? A man riche both in cattell and in money, and in houſhould, and in all other things ſauing houſes and lands, for those were not lawful for him to haue, bicause it behoued him to tary Gods leſure, til he gaue him the land *10* *Gen.13.b.6.* of Canaan to inherite. True it is, that he purchased a burying place, but he had not any inheritance, notwithstanding that his mouables were very greate. Therfore when we ſee the soule of Lazarus caried by Angels into the boſome of Abraham, who is the father of the faithfull: wee perceyue that God of his infinite grace and goodneſſe calleth both riche and poore to ſaluation. And vnto this purpoſe makeþ that alſo which S.Paule ſayeth: namely that God wil haue al men to be ſaued. For he ſpekketh of kings and princes, who of ordinarie do mifſebehaue themſelues *20* *1.Tim.2.b.4* in their greatneſſe, and can not find in their harts to ſtoupe vnto God: yea it ſeemeth to themſelues that they be no mortall men: and yet God picketh out ſome of them to himſelf, and will not haue all to be lost and to periſh. Thus ye ſee what we haue to marke. Yet for all this, the rich meſſe must not flatter themſelues, but rather knowe howe they ſtand as it were vpon yce, where they may ſoon ſlide, and that they be as it were among thornes, ſo as it behoueth them to looke diligently to themſelues for being pricked. Lo howeche one of vs ought to be touched with carefulneſſe to comend our ſelues vnto God, that we may walke according to his will. And vpon this ſaying, *That Job had ſeven ſonnes, and three daughters,* I note howe it doth vs to wit, that God had ſent his bliſſing vpon him, to make him proſper by all meaneſ. And (as I haue touched heretofore) we ſhal hereafter better ſee the cauſe why al this is exprefſed, and the intent of the holiſ Ghof: that is to wit, that it was an incomparabla vertue in Job, to beare paciently Gods taking away of all the things which he had put into his hand. And it is verie wel declared alſo, how his chil- *30* dren behaved themſelues, and how he himſelf also on his part gouerned them in the fear of god. And this is done to the end that we ſhould vnderſtand, that when God affi- *40* eth vs, he ſheweth by effect, that he can diſpoſe of his creatures at his owne pleasure, and that although we be at our wits ende, and ſee not the reaſon why God handleth men ſo roughly: yet it becommeth vs to caſt downe our eyes, and to confeſſe that he is rightuous, and to wayt his leſure, vntil he diſcouer vnto vs the cauſe why he diſpoſeth things ſo. But now let vs proceede with that which is reherſed to vs here. It is ſayd, *That Jobs children feasted one another day by day, euerie one in his turne, and that they caſted their ſisters to beare them compaie.* True it is, that naſture may well ſtirre vp bretheren to loue one an other: but yet are men become ſo euill, as there be very fewe that conſider what brotherhood importeth. For the prooſe hereof wee ſhall ſee manye bretheren that agree lyke cattes and dogges. They be bretheren, and yet for all that, they ceaſe not to ſpite and malice one another, as if one of them woulde eate an other. VVe ſee then by ſuche (according *50* as men grow out of kynde into crueltie) that bretheren are acquainted with concorde and louingneſſe: and althoſh it be not ſo with all of them: yet is every man ſo addiſted to himſelf, as there be verie fewe that loue one an other in ſuiche as God teacheſ. Thus doth the holiſ Ghof ſet a looking glaſſe before our eyes, to make vs to beholde the good agreemet and loue that was among Jobs chil- dren, and ſpecially howe they exerciſed themſelues continuali-

therein, to the ende they would not giue any occaſion of euill miſtrouſe to an other. For the feaſtes that they made, were to none other end, but to yeld record of their brotherlyneſſe and agreement. And ſee how it is ſaid pre- ciſely, that they wenre to ſeeke their ſiſters, to the intente that their friendſhip might vtter it ſelue in all pointes. Behoued here a great vertue. Albeit a man may perceiue that Job feared not that there was any fault in the thing that was ordeined for a good purpose, and to a good ende: yet neuertheleſſe we ſee how he thought in himſelf even then that God miſt bee offend in it. Surely this is a verie notable example. And out of all doubt, good agreement and friendſhip among me, and ſpecially among bretheren, is as pleauant a thing vnto God as any can be. VVe heare howe it is ſayde in the Psalme: It is a ioyfull thing when *Psalm.133.* bretheren agree in one: It is lyke the deawe that falleth downe to giue foyzon and nouriſhment to the grounde, and lyke the oyle that droppeth downe from Aarons bearde, ſo as the ſcent of it was ſhead ouer all his rayment. Lo what two ſimiilitudes here be to ſhewe how God loueth peace and amitie among men, and aboue all thinges among bretheren. They doe vs too vnderſtande, that when men embracē one an other with heartie loue, it is all one as when the fieldes and herbes receyue nouriſhment by the deawe of heauen: and alſo that it is a thynge that yceldeſ a verie ſweete ſauoure afore God, as a good and acceptable Sacrifyze vnto him, even lyke the ſcent of the holiſ oyle that was poured vpon Aarons head. Neuerthelater: this is ſpoken of ſuch as imbrace one an other after a godly maner. For it may well be, that wi- ked men ſhall beare an affection of loue one towards an other, and they maye peraduenture lynke themſelues togither to accompliſhe their appoynmentes: but all this is naught: friendſhip muſt come from god, and go to God. And marke here how the name of brotherhood is ſette downe, to the ende we ſhoule be taught to lifte vp oure eyes vnto God, and to looke vnto him as ofte as there is any queſtion of louing one an other. Furthermore we ſee here, that the beſt thinges in the world may eſtouones bee corrupted by the naughtineſſe of men: And hereby wee ſee alſo what our naſture is, euer ſince Adam ſinned: that is to ſaye, that euer ſince he ouerſhot him ſelue: hiſterto good haſte bene turned into euill, notwithstanding that our intent or meaſyng be good. As for example: When a hufbande loueth his wyfe, or when a father loueth his children, they be good, holiſ, and commendable thinges: and yet neuertheleſſe there is not a ma to be founde in the whole worlde that loueth his wyfe in ſuiche measure, as nothing may be founde faulte with in hiſ loue, or that loueth his children with ſo pure and heartie loue: but that there ſhall alwayes bee ſome medlie of corruption. And why ſo? For ſeing that God hath ordeined, that the man ſhall loue his wyfe, and that it is preſcely ſayd, Loue your wyues as youre owne bodies: ſhall their ſo dooing be imputed to them for a faulte? Can the good bee turned into euill? Doubtlesſe that cammeth of oure curſed naſture: lyke as one grayne of ſalte, or one droppe of vine- ger fayleth not to marre a greate deale of wyne: Euen ſo is it with men, for holding them ſelues in meaſure, they haue not their affections ſo well ruled, as there maye no faulte be founde in them, or not to bee condemned in manye reſpectes. Then is it no ſtraunge caſe, that Job thoughte in himſelfe, that his chyldeſ miſt haue offend God in the thing that of it ſelue was good and co- mendable. Not for that he co-denined the feaſting of bretheren togither, ſpecially ſith their making of good cheere one with an other, was to mainteyn theſelues in mutual amitie. That was not the thing that Job founde faulte with:

But for as much as he was thoroughly acquaynted with mans infirmite: he knew it was very harde to keepe measure , so as no vice should be intermedled with it by the way . And therefore he tocke good heede to himself, and sanctified his children . But yet neuerthelesse we haue further to note, that Job had well marked and borne away the thing, which experience sheweth vnto vs : namely that in all feasts and banquets there is some disorder, where-through God is not so wel honored as he ought to be. First of all, in such meetings there wil be awiales some superfluite of meates, and they that come thither, do for companie sake eate and drinke more than their ordinarie. And hardly could a man thinke of the excesse that is there : in so much that euene the holiest men that feare God best, are ouerseene there . True it is that they play not the gluttons in stuffing of the paſche , nor in crāming themselues like swine, and much lesse wil they be so drukē as to be out of their wits like beasts: no not so: but so much may be done, as they may somewhat passe measure. And how so: for we see that a man overshootes himselfe in that case ere he be aware. So then we see that some incōuenience hapneth in feasts, notwithstanding that they be made for a good cause, and that the intent as well of him that biddeth his freends, as of those that come to keepe him companie, be good. For hardly can it be escaped , but that there shall be some faulē, wherof the vcry doer himselfe shall not be priuie. And furthermore whē a man is there, what a deale of vain and fond talke shall he haue to hold him withall? VWhere a man ought to eate as in the presence of God, and to be merrie as it were with the Angels: there shall be store of vanities, which shall carie men in suche wyse, as many of them(yea euene of the good men themselues)shal think, that they make no good chere, except they disguse the selues I can not tell howe : There are yet many other euill inconueniēces, wherby we see that God is offended diuers wayes, according as men finde in themselues afterwardē. So then, let vs marke wel, that Job did not without cause mistrust and doubt least his children had sinned agaynst God, seing they made feastes in such wyse, notwithstanding that they were of the faithful sort, as I haue sayde afore. Now if it so be, that where feastes and banquets are best ruled, yet there is some fault that God misliketh: how is it with them that drie God out of their cōpanie, & fro their table, as men are commonly wont to doo? For if we shall speake of feasting: wherat do men begin? At calling vpon the name of God? Nay, that woulde be thought too sad a matter. Therfore the name of God must be buried. Hath a man well suffized his appetite? then is it no tyme to say grace . For it behoueth them to remembre the good cheere that they haue made, that is to saye, that they be swine. For if a man make mention of God, it wil be thought, that all the pleasure which they haue taken in their feasting, is turned into sorow. And afterward all must runne ryot, in suche sort as there shall be no talke, but of ribawdrie and wantōnesse, or rather of trecherie and malice, so as there shall be none other newes, but of backbiting their neyghboure, and of practising deuises agaynst this man and that man. See what banqueting breedeth. Nowe then sith that men are so inclined to vice , it is not possible but there must be some faulē, notwithstanding that they giue not themselues the brydle in all poyntes. I pray you then, muſt it not needs be as it were a gulfe of hell, where they meeete together to make cōpaſtes of wickednesse and treason? Therfore let vs marke well this sentence,to the end that sith we know men to be so much inclined to vices, that they marre the thing that is good, and turne it into cuill: wee may take the more heede to our selues, that when we eate and drinke one with an o-

ther, we confesse oure selues alway sinners, for offending God thereby. True it is in deede, that we muſte not bee ſcrupulous and ſuperstitious, as ſome bee which eate not a bit of breade with quietneſſe of conſcience: If a man tell them, that they ought to aduife themſelues what they doo: therevpon they conclude that men can neyther eate nor drinke without offending of God. And when they are once come to ſuche ſcrupulouſneſſe, as to thinke that they ſinne in all things that they doo: they fall to concluding: VVell, then let vs ſet all at randon : I ſay, there are ſuche as theſe to be found. But this is not as we oughte to doo, this is not as the Scripture leadeth vs. Therefore let vs wake and keepe ſure watche, that we be not taken vnwares. VVhen wee be ſet at the table to drinke and to eate, let vs pray vnto God, beſeeching him of his gracious goodneſſe, to keepe vs in ſuche ſobrietie, that being nou‐ riſhed by his giſtes, wee may bee the better diſpoſed to ſerue him: ſo as our meates may not ſerue to ouercharge vs, but to ſuſteyn vs, and to giue vs ſtrength, that we may be the better able to occupie our selues in the ſeruice of our God . And that he will graunte vs the grace ſo to paſſe through theſe corruptible things, as we may always labour for the heauenly lyfe, wherenvnto he calleth vs by his woerde. For God mayntayneth vs not in this world to liue for a day, or for ten, or foriftie yeareſ: but to the intent we ſhould come to the ſayd heauenly glorie. Let vs then conſider how wee oughte to behaue our selues: and when wee be at the table, let vs ſeede for our repaſte in ſuch wyſe, as if God himſelfe dieted vs. And althougle we be in this worlde taking our nouiſhment of the foode that we knowe: let vs looke vp vnto God, who ſheweth himſelfe a father towardes vs, and hath wiſneſſed vnto vs that wee be his children, in ſo much as he hath a care of theſe our poore bodies here, and will haue his loue extend euene vnto them, notwithstanding that they be but rottenesse. Therefore when we ſee that God doth ſo nou‐ riſh and ſuſtayne vs, we may be the meryer and the better auſſured of his goodneſſe and fatherly loue towardes vs. And hereby we ſee why S.Paule ſayeth, that whither we 40  
*1.Cor. 10. g.*  
drinke or whither wee eate, wee muſt doo it altogether  
*31.*  
in the name of God . There are many which ſuppoſe that  
*Coloſſ. 3.c.17*  
there ſhould bee no thinking vpon God when men come  
too eating and drinking: whereas in very deede we ſhould  
therfore thinke ſo much the more of God . Seing that  
God giueth ſuch vertue vnto bread by his woerde, that  
we be ſuſtayned by it, will he not haue vs to acknowledge  
his preſence, and how he hath hiſ hand ſtretched ouer  
us? Sothen it is rather a cauſe that wee ſhould thinke the  
more vpon God . For we ſee that our eating and drinking  
are ſanctified by yeelding all honor to hiſ name. And ther‐  
fore when it commeth to ſaying of grace, let vs acknowledgē  
that ſome fault may haue escaped vs: and then will  
God ſurely forgiue vs all our miſdoing, if ſo be that we  
repayre vnto him . Thus you ſee the cauſe why it is ſayd  
here precyſely, that when Jobs children had made an end  
of feaſting eche other by turnes, Job commaunded them  
to ſanctifie themſelues, and afterward offered a ſolemne  
ſacrifice for eche one of them, ſaying: *It may be that my  
children haue ſinned, and that they haue not bliſſed God.* But  
wee will ſpeake of this whole matter in the ende . VVee  
ſee then that Job was none of that ſorte, which after they  
haue made nyceſſe for a whyle, do finally concludē to  
ſet all at randon . But he goeth to the remedie: that is to  
ſay, that God will beare with vs in our infirmitiēs. Albeit  
(ſayeth he) that my children haue not done their duerie in  
all pointes: yet am I ſure that God will haue pitie bothe  
vpon them and vpon me. And therefore let vs aske him  
forgiueneſſe. But yet for all this, Job forbade not hiſ chil‐  
*5.*  
*1.Tim. 4.b.*  
dren

dren to vse their accustomed feasting: And wherefore? for the thing of it selfe was good , as I haue sayd afore . If Job had sayde, I see here a leawd matter : truly he had not made sacrificize: for that had bene to abuse Gods name, and to make it a cloke of euill . Sacrifyses were not ordyned to mainteyne vs in euil, nor that any man should fode and flatter himselfe in his sinnes, so as he should say, I may do sacrificize and then God wil be contented . Job therefore sacrificyzed not to haue it sayde that he maynteyned an euill thing : but he knew that his children did well in gi-  
ving such intertaynement one to another, and that it was a commendable thing so to do . Forasmuch as he knew that, he ment not to finde fault with the thing that was good, but sought for the remedie , that if any fault lay hid vnder it, it might please God to amende it : as if he should say, Of good reason ought we to craye pardon at Gods hand, to the end he may supplie our infirmitie . VVe see then after what maner Job proceedeth here , and also after what maner we must proceede . And furthermore let vs marke, that Job in comauounding his children to sanctifie themselues, hath shewed the maner of the bringing vp which he gaue them in their childehood , that is to wit, to serue God . If it had bene simply sayd, that Job had sanctified the Lorde : a man might say, Very well , he was a good man for his owne behalfe , but he had no great regard of his children : he did inough for the discharging of himselfe to Godward, but he hath layde the brydle in the necke of the others . But contrarily it is sayde, that he commanded them to sanctifie themselues : which thing it had bene in vayne and vnauyable for him to do , had they not bene taught long afore how they ought to walke in the feare of God . And although they were as then men-grownen, and euery of them had a house of his owne, and kept a table by himself: Yet notwithstanding , Job ceassed not to keepe the continually vnder some awe . Behold here a doctrine very profitable for vs, which is, that parents must so guyde their children, as God may be honored of them all . And it behoueth vs to marke this doctrine the better , forasmuch as we see it is so ill put in vre . For in these dayes they that haue children, coulde well finde in their harts to haue them taught : but hardly shall ye finde one among a hundred, that is led with a zeale and affection to Godward . How are they led then? Euery man mindeth his owne profit . He may well say, I wold fayne haue my sonne taught : but what? that if he be of a good wit, he may come forward, that he may make himselfe braue, that he may gather goodes, that he may come to credite and honour . Lo here the respects that fathers haue in their desire to haue their childre brought vp . But where is there a man to be founde so well aduis'd or bent to such simplicitie, as to say, It is ynough for me that my childe serue God, for I am sure that God will blisse him, and make him to prosper, and although he be poore to the worldward, it is ynough for me that God is his father? And God also will render such rewarde vnto the fathers, as they haue deserued . For they imagine that they haue done very much for their children , when they haue aduaunced them : and God suffereth their children to put out their eyes, and to be as hangmen to torment them . VVe see it to be so before our eyes: and yet they perceiue not how it is God that chastizeth them, and that iustly . And therfore so much the more behoueth it vs to marke well the doctrine which the holy Ghost sheweth vs here vnder the example of Job, that is to witte, that fathers and mothers should holde their children in such awe, as they may cause them to serue God . And specially this circumstance is not to be forgotten : namely, that although Jobs children were growen to full yeeres of discretion : yet ne-

uerthelesse their father hilde them alwayes as it were vnder awe, warning them to aske forgiuenesse of God when they had offended him, and to purifie themselues . But now adayes as soone as children be ten yeeres old , by and by they thinke themselues men: when notwithstanding it were meeete to give them the rod fiftene yeeres after that they ware the furniture of a man, and seeme to the selues to be maruelous fellowes, for they be no better but sillie offskooring : and as for to suffer any correction or any instruction, it is very straunge with them: yea they would thinke they had great wrong and iniurie offered them . Contrariwise we see what is layde here . But what? The fathers are worthie to haue their children disobedient and stubborn against them, VVhy so? For meeete it is that he which wil be honored should be honorable: that is to wit, it is requisite that he should shewe cause why to be honored . How then shall a father purchace himselfe authoritie towards his children, to be obeyed of them and to keepe them in feare? Euen by hauing such a grauitie and stayednesse in himselfe, as his children ought to be ashamed to gaynsay him or to stand against him in any thing . But if the fathers shake off the feare of God: how can it be that their children should obey them, sith that they themselues yelde not God the honour that belongeth vnto him? Lo here the cause why children shewe themselues so loth to be corrected, and why they cannot be kept in awe: namely for that their fathers are disobedient vnto God . And so it is, that both the fathers and the children are condemned here: the fathers for their negligence in not taking heede to bring vp their children in the feare of God, and the children for not suffering themselues to be gouerned by their fathers . And here they haue a goodly example: for it is spoken of such as may say, My father hath hilde me in awe as long as I was yong, and yet must I still be alwayes vnder the rod? Jobs children might haue sayde so . But we see that although they be come to haue householdes of their owne: yet are they still vnder the gouernance of their father: for in the text it is not sayde that they gaynesayd any thing that he comauanded them, as it is reported of the children of Hely : but rather that they obeyed him to the ende they might be partakers of the sacrificizes which he offred for them . This that we heare then, is ynough to condemne al these petie roylsters which make such a brauerie, and carie their crest so high . They know not what this awefullnesse in any wise meaneth: they are but offskooring, and yet neuerthelesse they will beare the countenance of men . But we see here how those that are of age and discretion to guyde a household orderly, be hilde still vnder the gouernment and obedience of their fathers . Furthermore as concerning this worde *Sacrifice*, it is ment according to the ordinarie custome of the lawe, whereby, (to the intent a man might be partaker of the sacrificizes) it behoued him to be purifyed , that he might be dewly disposed thervnto . And albeit that Job was not of the countrie where the lawe of Moses was written, but rather (by all likelyhood) was before Moyses was borne: yet notwithstanding it hath alwayes bene a custome among the faithfull, that when they should sacrifice vnto God, they had some signe of clenzing , that is to wit, of purging themselues from the filthinesse wherewith they had bene imbrewed and defiled . And this was not inuented by man: we must not thinke all this to haue bene deuised as a trifling toy by men: but it was Gods will it should be so . And wherefore? for his meaning was to put men in remembrance , that they are not worthie to approche vnto him . VVhen we come vnto God, it behoueth vs to acknowledge our owne poorenesse, and to be ashamed of it,

1.Sam.2. c. 25.

and to say: How dare I preesse before the maiestie of my God? what fauour shall I finde there? Gods will is to haue this knownen in all ages: and now although we haue not the saide Ceremonie of clenzing our selues: yet it behoueth vs to haue the meaning of it in vs: that is to wit, that at all times, and as oft as we come vnto God to make our prayers and petitions vnto him, we must acknowledge that we be vnworthie, sauing that we know the meane wherby he receyuethe vs, that is to wit, to clenze our selues by beleeuing in our Lord Iesu Christ, knowing that he is the onely wasshing whereby all our spottes may be made cleane. Will we then be acceptable vnto God? It behoueth vs to attayne to it by the meanes of our Lorde Iesu Christ, shrowding vs vnder the grace which he hath purchased vs by his death and Passion, as who is the full perfection and accomplishment of the things that haue bene giuen forth in old time in figures and shadowes,

Therefore let vs cast our selues flat before the face of our good God, with acknowledgment of our offences, beseeching him to make vs know better what we haue left vndone: and that as long as we liue in this corruptible worlde, we acknowledging our selues to be wrapped in many sinnes, may resist the temptations of our flesh, and buckle our selues to battell against all things that may turne vs aside frō the obeying of our God. And although we faile in diuerse sortes, yet neuerthelesse let vs pray that we may walke in such soundnesse afore him, as we may desire nothing but to dedicate our selues wholly vnto him, and that it may please him to accept the seruice that we offer vnto him in the name of our Lord Iesu Christ, notwithstanding that it be vnperfect, vntill such time as his glorie shall shyne fully in vs. That it may please him to bestowe his benefite and grace, not onely vpon vs, but also vpon all people and Nacions of the Earth: &c.

### *The third Sermon vpon the first Chapter.*

THIS Sermon is yet still vpon the text of the fift verse, which is set downe in the last Sermon afore, according also as it hath partly bene shewed alreadie.



Began to tell you yesterday, what is ment by this saying, that Job sanctified his childe, or commaunded them that euery of them should sanctifie himself. For vnder the Lawe and before the Lawe, when men offred sacrificyses, it behoued the offerers to be clenzed before hand: and that was to do them to wit, how we be not worthy to approch vnto God, by reason of our vncleannessesse and filthinesse. If we come vnto God such as we be of our selues: we deserue to be shaken of, and to be taken at his hand for stinking carions. Therfore it standeth vs in hand to make our selues cleane. And how may that be done? The men of old time had certayne Ceremonies, according as it was needfull that they should haue such healpes before the coming of our Lorde Iesu Christ, by reason of the rawenesse of the time. But now in these dayes we know, how we ought to haue recourse to the preciuose bloud of Gods sonne, which was shedde to wash vs withall. Therefore if we meane to be receyued for cleane before God: it behoueth vs to repayre to the bloud of our Lord Iesu Christ. And furthermore we, must also sighe for our sinnes. For by this meanes are we to be clenzed: namely by acknowledging the euill that is in vs, which by and by causeth a sorinesse, and hatred of our selues, for that we haue bene so vnhaippie as to displease God. And thus we see, why we haue no more the figures that were before the comming of our Lorde Iesu Christ, and yet do keepe still the truth and substance of them. What is to be done then at all times and as oft as we call vpon God? Every one of vs must haue an eye to his owne poorenesse and vncleannessesse, and be displeased with himselfe for it, and therewithall also desire our Lorde Iesu Christ to washe vs and make ys cleane with his bloud, so that we may appear as if we were pure and cleane, in the presence of God his father. And this is to be done, not onely one day in a weeke, nor for some certayne time: but continually all our life long: and we must beare in minde how saint Paule sayeth, that our Lord Iesu Christ was sacrificyzed as the true Easterlambe, to the end that we should still be coparteners of that sacrifice, specially (as he sayeth) in all purenesse. He sayeth not that Christians ought to sanctifie themselves vnto God once a yere: but that they ought to continew their holiness

all their lyfe through out. Wherefore? Because the sacrifice which Iesu Christ hath offered, and whereof we be made coparteners, is euerlasting, and the vertue thereof indureth for euer. So then, let vs every morning and euening apply our indeuour to that which is shewed vs here: that is to wit, to sanctifie our selues, vntill it please God to be so gracieuse vnto vs, as to dwell with vs for euer. From the time that the lawe was published, God specially comauanded the Iewes, saying: Sanctifie your selues: for to morow (sayeth Moyses) the Lord will shew you his glorie. But God is openly shewed vnto vs in the person of his sonne, yea and that in such wise, as we may behold him as it were face to face, so the Gospel be preached, for there hath God discouered himselfe familiarly vnto vs. Therfore it becommeth vs to haue the sayd affection and zele which I haue spoken of: that is to wit, that we be wholly and fully giuen vnto him, forsaking all filthinesse that may hinder vs from the seruing and honoring of him. But it foloweth, that Job offred sacrificyses according to the number of his children. We haue alreadie briefly shewed, that although Job feared least his children had offended God: yet notwithstanding he forbade them not to keepe compaines stil togither, because their so doing was a good thing: but sought the remedie of the infirmities whereto men are inclined and subiect. Moreouer it may be demaunded, how it came to passe that Job durst offer sacrificye, seing he was not instructed in the lawe, specially for asmuch as it is very likely, that he liued before Moyses was borne. For the Sacrificyses that men offer vnto God without faith, deserue to be mislyked. How then could Job offer sacrificye, hauing not any assurance of Gods will? We must call againe to minde that which hath bene touched in the Lecture: that is to wit, that it was Gods will to haue alwaies some seede and remnant of people in the world, that should call vpon him with a pure hart, vntill such time as his Church were settled among the Iewes, and his law published in writing. True it is that by and by after the flood, Noes children were corrupted: I meane those that were descended of his race, who hauing yet the fresh remembrance of Gods horrible vengeance, ceased not to invent many superstitions, and to disanull the true seruing of God: yet notwithstanding there were alwaies some fewe remayning, which maynteyned themselues in the sayde purenesse that God comauandeth. And that was to the ende,

as God hated and abhorred all sacrificizes that were made without knowledge and fayth. True it is that there was solemnite ynough in them: but that auayled nothing, for as much as it behoueth alwaies to hold the rule which the Apostle giueth vs: namely that the outward sacrificizes boote not at all, furtherforth than they be grounded vpon obedience vnto God and vnto his word. And true it is that Job had not the Law written: but it was ynough for him that he had the doctrine that came from God, and which Noe had giuen vnto his children. Those that had perseuered in the same, were not taught it by me: but although they hard the doctrine by men, yet notwithstanding they hilde the rule thereof as the rule of God. For it was ynough for them, that God gave them knowledge of his will, without vsing the meane of Prophets as he did afterwards. VVe see here then that Iobs Sacrificizes were not made at all aduenture, but vpon an assured and grounded sayth. VVhen it is sayd *Gen. 8. d. 20.* that Noe after the flud tooke of the cleane beasts to Sacrifice: therby we see he had instructiō frō heauen, for it lay not in him to discerne betweene beast and beast, so as he should say, Amōg these I see some that be pure & cleane, and the residew be vnclane. Needes must God haue taught him that. Euen so also is it with Job: who made not sacrificize, for that he was the only deuiser of it: but he yeelded himself to Gods will, wherby he was guyded and governed, & that is the propertie of faith, according as I haue sayd alreadie. And herevpon we haue to consider, first that frō the beginning of the world, God hath in suchwise suffered me to go on in darknesse, that yet notwithstanding he hath left them certayne recordes, whereby they might be couicted of their cursednesse: in so much that if there were nothing else but the outwarde Ceremonies, it were fully ynough to condēne the vnbeleeuers. Furthermore we see also how men be wholly giuen to euill, in so much as they peruerter the things that are good and holie, and when God hath declared his will vnto them, they turne it altogether backward and to the flat contrarie. For asmuch then as we see men so fleeting and vncertaine: we may perceyue that we haue neede to pray vnto God to keepe vs in awe, and not to suffer vs to step aside from the purenesse of his seruice, as it will befall vs if he holde vs not backe. And herewithall we be also warned, that the seruing of God in outward shew, and the setting of a fayre face vpō it, is not all that is to be done: but that the chiefest poynt, is to serue him in deede, by knowing what a one he is, and what his will is, to the ende to hold ourselues therenvnto. For there hath bene great pompe in the sacrificyses of the Paynims, yea and euen of them that haue serued God aright: and yet notwithstanding the one sort haue bene rejected, and God hath abhorred them, & the other sort haue bene acceptable vnto him. The Heathen me made their sacrificizes with great pomp, they had incense and perfumes & such other like things. And the Lewes (specially in the Law,) did as much. But how? As for the Paynims which ment to honor God without knowing him, for asmuch as they knew not any whit of God or of his maiestie: needes must they do sacrificize vnto the Idols which they had forged and set vp in their own brayne. God the accepteth not any other seruice, than that which is done vnto him by one that knoweth him. Thus much for the first point. And for the secōd, it behoueth that the seruing of God be spirituall. The Pagans haue surmized, that God would be appeased if a man offered him an Ox or a Calfe: but that was a great mockerie: as who would say, that God were transfigured, and that when he is angrie with men, they could appease him by the meane aforesayd. Therefore it behoueth men to set downe this rule first of all, namely that the seruing of God is spirituall: we must mount farre hygher than

*Heb. ii. c. 4.  
d. 17.*

end that God might continually haue some Church in the world, & some small nūber of people to worship him. And herewithall he would also that the same should turne to the dānation of the vnbeleeuers, & that they should be made the more vnescusfable. VVe know that men labour continually to shrowde theselues vnder the couert of ignorāce: and they beare theselues in hand, that they be cleared before God, when they haue gotten that buckler. But Gods will hath alwayes bene, that there should euer be some smal number of people to serue him in al purenesse, & the same haue evermore bene as iudges of all those that are turned aside, and gone astray frō the right way. So hath it also bene cōcerning Job. Yea all we know also, that God hath ordeyned Sacrificyzings euen frō the beginning of the world. For had they bene inuented at mans pleasure, they had bene but tryfles and apish toyes, which God would haue reiectet. And furthermore we know, that the sacrificizes of Abel were preferred before the sacrificizes of Cain, by reason of faith. But if Abel had deuised the sayd maner of sacrificyzing to God, of his own head: he could not haue had any fayth. For the chiefe poynt is, that God do leade vs and gouerne vs: and faith can never be without obediēce: it must needs be answereable to that which God hath ordeyned. So then we see that God is the author of the Sacrificizes that haue bene euer since the creatiō of the world. And when he cōmaunded men to do sacrificize vnto him: he did it not without shewing the end & marke wherto the same tended. For had me offred but the brute beasts without vnderstanding: it had bene of no valew, and it had serued but for a mockerie. But we know that God in strūcteth those that be his, vnto their saluation. Therefore there is no doubt, but that God in cōmaunding Sacrificizes, did also shew the true vse of them, and how they might profite men to their saluation. And this was to the end they might know themselues to be vtterly vnworthie to come neare him, and that they had deserued death, so as it behoued them to acknowledge themselues wholly blameworthy, and therewithall also vnderstand, that there was yet some meanes whereby to reconcile themselues vnto him. And so in the first place wee note, that suche as haue 40 serued sacrificizes rightely and according to Gods will, haue graunted themselues to haue bene giltie of death, in case as if a man should passe a lawful obligation or bond of some debt. Also this is the cause wherefore Sainct Paule speaking to the Collosians of the Ceremonies of the Lawe, termeth them obligations, bonds, and handwritings which serue to hold men in bondage before God, and to shewe them that they could not shunne the iudgement of endless death, were it not for one remedie which God hath giuen of his owne free mercie. And it is a very good and profitable lesson, when men acknowledge and confessethemselues giltie before God, and set before their owne eyes what they haue deserued, so as when a brute beast is slayne, they knowe it is for their sinnes sake. Lo how Gods minde was to allure men to lowlinesse. Here withall it was his will also to nourish them in hope, that although they were wretched, yet notwithstanding there should be one sacrificize offered, wherby their sinnes should be washed away. Behold how the fathers of old time vsed their Sacrificizes. And herevpon the Heathen folke haue done the like: but that hath bene without faith, because they knew not the God vnto whom they ought to haue done the honour, & on the other side, they knew not what seruice was acceptable to God, and therefore they had no sure ground to stand vpō: to be short, they knew not, neither to what end, nor to what purpose they made sacrificize. By reason whereof all was done at auenture, (as they say) and so was it but a needelesse labour, specially forasmuch

*Gen. 4. a. 4.  
Hebr. ii. a. 4.*

*Coloſſ. 2. c. 14*

than these visible shapes: for they must leade vs to a heauenly end, and not holde vs downe here in the worlde without lifting vp of our mindes vnto heauen. Yee see then how the faythfull haue alwayes their eye vpon God when they made sacrifice: and therby were put in minde of their vices and sinnes, to the ende to be displeased with themselues for the same. The Paynims knew no whit of this. Now then we perceyue, that we may not rest vpon the outward shewe, when we deale with the seruing of God: but we must come to the well head: that is to wit, 10 we must know which is the God whom we should worship, and we must vnderstand how and in what wise it becommeth vs to preace vnto him, and that the Ceremonies which we vse, do leade vs to this spirituall seruice whereof mention is made here. As for example, in these dayes the Papists haue many Ceremonies like vnto vs: for they can well bow downe their knees when they purpose to pray, and they haue such other things: And yet for all that, we see they know not wherevnto they shape themselues, forasmuch as they go to kneele downe before a puppet of 20 wodde or stone: wherby they shew how they know not what God is: and so it must needes be, that all the religio which they thinke themselues to haue, is vncleane and vnholie. They haue store of apish toyes: but they turne all vpside downe, bycause they regard not what God hath commaunded, but rather follow their owne inuentions, bearing themselues in hande, that they haue done much, when they haue patched a great sorte of ragges togither. But they labour in vayne, forasmuch as they holde not themselues vnder the rule of Gods worde. Behold wherin we differ from them which know not how there is but one God whom we ought to worship, and vnto whom we must come by meanes of our Lord Iesus Christ, and that it behoueth vs to serue him according to his worde. VVhen we know this: we may well say, that the sacrifices which we offer vnto God are acceptable vnto him, and that he taketh them in good woorth. But we obserue also, that many men abuse euен the sayd maner of worshipping God which is good and holy, in asmuch as they do it after a beastly maner. How is that? True it is that we haue not any Idolles in it: true it is that we haue none of all the fine maskingknackes that are in the papacie, wherwith the seruice of God is infected and marred. But yet there are which thinke they haue well quit themselues, when they haue done some Ceremony, as whē they haue put of their cap, or made curtisie. Beholde how they discharge themselues afore God (for so they beare themselues in hand) and yet in the meane while regard not the lowlinesse that I haue spoken of: namely that when we preace vnto God, it becommeth vs to acknowledge our selues giltie before him by reason of our sinnes: they regard not the meane of seeking fauour in our Lord Iesus Christ: they regard not the yeelding of themselues vnto God in all purenesse, so as they may be holy vnto himward. They passe not a whit for all this geere. They haue good store of outward Ceremonies. Yea verely, but (as I haue sayd) all this is nothing. Nowe then let vs learne to serue God in spirit and truth, and faith wil be a good guide therewith, when we haue our eyes fastened vpon Gods worde, which will leade vs alwayes to our Lord Iesus Christ, who is the heauely patterne & the mirrour wherin we must behold the will of God his father, to frame our selues thereafter. Thus much concerning the Sacrificing whereof mention is made in this place. Nowe when it is sayde that Job offred Sacrifices according to the number of his children: it is to shew that he spared not his substance which God had indewed him withall. If he had bene a poore man, he had bene neuer a whit lesse welcome vnto

Exod. 25. d.

20.

Alt. 7. f. 44

Heb. 8. b. 5.

God, though he had brought no sacrifice at all. But in asmuch as he had the meane and abilitie wherwith to do it: it is sayd that he employed it thereabout. And nowe let vs apply the same to our selues. I haue told you already, that we haue not any more the sacrificyzing which was before the comming of our Lorde Iesus Christ. But when the care concerneth praying vnto God: (which according as the principall seruice which he demaundeth at our hands, *Psal. 50. c.* 14. 15.) is that we should call vpon him, that we should profess him, that our whole welfare should depend vpō him, that we should giue him thankes for his benefites, and that we should inforce our selues to be holy both in body & soule: euē so, (to the end that all the whole may be consecrated to his honour,) we must also serue our neighbours turnes with the things that he hath giuen vs, assuring our selues that our being in this world is to the end that we should be partakers one with another, in such wise as no man ought to be giuen to himself, but all of vs ought to profite the members wherewith God hath knit and vniited vs together. Seing it is so, let euery man haue an eye to himselfe. True it is that to pray vnto God is a thing common to all men. Neuerthelesse it behoueth eche one of vs to pricke forward himself, according to the knowledge which he hath. VVhen a man is better taught than others: it is certayne that he ought to be so much the more earnest and feruent in praying vnto God, and also to haue a greater care of himself. Thus ye see how we ought to consider what our abilitie and measure is. And afterward when it commeth to the offering of our selues vnto God: it behoueth vs to haue an eye to that which he hath indewed vs withall, for according as euery of vs hath receyued, so shall he be the more blame worthy if he glorifie not God. So then, whē soever God giueth more abundance of his spirit vnto vs, than to other men: we must looke well to it, that we make our neighbours partakers with vs: that such as haue wisedome, giue couſell vnto others: and that such as haue abundance, succour such as haue neede of it. Lo here how we ought to frame our selues vnto that which is spokēn here of Job: namely that he offered sacrifices according to the number of his children. As for the residew, wherces it is sayd that Job offered sacrifice for his children: it is to shew vs, that such as haue charge of others, must be watchful, and that when any fault happeneth, they must hold themselues blameworthie before God for the same. And this is well worthie to be marked. For we see how ambition reigneth in the world. If a man haue many children: he is glad that he hath so many reasonable creatures to be vnder him at his comauement. If he haue wherwith to finde a great household: he liketh well of himself for it. But what? All is but mere Ambition or vaineglorie. For there is no regard had of the charge that is matched with it. True it is that God doeth men great honour, when he giueth those whom he hath created after his owne Image, vnto the to be their vnderlings. But yet therewithall, this honour carieth a great bond with it: namely that such as haue householde to gouerne, must alwayes be watchfull. For if an offence be committed against God in any household: he that is the head & maister of the house, must thinke himself blameworthie. He must mourne before God as if himself were the partie that had done the deede: and although he be not consenting vnto it, yet must he thinke thus with himselfe. I haue not discharged my selfe of my duetie, albeit that I watch both night and day. Although I exhort as wel my children as also my men seruants, and my mayde seruants to serue God: yet is it impossible for me to do all that I ought to do. For I see my chilđre offend, I see faults in my men seruants, and mayd seruants. Of whom take they

they it? Although I take payne to instruct them, yet are there many things to be found faulfe with. For I haue not giuen them such example as I ought. Had I walked in the feare of God as becommeth me, they must needes haue folowed my steppes: and so it may be that their stepping aside from the right way, hath bene through my default and offence: and therfore I must shew them such example as I would haue them to folow. If fathers and masters that haue children and seruants vnder their hand, had this regard with them: things would be better ordered than they be. And aboue all others, Princes and Magistrates ought to marke this president, that it behoueth them to be watchfull, and to set good gard vpon such as are committed to their charge: so as if there be any fault, they must thinke themselues to blame for it: and if they espie any disorders or loocenesse, they must assure themselues, that it is because they themselues haue not discharged their dutie. Likewise is it with the Ministers of Gods worde. If they perceyue that the Church behaueth not it selfe as it ought to do, so as it haue troubles and contrarieties in it, and specially that Gods name be blasphemed: it behoueth them to sigh for it, and to beare the burthen of it, assuring themselues that God sheweth vnto them, that they haue not discharged themselues as they should haue done. And here ye see why Sainct Paule sayeth, that he is brought lowe because of the faults that were in the Church of Corinth. Behold, it was Gods will (sayeth he) to do me shame there. Had Sainct Paule consented to whoredome, or to robbery, or to wantonnesse, or to other such vices of the Corinthians? No, he had laboured to rebuke them by all means possible: can it be sayd that he had shewed them the way of riot? No whit at all. But although he had discharged himself to the vttermost towards men: yet notwithstanding he ceassed not to feele still, that God ment as it were to disgrace him in part, so as he was fayne to bewyle the offences and disorders that happened in the Church wherof he had the direction and charge. If Sainct Paule, who had had such a zele to do his duetie, did neuerthelesse feele himself blameworthie when there befell any misorder in the Church: I pray you what will become of vs, who are as colde as yee in respect of him? what shall become of them which make no account at all whither God be honored or no: but all is one with them so they may make their owne profitte and maynteyne their owne state? Then let vs marke well that which is sayd here: that Job sacrificyd according to the number of his childre: and let vs likewise take good aduice to huble our selues afore God, and not onely to aske him forgiuenesse when the mischiefe is come to passe, but also to preuent it as much as is possible. And how? That parents hold their children short: that Maisters looke well about them, so as God be serued and honored by them, and their houles well ruled in all purenesse, that they may be as it were litle Churches: Also that such as haue a more honorable charge and authoritie, be so much the more diligēt. As for example, that the Magistrates be circumspect to make lawes conuenient to hold their people in good order, and to cut of all things that are against the seruice and honour of God: and that when they haue done so, they be diligent to see good order kept whē it is once appointed, so as they shut not their eyes to make countenance of not perceyuing the misorder a whit when a fault is committed, but alwayes haue medicines preseruatiue at hande: That the Ministers of Gods worde tarie not till all be marred, and till the Diuell haue gotten his full scope: but that assoone as they perceyue any breach, and that things folow not on in good array, they indeuour to remedie it with all speede pōsible, to the end that things go not to haucke as they be comonly

wont to do. And now it followeth that Job sayd: *It may be that my Children haue sinned: and that they haue blisſed God:* for so it is worde for worde. But the word *Blisſe* is sometimes taken to *Curse*: as when it is sayde, that Naboth had *Blisſed* God and the King, that is to say had Cursed them. And we shall see such examples againe hereafter, and then will I declare more at large, after what maner this worde is put in two contrarie significations. But before we come to that, let vs marke how it is reported here in the text, that Job sayde. It may be that my children haue sinned. Here we see that Job wayted not that God should sende him some message to threaten him for the sinnes of hischildre: but preuented the matter and was carefull of it without any mans warning, saying: It may be that my children haue done amisse. And this is a point which we ought to marke well. For now adayes there are very fewe that can abide to be admonished and to be told of their faults, although their faults be notorious in al respects: yet (if it be possible) they will finde some shift or other to excuse and hide theselues, in so much that if a man will rebuke them that do amisse, he must prepare himself to sustaine mortal warre at their hād, so as he shal be as a deadly foe to them for procuring their welfare. But if me can not abide to be rebuked when they do amisse: how will they of the selues and of their owne good will, blame themselues as worthie to be reproved, and say: It is possible that I haue committed such a fault, eyther I or mine: But we see here how Job thought alwaies in himself, *It is possible that my cbldren haue sinned*. And so the holy Ghost hath shewed vs what our duetie is: that is to wit, that when we perceiue our selues faultie and worthie to be condemned, every of vs must pricke and spurre vp himselfe to make his owne accusation of his owne good will. And vpon farre stronger reason, I say that when God is so gracieulē vnto vs as to prouoke vs, so as we haue others to exhort vs to do our dutie: if we be stuppeorne against God vpon his sending of such messengers vnto vs, and suffer not our selues to be reproved by them: it is certaine that we set not our selues against mortall men, but that we bende our selues against the Majestie of God, who would fayne plucke vs backe to saluation, when he seeth vs readie to throwe our selues headlong into euerlasting destruction. Marke this for a speciall poynt. And by the way we see that Job tooke not thought onely for himselfe, but also for those that were committed to his charge, according to that which we haue sayd. But now adayes, men do the cleane contrarie. For if a man can excuse himself: by and by he taketh couert as fast he may. Hath a man done this or that? He will streyn make a leazing to discharge himself, that he may not be acknowledne of his fault. If he haue eyther children or seruants, he will seeke to discharge himself that way, saying: yea marie, I haue heard that such a thing was done, but it was not long of me. Thus we see how the most parte of men do seeke such startingholes. And it had bene much more for Jobs behoofe to haue layd the burden vpon others. But he knew that of his children did amisse, he himself should yeld account for it. So then let vs learne, not to soothe our selues in hypocrisie, nor to devise how to cherishe the vices which we ought to redresse as much as in vs lieth. Behold what is shewed vs here. And by the way it may be demaūded, whither Job ought to haue tormentid himself so in vayne, so long as the faultes were unknownen to him: for it seemeth to be sufficient if a man humble himself afore God assoone as he perceyuth that he hath done amisse: but as for to imagine, it may be that I haue done amisse, it may be that I haue committed such a fault: it seemeth that that is more than needeth. First of all let vs beare in minde that which Salomon sayeth in his

Prouerb. 28.  
c.4.

Esaie. 30.  
a.2.

his xxvij. Chapter. Right happie (sayeth he) is the man that feareth , or which maketh himself to feare, (for so doth the word import,) that is to say, which inureth himself to be afrayd: but he that hardeneth his hart (sayeth he) shall runne headlong into al euill. In saying so, Salomō sheweth vs, that we must walke heedfully , looking still afore vs, whither we may haue committed any fault. And this feare is doubled there : to do vs to vnderstand that we must feare, as wel for that which is to come, as for that which is past . Our feare for that which is to come, must 10 be this: namely that we beare in minde how we ought to walke aright in al our wayes, & that we haue the forecast and skill to aske couſell at the Lordes mouth as the Prophet Esay commaundeth vs, and to betake our selues to his holy spirit , to the end that he may giue vs wisedome to keepe our selues from swaruing one way or other after what maner so euer it be. Thus ye see how we should feare for the time comming . Our feare for that which is past, ought to be this: that although we know not the faults which we haue comited, and that there haue ſcapēd many vices ouerthwart our eyes without perceyuing them: yet ne: ertheleſſe it behoueth vs to bethinke vs thereof, and to mislike of it, and to condemne our selues for the ſame. And thus we ſee after what ſort it behoueth vs to be afrayd, both for the time past and for the time to come. And this is it that we haue to note vpon the ſayde ſentēce when Job ſayd : It may be that my children haue ſinned, notwithstanding that they ment not ſo to do. And the care that we ought to haue to prouoke our selues to call vpon God, is that he ſhould pardon our offences, to 30 the end he ſuffer vs not to ſteep aside any way, but that we may contine in the path which he sheweth vs. In conclusion, when Job ſayeth, It may be that my children haue Blifed the Lord: we muſt marke that the worde Blife is taken to Cuſe, notwithstanding that it ſignifie to bliffe. And that is done to make the matter more odious, to the intent we may know what a fault it is, not to bliffe God, that is to ſay, not to yeeld him the prayſe which he hath deserued at our handes . For at ſuch a deede, the heares ought to ſtand vp vpon our head, and we ſhould ſhake & quake for feare when mention is made of Curing God . Ye ſee now wherfore the word blife God, hath

bene applied to the contrarie vſe . And this is it that is ment when in ſhort wordes it is ſayd, that Job feared leaſt his children had not bliſſed God as became them, or that they had not bliſſed him at all, which is all one as if they had curſed him. For the principall poyn̄t that we haue to conſider, is how we ought to glorifie God in all our life: and hereby we ſee also to what end we be created, and wherfore we liue . Therfore if we be deſirous to haue our life allowable before God, we muſt alwayes ayme at this marke: namely that he be bliſſed and glorified by vs, and that we haue ſuſh a burning zeale & affection to ſerue to his glory, as we may aſſure our ſelues, that it is an intollerable, yea and even a moſt horriblie thing in all reſpects, that his name ſhould be blaſphemed and as it were curſed through vs, that is to ſay, that we ſhould cauſe his glorie to be as it were defaced, ſpecially ſiſh he hath put his image in vs, to the ende it ſhould ſhine forth in vs. To the intent therefore that we ouerſhoote not our ſelues as many do, who liue not but to blaſphemē God, that is to ſay, to be accuſed of him, because his name is blaſphemed by them: let vs beare in minde, that ſuſh people are as monſters made againſt kinde . Neuertheleſſe let vs pray God, to giue vs the grace to know, why he hath ſet vs in the world: which is to the ende we ſhould magnifie him, wayting for that moſt happie day wherein he ſhall gather vs vp wholly to himſelfe, when we haue liued in ſuſh wife in this world, as we haue not ſought to be gouerned otherwife than by him, ſubmitting our ſelues vnto him in all reſpects and all caces.

But let vs caſt downe our ſelues before the face of our good God, with acknowledgment of our ſinnes: praying him of his goodneſſe to make vs feele better what we haue done, ſpecially in ſuſh ſort, as we may come to preſent our ſelues vnto him, without deſire of any thing, ſauie onely to finde him merciſfull for our Lord Iefus Christes ſake. And for aſmuch as we know we be beſet with ſo great infirmities as we finde in our ſelues, and that he is the only Phyſician that can heale vs: let vs pray him to purge vs more & more, vntill he haue brought vs to the perfection for the which we long continually . And ſo let vs all ſay, Almigh‐tie God our heauenly father we acknowledge in our ſelues, and we confeſſe as truſt is : &c.

### The fourth Sermon vpon the first Chapter.

- 6 IT cameto paſſe one day, that the ſoules of God came to appeare before the Lord, and Satan alſo came amongst them.
7. And the Lord ſayd to Satan: whence commest thou? Satan anſwering, ſayd vnto the Lord, from walking about, and from hunting vpon the earth.
8. And the Lord ſayd vnto Satan: haſt thou taken heede of my ſeruant Job; who hath not his match vpon earth, a ſound and vpright man, and fearing God and withdrawinge himſelf from euill?



E haue ſene by the premisses, what the life and conuerſation of Job was among men: and now is shewed in what wife God diſpoſed of him, to the ende we might know, that while we liue here belowe, we be not gouerned by fortune, but God hath an eye vpon vs, and full authoritie ouer vs, as good reaſon is he ſhould haue, ſeing that we be his creatures . For anouſter we ſhall ſee, how it pleased God to affiſt Job, wherin the chiefe thing that is principally touched, is that God hath the direſtion of the worlde, and that there is not any thing done, which is not diſpoſed by him. To exprefſe this, the Scripture vſeth a fashion agreeable to our rudenesſe. For we be ſo weake, as we can neuer comprehend Gods

Maieſtie in the full highneſſe thereof, nor poſſibly attayne vnto it . Therfore it behoueth God to come downe to be coprehended of vs: that is to wit, that he ſhew not himſelf in his glorie, which is infinite, but according to the ſmal capacitié that he ſeeth in vs, wherenvnto he applieth himſelf. To be ſhort, we ſhal neuer know God as he is, but we ſhal know him in ſuſh meaſure as it ſhal pleafe him to maifest himſelf vnto vs, that is to wit, according to that which he knoweth to be proſtitute for our ſaluation . And the manner of ſpeak whiſh we ſee here: when it is ſayde that the Angels appeared before God as it were on a ſolenme high day, is borowed of the Kings of this world, which keepe Dan.7.d.10. their estates and Aſſyres . Certaine it is (as the Scripture Psal.34.b.8. ſheweth in many other places) that the Angels are euer- & 91.c.11. more before God, notwithstanding that they execute his Exod.11.b.5.

commaundements, according as it is sayd that they pitche their tents round about vs to gard vs, and that God hath appoynted them to guyde vs, to the ende we should be as it were vnder their protection. Also it is sayd that they execute his wrath and vengeance vpon the wicked. But yet for all this, the Angels being spirites, are not hindered to serue God, and to obey him, nor to execute his iudgement here belowe, albeit that they be all the whyle continually in his presence. And therfore when our Lord Iesus Christ sayeth, that the Angels which haue the keeping of little infants, do continually see and behold the face of his father: thereby it is gauen vs to vnderstand, that although the Angels assit vs, and that we feel their vertue in main-tayning vs: yet notwithstanding they ioy still all the while in the glory of God, and are not separated from him. And therfore wheras it is sayd in this text, *that they appeared*: it is not ment, that when God sendeth them forth they be separated from his Maiestie and deprived of the heauenly life during the time that they are in their voyage: but for asmuch as we be rude & grosse, the Scripture ment to like God to earthly Princes, to the end that by a more homely & familiar maner, we might know how the Angels do not any thing of their owne propre mouing, but that it is God which comandeth them, who hath all dominion ouer the, and they come to yeelde him account, and nothing is hid frō him, in so much as the Angels haue not any proper or peculiar authoritie in themselues: and that although they be called Powers, Principalities, and Vertewes, it is not for that God hath resigned his own office vnto them, it is not for that he hath despoyled himself of his own power, it is not for that he himself abideth ydle in heauen: but it is for that the Angels are instruments of his power, to the end it should be spread out ouer all. VVe see then what we haue to gather of this text: that is to wit, that God worketh in such wise by meane of his Angels in the gouerning of worldly matters, that all of the come to accout afore him, in such sort as nothing can escape him. And furthermore wheras it is sayd, *That Satan also came among the Angels*: it is not for that he wound himself in thither, as some haue vnderstood it that he crowded himself into the cōpanie to make himselfe a good page: But contrariwise, the holy Ghost ment to do vs to vnderstand, that not only the Angels of Heauen which obey God willingly, and are wholly inclyned, & given that way, do yeelde account vnto him, but also the Diuels of hell which are enimies and rebels to him to the vttermost of their power, which labour to subuert his Maiestie, and prætize to confound all things: so as they be forced (spite of their teeth) to be subiect vnto God and to yeeld him account of all their doings, and cannot do any thing without his permission and leaue. Thus ye see in what wise Satan appeared among the Angels. But yet by the way, the maner of theyr dealing is diuers. For when the Angels guyde vs, and do the thing that God hath commaunded: they haue the nature to apply themselfes vnto him, and haue none other inclinatiō but to obey him, & he on the other side dwelleth and reigneþ in them by his holy spirit. Lo here the cause why we say, Thy will be done on earth as it is in Heauen. Because we see so much counterfayting and so many horrible rebellions against God here belowe: we desire him to settle his kingdome peaceably here as it is aloft, where his Angels be wholly obedient vnto him. But the Diuels obey him as inforced, that is to say, not of their owne good will, but bicause God compelleth them. They would with all their hart resist his power, and oppresse him if they could: but they be fayne to follow him in all points whether so euer he listeth to leade them. And hereby we see why the Angels are in this place expressly termed

the children of God, and the Diuell by his propre title of *Aduersarie*, for so dothe the worde *Satan* signifie in Hebrew. True it is that men are very oftentymes called the *Children of God*, bycause he hath printed his image in them, specially in the faythfull, forasmuch as they be reformed to the likenesse of our Lord Iesus Christ, who *Col.1. b. 15.* is the lively image of God his father, and also for that *Hebr.1. a. 3.* they haue receyued the spirit of adoption, which is a *Rom.8.c.15.* warrant vnto them that God beareth a fatherly loue to- *Gal. 4. a. 6.* wards them. Rightly therefore may we be called the chil-dren of God. So may also Princes and Magistrates. For they haue the same honorable title, which is gauen vnto *Psal.82.* them, bycause God hath aduaunced them, and set them in that hie estate, to the intent to be knowne in the person of them. VVe see then how the name of *Gods Children* may well be applyed to men. But the Angels are so called in the Scripture, bicause they drawe neere vnto God, and are as it were beames of his brightness. And therefore in *Col.1.c.16.* asmuch as God calleth them Principalities, Vertues, and Highnesse, it is good reason that we also shold acknowledg them to be as it were the sonnes of God, forasmuch as we may not separate the vertue that is in them, from the vertue of God, bicause they be as streames that gushe out of that fountaine and spring, and we must awytes repayre thither. Let vs know then that this honour of being taken and reputed for the children of God, belongeth to the Angels, bicause his glory vterreth and sheweth it self in them. And therefore so much the more are we be-holden to the infinite goodnessse of our God, who hath appointed them to be our seruāts by meanes of our Lord Iesus Christe. For in asmuch as our Lord Iesus Christ, who is the onely Sonne of God his father, yea euen his naturall sonne, (for the belonging of this honour vnto him is not befalne vnto him through grace, but he is his naturall sonne, and for the same cause, his only sonne also) In asmuch then (I say) as our Lord Iesus Christ hath not bene spared for our redemption & saluation: the Angels also (who are the children of God) are by his meane appointed to serue vs, as the Apostle sheweth in the Epi-stle to the Hebrewes, and also as it is shewed by Jacobs lad-*Hebr.1. d. 15.* der, where it is sayd that the Angels came downe frō hea-*Gen.28.c.12.* uen to the earth: and Iesus Christ affirmeth the same thing *John.1.g.51.* to be accomplished in his kingdome: you shall see the An-gels (sayeth he) come downe from heauen vnto men. So then seing we perceyue that God hath ordeyned his An-gels to serue for our welfare: so much the more are we bound to his mercie. Moreouer he hath done vs so great honour, that his Sonne (to redeeme vs) hath not taken vpon him the nature of the Angels: but (as the Apostle *Heb.1.d.16.* sayeth) hath clothed himself with our nature and our sub-stance. VVhen we see that the Sonne of God is come so neare vnto vs, as to vouchsafe to be partaker of mans nature, we may perceyue that his so doing is the verie w̄c̄spring from whence proceedeth the other grace, that the Angels trauell and watch in our behalf, and also that it is their peculiar charge and vocation to procure our wel-fare. According herevnto, the holie Ghost sholeth them out from them that be with Satan, and sheweth that they be willingly the seruants of God. In what wise? Euen as his Children. VVhen a childe obeyeth his father, he doeth it not against his will: but he doeth it bycause he is inclyned therewnto, bicause his owne nature teacheth him so to do, and bicause he hath a certaine louingnesse which induceth him to discharge hiunselfe of his duetie: and euen so do the Angels. On the other side, Satan is an aduersarie. For albeit that he appeared before God and was fayne to render his account: yet was it not for that he yeelded of his owne accordē, nor for that he was willing

wiling to be subiect vnto God: but rather he rowzed himself against him, and was inflamed with so excessive rage, that he wold have ouerthrown Gods power if it had bene possible for him. So then he hild still his naturall corruptiōn, that is to wit, of being alwayes an enemie: and yet was he constrainyd to come and do homage to him that hath the souerayne dominion ouer all creatures. For Satan also is subiect vnto God, and therefore it may not be surmyzed that Satan hath any authoritie, other than is giuen him by God. And good reason it is that all should be subiect to him, sith that all things proceede from him. The Diuels were created by God as well as the Angels, howbeit not such as they now be. VVe must alwayes hold this for a certaintie, that the naughtinesse which is in the Diuels, procedeth of themselues, and that when they became Apostataze, to separate themselues from the fountayne of rightuousnesse, they forsooke God, and turned themselues away from him. Lo how they were peruerted and became altogether cuill. Likewise whereas sinne is in mans nature: it is not of Gods putting in by creation, but by reason that Satā did spread his naughtinesse further abroad at such time as man was beguyled by his wyliness, to disappoint the benefit of God. Thus ye see how the Diuels became accursed of themselues, and that their being cruell, full of rebellion, full of lying, and full of wickednesse, came altogether of their turning away from their

*2.Pet.2.a.4* Creator, as the Scripture teacheth vs. Yet for all that they cease not to be alwayes vnder the hand of God. And therfore what a thing were this, if we had not the knowledge

*Iude.1.a.6.* thereof? For when it is sayd, that the Diuell is the Prince of the world: it were ynoch to make vs afryde, were it not that we know there is a brydle aloft, which reyneth him backe, and hindereth him of doyng that which he would. For if Satans power were not limited, he wold out of hand haue his full fling at vs. VVe knowe he desirēth nothing but our destruction, according also as he is our deadly enemie: so that (as it is sayd of him in another

*1.Pet.5.c.8.* place) he goeth about like a roring Lyon, and is alwayes hard at his pray to deuour it. Now then if the Diuels were not subiect to God, but coul'd attempt what they list themselues, and had leauē without limitation, so as God withheld them not backe: alas, full wretched shold our state be. For we shold be cast vp as a pray without any remedie. And where shold our faith bee? what certaintie or asfurāce of defence shold we haue? for our enemie is ouermightie. So then, one of the necessariest articles that we haue, is to know that the Diuell is hild short, and that how soever he play the mad feende against our saluation, yet can he do nothing, further than is permitted him from aboue. And also the Scripture telleteth vs rightly both these things: that is to wit, that Satan is the Prince of the world; that he reigneth in the ayre aboue vs, that we be of no power, that he is able to deuour vs, that we be as subiectes vnto him, and finally that we be his bondslauies by nature fast tied in his fetters: and yet notwithstanding, that he is subiect vnto God whether he wil or no. These two points are diuers, but yet haue they no contrarietie: and both of them are right profitable for vs, and bring vs good instruction. For when the Scripture telleteth vs that the Diuell hath such a power, and that he raigneth here, that men are as it were vnder his feete, and vnder his tirannie, and that he holdeth them in his bondes: it is to the ende that we shold know our owne wretchednesse. For we see what the prude of men is. They glorifie themselues in such wise as if they wold stie vp aboue the clowdes both in wisedome, and in vertue, &c in all things. But when men be so hoysed aloft, God on the contrarie part auoucheth the to be the bondslauies of Satan, and hild in bondage and slauerie

vnder him. Go now and chalenge great nobilitie. Go your wayes and auance your selues: yet shall the Diuell haue dominion ouer you, how soever it be. Lo how God cutteth mens combes, and maketh them ashamed. After he hath so brought them downe, he waketh them vp againe, to the end they shold walke in more feare. For if wee thought we had not an enemie that would make warre vpon vs, or that were so puissant: we wold be slouthfull, and we shold liue here as it were in peace. But behold, *1.Pet.5.c.8.* God telleteth vs that Satan is like a roaring Lion which hath his throte euer open to swalow vs vp: and that we haue no weapons to resist him, except he giue vs them: so as our force must come of him: and that is to make vs be-thinke our selues well, and stand vpon our garde, and not to be sleepie, for then the Diuell will straigntwaies take vs vnprouided. Thus then we see why the Scripture sayeth that the Diuell is Prince of the world: namely euen to the intent, first of all to bring vs lowe, and afterward to teache vs feare and warenesse, that we may call vpon God, beseeching him that he will not suffer vs to fall into Satans snares, but that he will strengthen vs as he hath promised to do, so as we may alwayes keepe good watch. Furthermore also on the other side, to the intent that Satans puissance be not ouer terrible vnto vs to make our courage quayle, and to cast vs into despayre: it is sayd vnto vs that he can do nothing without Gods comission, that he must be fayne to aske leauē of him, and that when he hath spit out bothe fire & flame, he can do nothing more than God permitteth him by his good pleasure. True it is that the Diuell will not cease to be furious, and to venture himself vpon the pykes: but what shall that boote him, sith God will neuer suffer him to do otherwise than he shall thinke good, & no more. VVe see then to what purpose it is here declared vnto vs, why the Diuell steppeth in among the children of God. It is not for that he wound himselfe in as though he had bene of the companie and order of the Angels: but it is to shewe vs that he is vnder Gods obey-sance as well as the Angels, howbeit that it is in a farre other qualitie. For the holy Ghost nameth him aduersarie, wheras the Angels are called the childē of God, to signifie vnto vs that the Angels obey with their good wil, and that they be willing seruants, whereas Satan is inforced, so as there is nothing but necessitie and constraint in him. But let vs nowe come to that which the Scripture addeth: namely that *God demanded of Satan, from whence he came, and that Satan answered, from going about the Earth, yea even to hunt.* VVhen such rehersals are made, we know alwayes how it is for our infirmtie: for God needed not to enquire what Satan had done in the worlde. But what then? For as much as our rudenesse and the small measure of our vnderstanding comprehend not these things: it behoueth vs (as I sayd afore) that there be such a declaration as is agreeable to vs. And herein we see the goodnesse of God: in that he frameth himself vnto vs: and because we cannot attayne vnto him, nor mount so high: he humbleth himself to vs, and as it were transformeth himself, to the end that we shold know that which is good and conuenient for vs: Seeing that God cometh so vnto vs: I pray you, ought not we to be confounded with shame if we be slowe to heare him? And hereby we see what a villanie it is of the that would bereue poore idotes of all doctrin. For they say that the holy Scripture is ouerhard for a man to byte vpon. True it is, that in respect that there is nothing else but darknesse in vs, the Scripture will be very hard for vs: but yet therewithall, a man must consider how God hath promised to enlighten the little ones and the lowly. And indeede we see, how he hath proceeded. For to what *Psal.19.c.3.* purpose is it set out vnto vs here so homelily and after the maner

maner of men? God sheweth vs how his meaning is, not onely to instruct the great Clerkes, and such as are very subtle and well exercysed in schooles: but also to apply him self vnto vs that are of the rudeſt & vnſkilfulleſt ſort, that can be. Seing God proceedeth ſo on his part: what an unthankfullerneſſe is it for men to drawe backewarde, and to ſhrowd themſelues vnder this shadow & colour of ſaying that it is i[m]poſſible for them to vnderſtand the meaning of the holy Scripture? For we ſee how God hath applied himſelf vnto vs. By the way we haue to gather chiefely,

1.Pet.5.c.8.

how it is the minde of the holy Ghost, to ſhewe what Satans office is, what his nature is, and whereabout he buſieth and applieth himſelf altogether: which is (as I haue ſayd) to hunt after his pray without ceaſſing, like a roring lyon. And S.Peter vſeth the ſayd ſimilitude purpoſely, to waken, vs that we might stand vpon our garde night and day, and call vpon God to defend vs agaynst all the aſſaultes of our enimie, and againſt all that he can practize againſt vs. True it is that we ſee not Satan, ne perceyue

Eph.6.c.12.

not by eye ſight what he prepaſeth and practizeth to our deſtruſion: & therfore haue we ſo much the more cauſe to be afraide of his guyles and policies. Lo here the cauſe why S.Paule ſayeth, that our fighting is not againſt fleſh and bloud. For hereby he meaneth, that if we had to deale with viſible enimies, we might well eſcape their handes by ſome ſhift or other, and we might finde the meane to reſiſt them. But behold (ſayeth he) they be ſpirituall guyles that fight againſt vs, of whom we haue no ſight at all, except God giue vs the eyes of fyath to eſpie how Satan is againſt vs, ſpecially by the temptaſions that he triumpeth in our way, whereby he eggeth vs to euill, and laboreth to marre vs. So then, we muſt fully reſolute our ſelues of this poyn̄t: namely that the Diuelles are alwayes buzie to procure our deſtruſion, that they go about the earth, that they be neuer away from vs, that they be euer ſeeking meaneſſe to get into vs, and that as ſoone as they find neuer ſo ſmall a breach, they enter into vs to throwe vs into endleſſe deſtruſion, and we be ſurpryzed before we miſtrift that we are affayled, according as euery man knoweth by expe‐rience, that we perceyue not when the Diuell is neere vs, and yet in the meane while we ſee our ſelues woūded to death. VVherfore, when we feele any wicked deſire in our ſelues, ſo as we be caried, ſome to one lewde luſt, & ſome to another: we muſt marke that it is the enimie that worketh ſo craftily. And thus we find by expe‐rience, that the Diuelles are euer practizing againſt vs: ſpecially againſt thoſe to whom God hath giuen wiſdomē and knowledge. For although the Diuell poſſeſſe the wicked and reprobates, and worke in them with all effectu‐neſſe, as Sainct Paule ſpeaketh to the Thellungians: yet perceyue they not that the Diuell is any thing, and they make but a ſport of their vices. They be ſo bewitched in euill, as they feele it not a whit. For they be become

2.Thess.2.c.9.

blockiſh as Sainct Paule ſayeth in another place. But whē the faythfull finde their mindes attaynted with any euill affection, & that Satan hath preuailed ſo much as to make entrance into them: they know that Satan hath preuented the vnwares, & that they perceyued not whē he gaue the battell or alarme. VVe muſt not tarrie till we haue ſuch an aſſault: but we muſt be afraide & take heede to that which is ſayd. For God sheweth the care which he hath of vs, and how it is not his will we ſhould be taken vnwares for want of knowing our aduersaries, when he ſayeth that the Diuelles go about the earth continually hunting after theyr pray. If a man ſhould tell vs that enimies were at hande, and that there were certayne bandes comming vpon vs, euery of vs would ſtande vpon his garde, and deuife all meaneſſe poſſible to defend our ſelues and to with‐

ſtand them. And why ſo? Because we be fleſhly, and haue a care to preferue this tranſitorie lyfe. But behold, our enimie Satan hath ſtore of wyles and ſuttleties, more daungerous and mischieuous than all the enimies in the world: his deſire is to caſt vs all headlong into deſtruſion: we know what strength he is of, as hath bene declared alreadie: it is exprefly ſayd that he is at hande with vs, and that he besiegeth vs on all ſides, and that he hath a thouſand wayes to winde aboue vs. VVhen all this is tolde vs and yet we be neuer the warer, is it not a token of more than beaſtly blockiſhneſſe, and that we haue no mynde at all of the heauenly life, and that wee conceyue no more than we ſee, like as the brute beaſtes do? But when it is tolde vs that Satan ceaſeth out to go about the worlde, but continually foloweth the chace, and is neuer idle, wee muſt proſte our ſelues by that do‐trine. And why? Because he being the enimie of our welfare, deſireth nothing els but to leade vs into the fame deſtruſion wherevnto he himſelfe is come. As concer‐ning that God ſayeth here, *Hast thou not marked my ſer‐vant Job, how he is an upright and ſounde man, which fea‐reth God and withdraweth himſelfe from euill?* This is to do vs to vnderſtand, that God ſpyteth Satan in thoſe to whom he hath giuen the grace to walke according to his will. And herein we ſee vpon what condition God hath ſet vs in this world, namely that we ſhould be here as mirrors of his vertue. For when he giueſt vs the grace to gouerne our ſelues by his holiſt Spirite, he ſetteth vs as it were vpon a ſcaffold, to the end that his gra‐cious goodneſſe and mercie ſhoulde be knowne in vs, and therevpon he himſelfe might be glorified againſt Sa‐tan in our perſones. And ſure the honor is inestimable which God doeth vnto vs, when he choozeth vs, I ſay when he choozeth vs poore wormes of the earth, to be glorified in vs againſt Satan, and to make his triumphes by vs. Let vs conſider what a thing this is towards men. Alas: And can God drawe any thing out of men, that may ſerue to his glorie? It is very certaine that he can‐not: for there is nothing in them but euill. But what then? After that God hath chozen vs, he ſheadeth out his holiſt Spirite vpon vs, and giueſt vs of his grace, where through it is his will to be glorified in our perſones, and ſo maketh he hiſt ryumphes againſt his enimies. And hereby we be admoniſhed, not to thiſke it a ſtraunge matter, if it pleafe God to exercyſe vs with ſtore of incounteres and temptaſions. But rather when wee perceyue that God keepeth vs occupied: the fruite that commeth of our incounteres ought to content vs throughly: that is to wit, that God is glorified, and that his power is knowne, in ſuch wiſe as Satan is confounded in all his aſſaultes.

50 Seing then that the iſſue of our conſictes is ſuch and ſo happy: I pray you, ought wee not to beare them paciently? Moreouer, like as God ſpyteth Satan in the perſone of Job: ſo alſo haue we wherewith to ſpyte all our enimies, when this protection of Gods is well printed in our hartes, ſo as we know how it is he that dwelleth and reig‐neth in our hartes by his holiſt Spirite, & that it is he which fenceſt vs, and which is a bulwarke and forteſſe to vs. Marke alſo what Sainct Paule ſayeth in the viij. to the Rom.8.b.10.

60 Romanes. For after he hath ſhewed that the faythfull are inuincible when the ſpirite of God beareſt them re‐cord of their lyfe: he ſayeth that althoſh they haue not receyued him fully and perfectly: yet notwithstanding (yea though they had receyued but ſome one ſmall drop) the ſame is the ſeede of lyfe, to auſſe them that God will accompliſh that which he hath begonne. Seing then that the faithfull haue ſuch an auſſurance, that God hath giuen them of his holiſt Spirite, to ſhewe vnto them that

he will be their father to the ende: therevpon they may lift vp their voyces and mindes, and vaunt themselues against Satan, against death, and against all things. And wherfore? Because nothing is able to put them from the sayd loue which God beareth them, and which he hath once shewed to them in our Lord Iesus Christ. Thus we see how we must do, and what we haue to holde vs to, as shal be layd forth more at large hereafter, specially when we come to declare what the mischiesves were that Satan wrought against Job, and how we ought to take them. 10 But at this present I do but onely touch that which is necessarie for this present purpose. Let vs come to that which is in the text, where mencion is made of Iobs vprightnesse. True it is that I haue already declared all that matter, so as it were b̄t superfluous to make a new discourse of the things that haue bene touched heretofore. It shall suffize for vs to make a short rehersall of them, to the intent to bring that thing to our remembrance which is greatly for our profite to know. Marke then wherfore the holy Ghost hath declared the life of Job new againe: 20 It is to the ende it shold be as a patterne for vs to shape our selues like vnto it. Is it our desire to frame our liues to Godward, and to his seruice? Then must we first of all haue this sayd soundnesse of hart, that we be not double, and that we serue not God in outward appeareance only, with our feete, handes, and eyes: but that our hart march afore, and that we haue a pure and single meaning to give our selues ouer vnto God, to be wholly his, and to abhorre all hypocrisie. Behold at what point we must begin, if we meane to haue our life well ruled, and allowed 30 of God. For vprightnesse must in any wise spring of the feare of God: that is to say, we must shewe outwardly what lieth hid within vs: so as if the roote be good, it shall by and by bring forth good fruities, that our workes may beare record how our protestation of seruing God and of assuring our selues of all things at his hand, is not wayne. And this consisteth in two things: namely that we deale with vprightnesse & equitie amōg our neighbours: (mark me that for a speciall point:) and also that we haue a religiosenesse in vs to serue God, imputing all vnto him. And this vprightnesse tēdeth not to the end that ech one of vs should shrinke aside by himself, to seeke his owne profite: but that we shold communicate all together, according as God hath bound and knyt vs together into one bodie, so as every man haue a care to serue his neighbors turne, & to maynteyne this brotherly communion and equitie of not doing that to another which we would not haue done to our selues. Thus see we how God proueth what we be: that is to wit, whither we liue vprightly amōg men without hurting or hindering of any man, or rather whither we labour to do seruice vnto all men. For the principall poynt is, that we referre all vnto God, acknowledging our selues to be wholly his, and that it is reason that our life & our death be offered vnto him in sacrificye: that we worship him, that we do homage vnto him for the things that he hath giuen into our handes, that we confess how he ought to haue all superioritie ouer vs, that we protest it by our prayers and requestes, and that we shewe how it is he that is our whole refuge, and how it is he to whom we are beholding for all things. Lo here the record which it behoueth vs to ycelde, of the soundnesse that is hidden in our hart, as of a roote that is hidden in the earth. But for asmuch as the cace so standeth that we can not walke as it becommeth vs to Gods lyking, except wee vtterly withdraw our selues from euill: This also is well attributed vnto Job, and vnder his persone we are aduertised, that wee shall neuer serue God without great difficulties and many hinderances which the Diuell stir-

Math.7. b. 1.

reth vp: so as if wee will keepe the right way, it behoueth vs to leape ouer the trenches, to steppe ouer the stones, and to marche among thornes. And thus wee see the manifolde incombrances that are cast afore vs, to turne vs aside from walking as God hath appoynted, yea and euen to marre vs altogether. But what for that? Let vs learne to put this lesson in vre, that Job serued God by withdrawing himselfe from euill. So then, when we see the whole worlde corrupted, so as wee be as it were among briers, and can see nothing but euill examples: let vs resist all such things. For why? If wee be so lazie as to make excuse, that because the worlde is wicked and foward, wee may well do as other do: that is overfond. For lo, here is Job set before vs to condemne vs. For if he in those dayes withdrew himselfe from euill: ought not wee to do the like in these dayes too? Specially seeing that God giueth vs warning, that wee cannot liue holily without great battelles and great hardinesse? And what more? He giueth vs the grace to ouercome all Satans assaultes, in such wise as there is no excuse for vs, if wee do not as Job hath done. For he liued not in a time when all things were well ordered, or where men were as Angelles: No, no: he liued among idolaters: abundance of wickednesse reygned in his time: and there was as greate store of vice in the world then, as there is at this day. And yet for all that, Job folowed not the bent of other mens bowes, as the Proverb sayth: But he retyred into himselfe, being well assured that he ought to serue God. So then, let vs not in these dayes alledge the corruptnesse of our time, in that all is turned topsiterie: But rather let vs consider that God by meane thereof prouoketh vs to be so muche the carefuller to shunne the thing that may infect vs. For in asmuch as wee see how vices are as it were an euill ayre: we must flee from them, in case as if one should tell me that my meate were poysoned, I woulde haue no minde to meddle with it: or as if a man should tell me there were daunger in a place, I would not come there. And why then are not wee carefull, seeing that God himselfe sheweth vs that all the vices in the worlde are as badde as deadly plagues? And sith that God hath giuen Job the grace to withhold himselfe so from euill: Let vs not doubt but he will assisst vs at this day with like power. But finally and in conclusion it is sayde, that Satan ment as it were to haue spoyted God, saying, *That Job serued him not for naught*, for so much as he had blissted him in such wise euen vnto that day, that he prospered in all his affayres. So then (sayeth Satan) Job may be an hypocrite for ought that is knowne: but if thou touche him with thine hande, thou shalt see what will come of it. VVee see here how the Diuell laboreth on all sides to ouerwhelme vs, and when he seeth that he getteth nothing by one poynt, he deuileth and practizeth some other new tricke. For the wyles are infinite whiche he forgeth in his shop: and therefore it behoueth vs the more to stande vpon our garde. It is certayne (as I haue sayde alreadie) that prosperitie corrupteth men more than all the afflictions of the worlde do. For riches are willingly accompanied with pryde, pompe, contempt of God, cruetie, craftynesse, and all other such like things: and they bring with them all delights and pleasures, in such sorte, as a man becommeth altogether beastly. But Satan came so farre short of winnyn any thing at Jobs hande by this meanes: that he turned himselfe to the other side, and made sute that he might bee tryed by affliction. And by the way wee must consider, that God knoweth right well what is requisite for the tryall, as well of our fayth as of our obedience, and that he needeth not to be counselleld by the Diuell.

Diuell. But this is sayde expressly vnto vs, to do vs to wit, that if God sende pouertie vpon vs, or afflēt vs, he doth it partly to the ende wee shoule bethinke our selues, and not bee puffed vppe any more for prosperitie than for aduersitie: and partly to teache vs to pray vnto him according to the necessities that oppresse vs. Herewithall wee muste also marke, that the Diuell is alwayes at our elbowe to ouerthrowe vs if he can: so as if wee scape from him on the one side, he stirres vp a newe temptation againe on the other side. To bee 10  
*Zachar. 3.  
4.1.*

*Apocal. 12.  
6.10.*

shorte, that which is sayde in one woerde in Zacharie, is declared to vs here at large: that is to wit, that Satan is the accuser and the aduersarie of all the children of God, according also as in the Apocalips it is sayde that he is the accuser of our brethren. And it is exprefly shewed vnto Zacharie in that vision, that Satan did set himselfe to accuse Iosua the hygh Priest as the head of the Churche and as a figure of our Lorde Iesus Christe, whome he came thither to accuse before God. And so, considering that wee haue so strong a partie, and that Satan laboreth by all means possible to throw vs downe, notwithstanding that wee haue bene long tyme fenced by the hande of God: wee perceyue wce haue greate neede, that Iesu Christe should be our aduocate, and that he should maynteyne vs by his power against Satan, that we bee not intrapped by his wyles and policies. Thus we see wherof we be warned in this sentēce: to the end we should betake our selues to God, beseeching him to strengthen vs against the téptatiōs of Satan, in such wise as we may never be vanquished, forasmuch as the Lord 30 shall stablish vs in the iuincible power of his holy spirite.

Therefore lette vs caste our selues downe before the face of our good God, with acknowledgement of our sinnes: beseeching him to make vs feele them better, so as wee may bee displeased with our selues for them, and mourne before his Maiestie: and that in desiring pardon according to the measure of our offences, wee may request him also, that he will not suffer vs to be turned any more from his obedience, but rather that 40 we may continue in it to the ende: and that he will so print in our hertes the sayde soundnesse whiche he hath inioyned vs, as wee may not in any respect couet any thing saue onely to yelde to him that which is his dewe, that is to wit, that he may be knowledged to be the author of all goodnessse and welfare, and that wee may do him seruice, liuing in true brotherlynesse with our neighbours, withholding vs from all wrong doing,

and doing good to all men, to the ende to withstand all the troubles and temptations of this worlde, vntill wee be come to the kingdome of Heauen. That it may please him to give this grace, not onely to vs, but also to all people and nations of the earth, bringing backe all poore ignorant soules from the miserable bondage of error and darkenesse, to the right waye of saluation. For the doing whereof, it may please him to rayse vp true and faythfull ministers of his woerde, that seeke not their owne profite and vayneglorie, but only the aduancement of his holy name, and the welfare of his flocke: and cōtrariwyse roote out all sectes, errors, and heresies, which are seedes of trouble and diuision among his people, to the ende we may liue in good brotherly concord all together: and that it may please him to guyde with his holy spirit, all Kings, Princes, and Magistrates, that haue the rule of the sworde, to the end that their reygning be not by couetousnesse, crueltie, tyrannie, or any other euill and disordered affection, but in all justice and vprightnesse: and 20 that we also liuing vnder thē, may yelde them their dewe honor and obedience, that by the meane of good peace and quietnesse, we may serue God in all holinesse and honestie: and that it may please him to comfort all afflieted persons, whom he visiteth after diuers maners with crosses and tribulatiōs: all people whom he afflieteth with plague, warre, or famin or other his roddes: and all persones that are smitten with pouertie, imprisonment, sicknessse, banishment or other calamities of bodie or vexatiō of mind: giuing them all good pacience, till he sende them full discharge of their miseries: and specially that it may please him to haue pitie vpon al his poore faythfull ones, that are dispersed in the Captiuitie of Babylon vnder the tyrannie of Antichrist, chiefly which suffer persecutiō for the witnessing of his truth, strengthening them with true constancie, & comforting them, and not suffering the wicked and rauening woolues to execute their rage against them, but giuing them such a true stedfastnesse as his holy name may be glorified by them both in life and death: and finally that it may please him to strēngthen all Churches that are now adayes in daunger and assaulted for the quarell of his holy name, and ouerthrowe and destroy all the deuyses, prætyzes, and attempts of all his aduersaries, to the intent that his glory may shine over all, and the kingdome of our Lord Iesus Christ be increased & aduaunced more and more. Let vs pray him for all the sayd things in such wise as our good Master & Lord Iesu Christ hath taught vs to pray, saying: *Our father, &c.*

### The fifth Sermon vpon the first Chapter.

9. Satan sayd to the Lorde: doth Job feare the Lord for nothing?
10. Hast not thou bene a bulvark to him on al sides? Hast not thou fenced his house and al that he hath? Doest not thou prosper him in all his affayres? Is not his possession far enlarged?
11. But lay thy hand vpon him, and touch that vwhich he hath, and see if he vil not curse thee to thy face.
12. The Lord sayd vnto Satan: I give thee povver ouer all that he possesseth: but touche not his person. And Satan vvent out from the presence of the Lord.



Lbeit that the Diuell do but his office here, that is to wit, peruerit all goodnessse, and falsly accuse Job as though he were an hypocrite: Yet neuerthelesse, in so doing he discouereth the euill which is in men willingly, and wherevnto wee bee inclyned by nature. For being wilie and politike as he is, he knoweth full well on which side to assayle vs. Let

60 vs marke then, that here the Diuell betrayeth a disease wherewith all of vs are atteynted, vntill God haue healed vs of it by his grace: that is to wit, that in time of prosperitie we can blisse God: but if he afflēt vs, we change our minde, and thenceforth beginne to grudge against him, forgetting all the prayse which we had giuen him so long as he dealte with vs after our desire. And so there be many hypocrytes which cannot be knownne nor discouered vntill God sende them aduersitie. For

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so long as they be at theyr ease, and in rest : they shew not the rebelliousnesse that is within them, but let it lie hid. Lo  
 1. Pet. 1. b. 7. here the cause why the Scripture so oftentimes sheweth vs, that God tryeth those that are his, siftynge them by afflictions, and casting them as it were gold into a furnace, not onely to purge them, but also to make them knowne: for to those two purposes do afflictions serue: that is to wit, God killeth the vices that are in vs. For when he punishest vs, then are we tamed, and he commaundeth vs to withdrawe our selues from the worlde, and not to be given to our pleasures and fleshly delights. But there is yet a further thing: that is to wit, that like as in a furnace gold is tried to knowe whither it haue any drosse in it: so also God sheweth what we be, by afflicting vs. For men knowe not themselues before they haue bene so proued. Before wee haue passed through the fue, we seeme to our selues to feare God, and that there is nothing to be mislyked in vs: and yet all the whyle there be many vices in vs, that we know not of. It is God that sheweth them vnto vs, it is he that maketh vs to perceyue them: when he sendeth vs any trouble, or any aduersitie, then finde we what our infirmitie is. Now if God make the afflictions of his faythfull ones to serue them as a mirror wherein to behold themselues: it is much more likely that they will shewe what is in other men, whither they haue fayth and obedientnesse in their hertes or no, and whither they be hypocrites, or whither they serue him in truthe. Here ye see what we haue to marke in this streyne, and experience sheweth vs, that it is so. For we see a greate number, who when God sendeth them all 30 things at their pleasure, do speake as sweete as sugre, as they say: and ye would maruell to heare how that good God shall be prayzed: specially when they finde their dishes full furnished, so as nothing is wanting, & how well it liketh them to confesse that God is good. But if he beginne to handle them any thing roughly, that things fall not out to their contention, they take it sore to hart. If God proceede and plucke their fethers from them: then fall they yet to further outrage of murmuring, yea and they belke out blasphemies against him: and albeit that they vtter them not with their mouth, yet is their hart full of poyson within, so as they chafe vpon the bit, and repine at God for handling them otherwise than they like of. Ye see then that in time of prosperitie there are ynow that will blisse God: but that is but hypocrisy, I speake of such only as meene not to do it in deede. For they be the worst which sooth themselues in such wise as they perceyue not their owne vices. Sith the cace standeth so, let vs marke that Satan hath in this point had an eye to the diseases wherwith men are atteynted. And so we see with what an enimie we haue to do: he lieth in wayte for vs & prieth about vs on all sides, to spie where he may haue any entrance to wound vs. Therefore let vs beare well in minde, that when we shall haue prayzed God, and serued him in time of prosperitie: that is not all that we haue to do: but we must put our selues in a readinesse, that when soever it shal please God to scourge vs, to exercise vs with manifold miseries and inconueniences, we notwithstanding must bridle our selues, & haue the lowlinesse to submit our selues vnto him, and to receyue all his chastyzement paciently & quietly. If we be not come to this triall, that is to say, if we be not paciet when God scourgeth vs: all the seruice that we do vnto him wil be no great matter. True it is that God will well accept those that be his, euen in the time of their prosperitie: howbeit forasmuch as it behoueth vs to consider why he maketh vs to passe thoroewe the sayde boultell of affliction: therefore must wee the better beare away this lesson here. And furthermore

## SERMON ON

wheras it is sayd here, that men will curse God to his face when they be combered with afflictions: true it is that this commeth not to passe at the first pushe. For as yet a while there will remayne some reuerence of God who is imprinted in vs: so as if we be put to some hard pinche, no doubt but wee will groyne at it and repyne against it secretly: but to open our mouth to blasphem God, it will as yet go agaynst our nature. But when we haue thus fretted and chased at it, if the miserie increaseth still, or contynew very long: then doth our impaciencie kindle as a fyre, and we beginne to flush out that which had erst hene locked vp in our hertes. Thus wee see how at length they that are afflicted do curse God to his face: that is to say, how they ouershoote themselues out of measure, so as they regarde not any more the Maiestie of God to humble themselues vnto it, ne consider that if they are become rebelles against him, they shall not any more attayne to take holde of his iudgement which streyned them from rushing into such outrage. And ther-

fore good cause haue we to pray vnto God to bridle our tungen as well as our hertes, and not to suffer vs at any time to fall into such excesse as to curse him openly: but rather that the issue of the chastyzementes which he sendeth may be so lucky to vs, as they may turne to our profite and welfare, according as his intent is that they should do, when he scourgeth vs. Lo what we haue to gather of this streyne. And by the way let vs marke that al-

though Satan be the father of lying, yet he speaketh truth here, when he sayeth *that God had bene a Bulwarke to Job, and had fenced his house on all sides, and that he had made him to prosper*. Beholde how he turneth himselfe into 2. Cor. 1. d.

14.

an Angell of light. For asmuch as he was before God, it stooode him in hande to set a fayre color on his matters, for there was no place for him to vse suche trumperie as he vseth towards men to deceyue them. Thus Satan groundeth himselfe vpon true principles: but that was to apply them vnto euill: for his desire was nothing els but to destroy Job. And he sayeth, that God had bene a bul-

warke to him. Then let vs vnderstand, that if we will be maynteyned in this worlde, God must needes put to his hand. For what is our life: and to how many necessities is it subiect? Therefore we could not stand one minute of an hour, if we were not preserued by the grace of God.

In like wise is it with all things that we possesse: God must be fayne to fence vs. And who I pray you is he that speakeith here? It is euen Satan, whose comming is of purpose to ouerwhelme vs, both in our goods and in our persones, if we be not (as you would say) well walled, so as God serue vs for a bulwarke, according also as we shal see him to be in the processe of the text. For as soone as Satan hath his leauue, we see howe he raketh away all Iobs goods from him, and with what violéce he goes about it.

Therfore it was requisite that Job should be fenced all the whyle aforhand by the grace of God, and that it should serue to rāpyre him round about. And this lesson is greatly for our profite. For hereby we be warned to pray vnto God, that it may please him to defend vs, for asmuch as whyle wee be in this worlde, wee are as it were in a wilde wood full of robbers. And here we see also why the

Scriptures attribute these tittles vnto him: namely that he is our buckler and shielde, our wall and trench, our rampyre and bulwarke, our towre and fortresse. VVherefore dothe the Scripture vse so many woordes to betoken that Gods protection is of force? It is to teach vs, that without him we shold perishe a hundred thousande times a day, and therefore that he must be faine to watch continually for our safetie. VVe see then (as I haue sayd) how it is requisite that men should acknowledge their life

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to be nothing, considering how it is so frayle as nothing can be more, & how it is subiect to an infinite number of deaths, in so much that they be thereby stirred vp to pray God to take them into his tuicion : and when they shall haue liued one day, they must acknowledge that they were maintayned by God, and vnto him must they yeeld the prayse of all . Lo what we haue to marke in this streyne . For if Satan who is the enemie of all truth , do cōfesse how it is God that is mans defence , & is cōpelled to say so, as if he were vpō a racke: seing God hath made vs to taste of his working, and made vs to feele it : what an vnthankfulnesse shal it be if we confesse lesse than Satan hath done, who desireth nothing els but to deface or rather vtterly to abolish Gods gracious goodnesse, by his lying , so as it might not be knowne at all? So then wee see that such as thinke not of this protection of God, are worse than the Diuell, and needes must it be that they are turned into brute beasts, or rather altogether bewitched . Thus much concerning that woord . Consequent-  
ly it is sayd, *That God gaue Satan leaue to do what he listed with all Iobs goodes, condicionaly that he touched not his persone* . Here at the first blushe a man might maruell, why God did so giue ouer his seruaunt Job to Satans pleasure: is it meete that the Diuell should haue such credite with God, that when he craueth leaue to worke vs mischiefe , God should graunt it him? It seemeth that God fauoureth him, and that he maketh sport with vs in the meane while as with a tennis ball. But let vs marke, that whē God graūteth Satan this thing, he doth it not to pleasure him, neyther is he moued of any fauour that he beareth towards him : but because he hath ordeyned it in his own purpose: he is not moued by Satans sute, nor perswaded by him to suffer Job to be so punished . He had alreadie so determined in his owne purpose . Before Satan had vttered any worde, or made any such petition, God was minded to punish his seruaunt, and he minded it for just cause, the which he hath disclosed vnto vs: & though the same were to vs vnkowne , yet muste we lay our hand vpon our mouth and say, that God is righteous and vnpartiall in all that he doeth . Thus ye see the first point that we haue to marke: that is to wit, that God here graūted not Satans request as though he had bene moued by his sute : but for asmuch as he was minded of his owne good will to chaftyze Job : therfore he graunted Satan his demaunde: verily euen to spyte Satan , and to haue the greater triumph agaynst him in putting him to confusion . For Satan made full reckening that Job should haue cursed God to his face, that is to say, that he should haue blasphemed him with open mouth, when he came to be beaten so roughly . And why did Satan so? For he considered what we are of our selues : that is to wit, how we be as fleeting as water, and that all our streghth is nothing . But in the meane while he had no vnderstanding of Gods grace, how strong and invincible the same is in vs . True it is that he feeleth it, and that he hath experience of it spite of his hart: and yet for all that, he knoweth it not a whit . And see how he is deceyued, see whervpon he maketh his reckoning : namely that if he can get leaue to torment vs, we shal be vanquished out of hande, we shal be swallowed vp of heauiness by and by, and that we will fal into despoyre & blasphemie God . Lo what Satan hopeth, and what he pretendeth to do . Marke it well . But God will resist him, and disappoint him of his hope . For he will send the grace of his holy Ghost before hand, and so shal Satan be confounded when he sees he hath no power to compasse the thing that he ment to haue attempted against Gods seruaunts, but all goes backward and cleane contrarie to his intent: God therefore knowing what the issue of Iobs afflictions

should be: had determined in his own purpose to scourge him, and so you may see he did it not at Satans instigation . VVhy then doth the holy Scripture tell vs here, that it was done at Satans request? That is for two causes . First, that when we be beaten with Gods roddes , we might know that Satan procured it, yea euen to cast vs into despoyre . And this is it which S. Paule sheweth vs in the text which *Eph.6.b.12.* hath bene alleaged a few dayes ago: namely that we haue battell against spirituall powers, and not against flesh and bloud . As often then as any euill befallas vs, let vs be sure that Satan hath practized it against vs: to the end we may withstand him by faith: and that we being fenced & armed with the mightie power of God, and knowing that Satan hath so great power ouer vs, may retyre our selues to the refuge of him that is able to strengthen vs . Here ye see whervnto the Scripture had an eye in that case . And now for the secōd poynt, the Scripture meaneth to shew Gods fatherly loue towards vs, in somuch as he supporteth vs as his little babes, and giueth not any such libertie ouer vs, as our enemie would very faine haue, specially that he might take his pleasure in afflicting vs, were it not that he knoweth how the same is for our singular welfare . True it is that we must be fully resolued vpon this poynt, namely that though we know not wherefore God punishment vs, we must awayes acknowledge the same to be rightfull . But yet therewithall it behoueth vs moreouer to haue this lesson printed in our harts: namely that God loueth vs so tenderly, that he desireth nothing but to bring vs home againe, in so much that he spareth vs, and holdeth vs as it were in his lap, for so we see that the Scripture speaketh . Now then, when we see Satan come to kindle the fire, & that he hath sewed vnto God to haue Job persecuted : let vs marke how the Scripture sheweth vs, that God hādleth vs not so roughly without cause , and yet that it is not at the sute of our enimie, (for he would desire nothing so much as to keepe vs in rest and at our own ease, if it were expedient for vs:) but because it is good for vs to be so exercised by afflictions, yea euen at Satans hand: and well doth God permit him so to do, forasmuch as he knoweth it to be good and profitable for vs . Marke (I say) what we haue to note here . And to proue that it is so, let vs take a cōtrarie example . In the last Chapter of the first booke of Kings, it *1.Kings, the last Chapt.* is likewise sayd that God hild an Assye: and there is such another description as is here, how the Prophet had seene God set in his chayre of estate, and how he demaunded there, VVho is it that shal beguyle me Achab? Satan preuented not God in that case, nother came he aforhand to say, If thou wilt giue me leaue to beguyle Achab, I will do whatsoeuer thou wilt haue me to do . But God beginneth, saying: where shall I finde a lying spirit to go and deceyue Achab? for I see he will needes be drowned euen into the bottome of hell . And wherfore is it that God speaketh so? Euen bycause the case stood vpon executing of iust vengeance vpon an hypocrite, a despiser full of crueltie, and a mortall enimie of all goodnesse . Achab was a man that had peruerted al Gods seruice vtterly, and was wholly defiled with his owne Idolle: and therewithall also is full of sturdinessse and malice against the Prophetes, and would giue no eare to any admonition . VVhen he was thus hardened in his sinnes, in such sort as a man could gayne nothing by seeking to bring him into the right way: after that God had assayed all wayes, & saw he was a man forlorne: then he hild his assyses, and demaunded who was he that would deceyue Achab: for it was Gods will to execute the office of a iudge . VVe see then, that when God meaneth to punish wicked folke, and to execute his wrath vpon the according to their deserts: he tarrieth not till he be moued to it by Satan, but preuenteth him . In this present text when

question is had of punishing Job, that is to say, that God dealeth roughly with one of his owne children, needes must the same come to passe by the pursute of the enemie. Lo here the diuersitie which sheweth vs the reason why Sarans request is graunted him in this text. So then let vs marke well, that the Scripture meaneth by all meanes ro teache vs to glorifie God continually, that we knowing his goodnesse towardes vs, might take occasion to magnifie him, and therewithall that we should vnderstande how his vengeance is iust agynst all wicked persons, and that if he punishe them, he doeth but his office, to the ende he may bee feared, reuerenced, and honored of all the world, and thusye see what we haue to beare in minde. But by the way a man may thinke it straunge how God is serued so by Satan. But I haue told alreadie, that we shall by and by wanze away like water, if wee bee not fully periswaded of this poynt, that the Diuelles are in such wy'e vnder Gods guydance, as they can do nothing without his leaue. Yet is there a further matter, that is to wit, that the Diuelles are as it were Gods hangmen to execute his iudgements and the punishments which he will haue done vpon the wicked. Also they are as his roddes whereby he chastizeth his children. To bee short, it behoueth the Diuell to be the instrument of Gods wrath, and to execute his will: not that he doeth it of his owne voluntarie good will as I haue sayd, but bycause God hath the soueraine dominion ouer all his creatures, so as they must needes yelde vnto him, and turne themselues wheresoeuer he thinketh good. But here is one great diuersitie which we must marke. For when God hath giuen Satan leaue to punish Job, he sayeth to him: Behold, thou mayst worke thy spite vpon all his substance, but touche not his persone. And againe, after he hath destroyed all his goodes, he sayeth: thou mayst touch his persone, but thou shalt not come neere his soule. Herein againe we see how God reserueth alwayes the soule of Job, so as Satan can no more but torment him in goods, and in his mortall life, and in his honor: for he had not the power to enter into his soule to seduce him, and to make him to burst out into impaciencie. This wil be the better vnderstood by a contrarie similitude. When God gieth Satan commission to execute his wrath vpon the vnbeleeuers, he not onely permitteth him to punish them in their goods, and with sicknesse and diseases, or in some other maner: but also he goeth further, which is, that he gieth him power to leade them into error, and to deceyue them as we haue alreadie alleged in the example of Achab. Behold how God sayeth, Who shall beguyle me Achab? And Satan sayd, I will be a lying spirit in the mouth of al his Prophets. We see there a farre larger commission than this is here. For the matter is not only that Achab should be beguiled by some outward meanes. But we see that the Prophets must beguile him vnder the shadow of truth. And that is it that S. Paule meaneth by saying, that when men haue no minde to obey God and his truth, nor wil to frame themselues thervnto: and aboue al when God hath bene so gracious as to manifest himselfe vnto them, and to shew them the way of saluation: if they be so vnhappy to refuze so great grace of God and to refuze it: then behold, God sendeth them falseprophets & deceyuers, who not only shall peruer all good doctrine, but also shal be beleued: for he will giue them speedinesse in error. It behoueth vs to wey wel this saying, according also as it importeth much. For what is met by this speedfulness of error? It is when God withdraweth his brightness from vs, wherby our wittes are dazeled and we become so dull, that we discerne no more than brute beasts: but although the pit lye wide open before vs, yet we

stumble into it without seing of it a whit. And why so? Because there is no more aduisenesse or wisdome in vs, forasmuch as God hath giuen Satan power to mocke vs and beguyle vs, yea and euen to blinde vs and bewitch vs in such wise, as we wote not which way to turne vs, that we tumble not into some new snare or other. Behold (I say) how God worketh toward the vnbeleeuers and reprobates: namely that he giueth Satan speedinesse of error, to intrap them, and they shall neuer perceyue it. But he dealeth not so towards such as are his, when he afflieteth them. For although Satan assault them: yet notwithstanding they be alwayes preserued, & haue wherwith to beate back his temptations. For God hath armed the with his owne power, so as Satan can do no more than he hath leaue to do: and God putteth a barre in his way, in such sort as he is hild short in every mischefe that he steppeth forth vnto, and can do nothing further than Gods good pleasure licēceth him. Thus ye see what we haue to mark. And herewithall we haue to obserue further, that Gods iudgements are of such a sort, as he executeth them both vpon good and bad. True it is that if we will folow our owne opinion: we might wonder how it should come to passe, that God giueth such authoritie and preeminēce vnto Satan, as to be able to leade vs amisse. This wil be a very straunge thing to our owne imagination. But what then? Seing that the Scripture telleteth vs so, it behoueth vs to humble our selues, and to wayte till the day come that we may better conceyue Gods secretes which are incomprehensible to vs at this day, & therfore we must learne to magnifie them, and to honour Gods iudgements, hauing them in reurence and admiratiō, vntill they may be better knownē vnto vs. For we haue too small a capacitiē to know them throughly as now. Therefore we must walke in humilitie, cōtenting our selues to know but in part, vntill full knowledge be disclosed vnto vs at the latter day. But how soever the case stand, we must not be ignorāt in that which the Scripture sheweth vs: that is to wit, that God serueth his own turne by Satan, in such wise as Satan is alwayes readie to seduce men when they haue deserued it: and specially when they refuze to obey the truth, then must they needes be caried away vnto lyes. As concerning the faythfull God doth now & then leaue them also vnto Satan, so as they be seduced by him, like as Job was not exempted from that inconuenience in the end. And also we see what is sayd of Dauid in the holy stories. For wherof came it that he numbered the people? The text reporteth how it was the Diuell that stirred vp all the mischief, when Dauid numbered so the people of God. Dauid the being one of Gods children, was notwithstanding sometimes deliuered into the power of Satan, to be beguyled by him. Now when we see this, we haue good cause to pray vnto God, and to come shrowd our selues vnder the shadow of his winges, and there to hyde vs. For if such things befell vnto Dauid, what shall become of vs? Herewithall let vs also marke, that whē God giueth Satan such sway ouer the faythfull: it is not for a little whyle. And here ye may see why it is sayd, that Satans dominion is ouer the vnbeleeuers and vpon all the stubbornehearted. It is not without cause that Sainct Paule maketh this distinction. He worketh euen now (sayeth he) in all the vnbeleeuers. Thus placeth he the reigne of Satan, in them that are separated from GOD and cut off from his Churche. And wherefore? For there we see he is in his owne boundes. But when he hath power to wound the children of God, our Lorde permitteth that to humble them: to the ende that when they be so grieuously tormented, and yet doo all the whyle resist the assaultes that are made vpon them, they shoulde vnderstande that

that that commeth not of themselues, but that they be vphild otherwise, that is to wit, by the grace of God, and by the power of his holy spirit. So then, when God giueth Satan leaue to tempt faithful ones: ordinarily it is to make them to be serued therewith as with a medicine. And herein we see Gods maruelous goodnesse, how he turneth the euill into good. For what can Satan bring but ranke poysen and venim? Yea we know he hath nothing with him but death: for he is called the Prince thereof.

*Heb. 2. d. 14.* So then, whatsoeuer Satan can bring, it tendeth altogether to mens destruction, and to the drowning of them in endlesse damnation. And yet notwithstanding, God findeth the meane that the euill which is in Satan, is turned to our welfare. And here we see how Sainct Paule was physiked, as he himself confesseth, after he had spoken of the hygh reuelacions that had bene giuen vnto him.

*2. Cor. 12. 18.* God (sayeth he) hath prouided that I should not exalt my selfe to much. Lo here a good prouision and very profitable for Sainct Paule. For we know that prude

is readie to throwe vs headlong into the bottomlesse pit, and that there is nothing that prouoketh Gods displeasure more: for needes must he alway shewe himselfe an enemie to the prowde, and to such as presume vpon their owne strength in what wyse so ever it be. And Sainct Paule was in the same daunger, if God had not remedied it. In what sort did he it? It was (sayeth Paule) by sending me the messenger of Satan to buffet me. See how Satan worketh in sainct Paule, yea euen by Gods permission. And what was the issue of it? Out of doubt Satan ment to haue ouerwhelmed Paule, and his intent was to haue driven him into wickednesse, to the end he should haue giuen over the seruice of God, and by little and little withdrawne himselfe from Christianitie, by reason of the wearisome troubles and miseries which he endured without ceassing. Lo here what Satan intended. But what for that? God purposed another ende: namely to brydle his seruant, that he should not forget himselfe, and so exalt himselfe to much. And for this cause was he buffeted. For he vseth the sayde similitude of buffetting for the nonnce: as who would say, God vseth him not as a man of armes that fighteth in the fielde, to giue him a glorious victorie: but buffered him like a boy to his shame and reproch. Thus the holy Apostle whom God had endewed with so excellent giftes of the holy Ghost, was so farre made an vnderling to Satan, that Satan spitted in his face and wrought him many other villanies. VVe see then how God turneth the euill into good, when he maketh all Satans stinges to serue vs as medicines, wherby he purgeth vs of the vyses that lye hid in vs. And therefore we haue cause to prayse God in all respects, yea euen though that at the first sight his iudgments be ouer boystous to our imagination, and that we be not able to cōceyue them by our fleshly vnderstanding. VVhen we haue well considered all, we shall euermore haue wherefore to magnifie God. Thus much as touching this streyne, wherein it is sayd that God gaue Satan leaue to punish Job, howbeit so as he forwarned him that he should not touche his persone. In effect, we haue to marke, that when God giueth Satan libertie to assayle vs in such sorte as he maketh many sore assualtes vpon vs: Yet neuerthelesse he goeth all by measure, as one that knoweth what we be able to beare, and what is expedient for vs. Finally it is sayd, *That Satan went out from the presence of the Lord.* Not that Satan did what he list as if God save him not any more: but to signifie vnto vs what the furie of Satan is, and what is his accustomed maner of dealing: that is to wit, that he did the worst he could, without regarding that he is subiect to God, and that he vseth his

owne rebelliousnesse, in making hauock of Iobs goodes: howbeit that there is yet one thing more ment by that saying: that is to wit, that Satan did in effectuall deede shewe the leaue that he had gotten. For I haue tolde you already, that this streyt determination of God, which was vnknowne to men, is now declared to vs here. For whereas the Scripture telleth vs the things which are apparant vnto vs, as how Job was by and by spoyled of all his goodes, how his children were slayne, and how he himselfe was sore plagued in his owne persone: these things were commonly knownen to all men. But all men knewe not that which was rehearsed afore: that is to wit, that God hilde his assyses, and that all was disposed by his ordinance, and nothing happened without his prouidence. They that haue the eyes of faith to comprehend this, haue the vnderstanding of it. The residue, perceyue but onely the things that were done outwardly. And here we see wherefore it is sayd, that Satan went out from the presence of the Lord. For the holy Scripture putteth a difference betweene the outward things that are done, and the purpose of God which is not knowne but to the faythfull, which lift vp themselues aboue their owne reason and aboue all their naturall wittes. For we shall neuer attayne to the knowledge of Gods Maiestie, except we be caried vp aboue all our owne abilitie. And now the Scripture returneth to the Storie, when it sayeth that Satan is departed from the presence of the Lord: that is to say, it was visibly perceyued and after an apparent maner how he punished Job. Thus we see what is ment therby. The residue is awytes to expresse the nature of Satan: which is, that he with an inordinate rage casteth out fyre and flame as though he would make a cleane dispatch of all togither: and to be short, how it is his office to tempt men, as it appeareth in the place where Iesus Christ was tempted, where it is sayd, *Behold, he that tempteth.* This *Matth. 4. a. 3.* terme and title of *Tempter* is attributed peculiarly vnto Satan. And why so? To the ende we should know, that he seeketh nothing but to destroy all, and to put mankind to confusion. Thus we see that all his diligence, all his going about and all his trotting vp and downe, is to leade vs with him to destruction: and for that purpose desirereth he to be exempted from obedience vnto God, that he might turne all vpside downe. Seing we know this, wee ought to be so much the more prouoked to pray vnto God, to take vs into his hande and tuition. For when he receyuethe vs, we be in safetie from all the troubles that Satan can practize agaynst vs. But if God once withdrawe himselfe from vs, or do but onely flacke his hande a little, by and by we shall be ouercome by Satan. VVe see then how we be taught, on the one side to humble our selues, and to walke in feare and wariness, and on the other side to call vpon God, assuring our selues that as long as we be succoured by him, wee shall want nothing: yea, and that although wee be fayne to fight against great distresses: yet we shal be sure of the victorie, which he hath promised to all those that are his.

Nowe let vs fall downe before the Maiestie of our God, praying him to make vs perceyue the euilles that are in vs, and that vpon the knowing of them, every one of vs may feele himself full of infirmities, yea euen of the outrageous vices, for the which wee well deserue to be thrust out of his presence. And herewithall let vs pray, him to strengthen vs in such wyse by his holy spirit, as we may blisse him continually both in prosperitie and aduersitie: & that we may not desire any other thing than to please him in all points, and to yelde our selues wholly vnto him: And that although we haue todo with an enimie that is ouerstrong and ouer boystous, whom

we be not able to resist and to beate backe his blowes: yet notwithstanding, through the mayntenaunce and power of our good God, we may contine in his obesfance vnto the end: that is to say, euē vntill he haue gathered vs home

to himself, to make vs partakers of that most happie tri-  
umph, which he hath prepared for vs in his heauenly glo-  
rie. Thus he will graunt this benefite and grace, not only  
vnto vs, but also, &c.

### *The sixth Sermon vpon the first Chapter.*

- 13. One day as his Sonnes and Daughters were eating and drinking of wine in their elder brothers house,
- 14. A messenger came vnto Job and sayd: The Oxen were laboring, and the Shee asses were feed-  
ing by,
- 15. And behold the Sabcans brake in vpon them and tooke them, and haue slayne thy seruants  
with the edge of the sworde, And I am escaped alone to bring thee woord of it.
- 16. And as he was yet speaking, Behold there was another which sayd, The fyre of God is fallen  
from Heauen, and hath burned vp thy Sheepe and thy seruaunts, And I only am escaped to  
bring thee woord of it.
- 17. And as he was yet speaking, behold another which sayd, The Chaldees haue made three  
bandes and brake in vpon thy Camels, and haue taken them away, and haue also smitten thy  
seruants with the edge of the sword, And I only am escaped to come and tell thee.
- 18. As he vvas speaking, behold another, saying: Thy Sonnes and thy Daughters vvere eating  
and drinking of vvine in their elder brothers house,
- 19. Behold an hideous vvinde from the vvilernesse russhed against the house, and crushed  
the fourre Corners of it togither, and it is fallen vpon the yong folke, and they be dead, And  
I am escaped alone to tell thee of it.

Psal.34.b.8.



T is sayd that Gods Angels incamp themselues round about the faithfull: and this present storie sheweth vs, how greatly it is for our behoofe 30 to be so garded and fenced rounde about. For we see whathe rage of Sathan is against all those that feare God. If we consider well what the state of our life is: we shal finde our selues subiect to a hundred thousand kinds of death, and that we cannot treade one step, but we shal be wounded and we haue skill enough to say, that man is nothing, considering the fraytie that is in him. But in the meane while we consider not sufficiently what the malice 40 of Sathan is, who vnderpriyeth vs, and practizeth all that he can against vs, to cast vs into despayre. And therefore our Lord is here minded to aduertise vs, what neede we haue to be garded by his Angels, which fight against all the assaults that Sathan intendeth against vs. For like as Sathan is an aduersarie against vs: so doth God appoint his Angels to maintaine vs, and will haue them to be the workers of our welfare. Nowe, that we may the better vnderstand that which I haue touched: let vs first marke that Job is punished here in sundrie sorts, that is to wit, in al his goods and in his children. Sathan was helde short so as he could not attempt any thing against his person, but onely against his goode: This sheweth full well, that God had giuen the vp into his hands, and afterward Iobs children also, which were as deare to him as his owne life. And there is yet one other poynt: which is, that Job forewent not his goods and his children all after one maner: but the Diuell had a policie to sende him diuers temptations. For he stirred him vp enemies on the one side, and he himselfe serued to send downe lightening from the heauen, and tempests from the ayre on the other side. Lo how this seruant of God is tormented in diuers sorts. And it might augment his grieve and trouble him yet more, to thinke thus with himselfe. How now? Not onely men are contrary to me, but also God himself fighteth against mee. Behold here the craftynesse of Satan. True it is that this will seeme straunge to vs at the first push: and here we may see what

hath moued some men to be of opinion, that God hath set vs downe here a certaine portraiture of pacience, and not a plaine storie or deede done. But suche men vnder-  
stand not how God dealeth with his seruautes according  
to the measure of fayth which he hath distributed vnto  
them. How is that? VVe are not tempted all alike: for  
God hath not made vs all so strong as were requisite.  
There are some weakelinges, and God supporteth them.  
And if he chastize them, it is to humble them, to the end  
they should take heede to themselves, and call vpō God  
more earnestly. There are other some farre more strong  
and stoute: and wherefore are they so? Bycause God  
hath powred out his spirit vpon them in much greater  
abundance. For (as I haue earst sayd) accordingly as God  
dealeth vnto vs of the strength that is in himself: so doth  
he exercise vs, & he will haue our fayth tried, which thing  
we are sure is not against our profit, howbeit that he onely  
know wherefore he doth it. He is not bound to vs to giue  
vs one droppe of strength, he may leauie vs in our owne  
weakenesse, to cause vs to be oppressed and vterly de-  
stroyed every minute of an howre. For in our selues wee  
50 haue no meane to resist, sauing so farre forth as God  
strengtheneth vs by his grace. Yet notwithstanding (as I  
haue sayd) that is not all after one fashion. For the one  
sorte abyde weake still, and the other sorte haue a farre  
greater strength. And here we see wherefore the holie  
men that haue bene indewed with excellent graces, haue  
also bene much more tormented in their life. VVhich of  
vs hath bene so roughly dealt with as Abraham, or hath  
had so miserable a life as neuer to be in rest? For we see  
that God commaunded him to forsake his native coun-  
trie: and when he had done so, he taried linging in  
the middes of his iourney, vntill his father was deceas-  
ed by the way. In the ende he went into the coun-  
trie, and yet he wist not which way he should take nor  
whither he should go. For God vouchsaued not to tell  
him which was the Countrie that he called him vnto, but  
hild him as a foule vpon the water. VVhen he was come  
thither: some troubled him, other some spyted him, and he  
had nothing but vnquietnesse. VVithin a while, when the  
60

men had wrought him as muche spyte as they coulde : famine persecuted him, so as he was fayne to get him away, and his wife was taken from him. Afterward when he returned : he was new to begin agayne, and he was fayne to go to an other place to seeke pasture. And yet for all this, God sayd to him, Take no thought, I will gie thee this lande, and thou shalt be lorde and maister of it. Yea, but he sawe nothing. Of all this whyle he had not a place to set-

*Rom. 4.11.13.*

tle in, and yet notwithstanding God promyseth to make him heire of the whole worlde. Afterwarde, whyle it was lykely that he should haue had issue, he had none, and yet was that the thing that shoulde haue ben his comfort. He is olde and drouping, and yet God sayeth vnto him, Thou canst haue no welfare except thou haue issue. And howe coulde that bee? for he is alreadie so aged, as he could not wel tarrie for it. God hath giuen him Isaell. But he must

*Gen. 12. and  
in other  
Chapters:  
following.*

be banished and cut off from that house. After in the ende when he had Isaac according to the promise : God plucked that sonne of his from him, and sayd to him, Go kill him. This is yet more than we haue hearde of Job : for if a father heare that his children be slayne with lightning, or else that some bodie hath murdered them : surely it muste needs be a great grieve to him, and hard to beare. But to goe kill his childe with his owne hande, that is a thing too extreme for him to do : But Abraham must come in place againe heere. Afterwarde when God had giuen him his sonne againe, as though he had ben raised vp frō death : he shewed him what maner of promise it was that hee had made vnto him. Hitherto (sayth God) I haue borne thee in hande, that thou shouldest inherite this lande. But so faire 30 off art thou from enjoying it thy self, or from taking possession of it during thy lyfe : that thyne off spring must bee driuen from hence, and dwell in a strange land vnder exceeding cruel tirannie, by the space of foure hundred yeares. VVe see how God exercised his seruaunt Abraham after a strange fashion vnaccustomed among men : And wherefore? for he had also strengthened him by his holie spirite, and therefore he gaue him greate and verie rough assualtes. See then howe God woorketh in those that are the excellenter sorte, to the ende they shoulde bee as mirrours and examples vnto vs to follow. And in good sooth a man shall never make such workmanship in a litle shop as in a greate one, where he may haue stiffe and store of woorkmen, so as all things are well furnished and in good order. For if he haue but a small shop, he shall not bee able to doo any great peece of woorke. Euen so dothe God. VVe see then howe it was conuenient that Job shoulde be set foorth vnto vs as a patterne, and that God shoulde plague him to the vttermost, to the intent that when wee compare our selues with him, every one of vs may be ashamed, seing we be not able to suffer any affliction, be it never so light or meane: for we be so tender as it is pitie to see it. If God send vs any aduersitie, wee never consider wherein he spareth vs : but our mynde is vpon our present grieve, and wee will not be comforted by takyng holde of Gods goodnesse, in that hee holdeth vs vp. As howe? If a man be sicke, he taketh suche an inward conceyte of his disease, that hee thinketh vpon none other thing, neither considereth he the matter thus: God hath giuen me here many meanes to ease mee withall, I am succoured in my distresse, men haue a care of me, I am serued and tended (as one man hath his wyfe, an other his children, and an other his seruantes too tende him) and therfore I see that God doth not punishe mee out of measure : I say he hath remedies in a rediness for him: either he hath of his owne store, or else he shal be releued by some other. VVe never thinke vpon any of these things : but the grieve doth possesse vs in such sort, as we be still chawing on the bitte too

torment and rack our selues, yea & euen to be angrie with God. And this is as villanous an vnthankfulnesse as the other is : for when any inconuenience troubleth vs, wee must euer thinke with our selues: Alas, if my good God pitie me not, what shall become of mee? I shoulde not only endure this grieve, but also farre greater, which I haue deserued, and God will fynde meanes inowen to punish me more : for it is sayd that he hath his rods layd vp in his cofers, and that when it pleaseth hym to bring them foorth against vs, we must be fayne to feele other maner of stripes at his hande than wee haue doone yet. If wee mynd such things, it is certain that in the middest of the greatest miseries and troubles that we can haue in this worlde, wee shall bee comforted, and feele some assuagement of oure greefs. But we do nothing at all in that behalfe, in so much that this lesson is wrtten in vaine. So then, let vs beare in mynde, that in the person of Job, it is Gods wil to gie vs a looking glasse, wherin to behold, that if we be scourged we must not take our aduersities so sore to hart, nor be so nice, as to saye, I can haue no worse than this. Let vs take good heed that we prouoke not Gods wrath in that wise, as many vnadvised persons do. But let vs bethink our selues thus: Surely my aduersitie is not ouer burdensom, and that it is bicause I am too tender. But what shoulde be done with me, if my God did not reache out his hand vnto me? then out of question I shoulde not haue this trouble alone. For he hath store of other fare greater and far more excessiue. God knoweth what measure to keepe in punishing me, so as if it please him, he can cast mee into so bottemlesse depthes, as I shall be caryed euen into hell. Therfore it becommeth me nowe to haue an eye to his goodnesse: and to thanke him that he hath pitied mee, and spared mee. And for the profe hereof, beholde here Job, who was a man as I am, and seemed to be thorooughly fensed to the vttermost : and yet I see howe God hathe afflicted him here, not onely in one kynde, but after diuers fashions. So then, when I weighe my selfe in the balance with him, it is good reason that I shoulde be pacient, that I shuld humble my selfe vnder the myghtie hande of God, and 40 that I shoulde applie my selfe too his good will, desiring him to gouerne mee, and to dispose of mee as of his creature that is in his hande. If we deale thus: we shal perceiue that God is euer present to succour suche as trust in him, and rest themselues vpon him. For albeit that wee see a wonderful strength in Job : yet verily he was a fraile man as we be. And for profe hereof, how could he haue bene so strengthened, if God had not lent him his hand? And is the strength that God vttered in Job, abated at this daye? Hath God altered eyther his purpose or his nature? No : 50 Then when we see that God hath strengthened Job: we come to the promises that belong not to any one man alone, but to all men. Lo how God sheweth, that if we bee dismayde at the feeblenesse of our owne fleshe, he hathe wherewith to remedie it, if wee flee too him for refuge : & that if we be beaten down, he hath wherwith to strengthen vs, yea though we were otherwise altogether forsaken. Seing then that God offereth vs remedie in suche wise, whereby to relieue all our feeblenesse : lete vs not dout, but that as he hath vpheld his seruant Job, so wil he worke in vs also at this daye. For his meaning is nothyng else than to seale vp his promises which are common to al men, and to give vs assurance and exerience of them in the person of one man, to the ende we shoulde not doubt but he will be as good as his woord. Therefore let vs not alledge this excuse: Lo I am a man. For why? VWas not Job a man? was not Abraham a man? was not David so to? And wherof came it that they resisted temptations? O, yes. But they were ayded. And is not God at this daye

the same he was then? is he chaunged since that tyme? Is it his minde to ayde but a three or foure? VVhen he sayd, I will be your fortresse and bulwarke, and I will stick to you in all your needes, ment he it but to Job, to Abraham, and to Dauid? ment he it not to his whole Church? So then, vnlesse we will charge God with vntruth, we must boldly conclude, that like as he assisted Job, so will he also assist vs. But what? when we be destitute of the grace of Gods holy spirit: that proceedeth of our owne naughtinesse, bycause we regard not the good turne that he is redy to do vs when he giueth vs his promises, And that although he preuent vs, seeking nothing but to vtter his power in mainteining vs: yet notwithstanding, we shut the gate against him. And so we well perceyue to what intent this story is written vs, that is to wit (as I haue sayd already) that we might knowe how God afflictesth those that are his: and therewithall vnderstand, that he forgetteth not to succoure them at their neede, and that according to the greatnessse of their necessitie, the remedie is always redy in due season. Furthermore we haue here a godly recorde, that afflictions are not always signes that God hateth vs. If we haue not this beliefe, it is impossible that we should be pacient in aduersitie. For it is not for naught that Saint Paule saith, we ought to haue comfort through pacience. If a man comfort not himselfe in God, though he shewe never so great and invincible courage, yet is not the same to be called pacience. For he is not pacient as he ought to be. It is but the pacience of a lumbard as we say in the prouerbe: that is to say, it is pacience perforce and against our will, as a mule chawing vpon hys 30 bit. True it is that suche as are of that sorte, would fayne make themselves constant, they would in no wise bowe, and they say, see the wicked fortune, but what though, we must for all that be constant. Here ye see what the pacience of the vnbelieuers is. Although they be renowned in the world for couragious and stout fellowes: yet cease they not to lifte vp themselues against God, and to find faulfe with him: and to be short, euery of them wyll needs cleare himselfe. I know not (say they) why this is happened to me, but if it be for that fortune is againte me, or for that God is idle and hath no mind of things, or rather else for that mans state is such. And so in the meane while, suche manner of men ceasse not to haue their hearts full of venim. But God will haue vs patient after another manner, that is to wit, hee will haue vs readye to endure all thinges, assyuryng oure selues that good and euill procede from the hande of hym. Hee wil haue vs to abyde his chastizemente, desyring nothyng but to bee gouerned by him, and renouncing all oure owne affections. And though he it seeme troublesome to vs, hee will haue vs fyghte agaynst oure owne wyked lustes, and too resynt them in suche wyse, as hee alone maye continue our maister: for it is not possible that we shoulde haue that pacientnesse so franke and free in vs, if we take not occasion to comfort oure selues in God. And howe will that bee? It behoueth vs too bee well assured, that when God scourgeth vs, hee purposeth not oure destruction, but rather procureth oure welfare. For as for hym that imagineth and deemeth God too bee bente agaynst hym: hee can not but fall intoo some greefe and anguishe of mynde, yea and euen into some frenzie to play the sauage beast, and to lift vp hym selfe against God. Can we loue God when wee persuade our selues that hee seeketh nothing but to vndoo vs, and to destroy vs? So then, it is verie necessarie for vs to bee fully resolued, that when God punisheth vs, it is not a token that he hateth vs, nor that he holdeth vs for his enemies: but rather that he by that meane procureth our sal-

uation. And here we see how that (as Saint Paule sayth) our victorie consisteth in taking hold of this loue of God in Iesus Christ, so as we be thoroughly persuaded, that God hath adopted vs to bee his children: for if we haue that principle, wee shall not be dismayde with any affliction. VVhy so? for sith that God loueth vs, wee shall never bee confounded: and so little shall our afflictions hinder oure welfare, that they shal turne to our furtherance, and God will woorke in suche wise, that our saluation shall be aduaunced by the meanes thereof. So then, seeing that Job who was beloued of God, and was one of the excellente men that euer were in the worlde, hath bene so greeuously afflicted: Let vs assure our selues, that if God do nowe and then suffer vs to abyde ouer harde and painfull aduersities, yet ceasseth hee not to keepe vs still vnder his protection, and to loue vs, and of very loue to prouide for vs the things that are good and profitable. But wee muste come to that whiche is set downe here, that is to wit, that God punished Job, not only in his goodes, but also in his children. This is to be marked wel. For sometimes he that sheweth himselfe stout in some one kinde of temptation, will by and by be quayled in some other. As for example: There may be some man which in suche wyse despizeth the goodes of this worlde, that if he haue bene verie riche, and afterward be sore impouerished: ye shall not see him shrinke, but continue still in good quiet, and he will say: well, I haue ben riche, but it was Gods wil to chastize me: I am bereft of all my goodes and substance, God be praised for it. A man woulde thinke that this man is so constant, as it shoulde seeme he hath no feeling of his aduersitie. Behold the great vertue of him. Yea, but if he be assayed on the other side, so as there happeneth some new temptation to him: yee shall see him so encombred, as he hath no meanes to comforte hym selfe. Then is it not ynough for vs to bee pacient against some one kynde of aduersitie, but wee must withstand all troubles.

And here we see also why our Lorde exerciseth vs in diuers maners: which is a thing to be marked aduisedly. For after that God hath sent vs some aduersitie, and we suppose oure selues to be escaped from it: we thinke it straunge to see an other mischiefe come backe againe in the necke of it. This I say is verie harde to oure imagination. But God hathe good reason to quicken vs vp so by diuers temptations, too the ende oure pacientnesse maye shewe it selfe as I haue sayd heretofore. Now if a mannes goodes bee deare to him: much more precious muste his children needes be. And here we see also why it was oure Lordes will, that this should be the last tydings, as though Job had ben sette here vppon the racke. VVhen a man is layde vpon the racke, his tormentes are continually increased more & more, vntil they be come to the vttermost, that they can no more. Sathan vsed the lyke policie with Job. For when hee caused woerde to bee brought him: Beholde, thyne Oxen and thy Shee Asses are taken awaye by the Sabeans, and Robbers are come, and haue slayne thy seruants: then was it as if he had firste put the carde too him. VVell, here we see the man layde vpon the racke. VVhen one came and tolde him: Beholde, fire is falne downe from heauen, and hathe consumed thy cattel: it was as if a man shuld haue hanged a great weight at his feete, too encrease his paine, and to put him to the more grieve. But see the extremitie that came in the ende, when one brought him word of the death of his children. Then let vs learne that when wee haue scaped some one aduersitie, which we thought to be ouer heauie and ouer-hard to suffer: God is able to send vs an other, that shall farre exceede all that wente afore. And why is that? For Sathan preaceth vpon vs on the one syde, and God gi-

*Rom. 8.28.35*

ueth him leue so to doo, to the end aforesayd : which is, that we shold passe through such triall, to the intent that God might be glorifyed in vs, and that we might haue so much the greater cause to yeeld him thanks: when he shal haue deliuered vs from the assaultes of suche an enimie, and so mighty as Satan is. Sometimes also he doth it for our hardnesse sake. VVhen he seeth that we be dull vpon the spurre, and that we be ouerflowe and restie : he muste needs prick vs so muche the more roughly : according as we commonly say, A rough horse must haue a rough ryder. And so haue we nothing here in the example of Job, but to marke that which I haue touched alreadie. But here is also that whiche I haue spoken of afore, namely that Iobs temptations were diuers in an other respect. For the robbers had carid away his goodes and cattell, lightening from heauen had burnt vp a greate parte of them, and a greate tempest of wynde had ouerthrownen the house where his children were, and they were slayne vnder it. Although his enimies had come and carried away his cattell, and that in the end they had broken into his house, & vpon his children: all this had not ben so hard and strange a matter as when it is said, that the lightning fell from heauen, & that a mighty boystous wind had killed his childre. For in that case Job was prouoked to say, what a thing is this? Men are agaynst me, and God hath made himselfe mine enimie. For from whence commeth this lightening of the ayre? From whence come these hideous wyndes. It is sayd that the windes are Gods messengers to execute his commaundements as though they were Heraulds. It is sayd, that the fire of heauen is as it were a signe of his presence. Job therfore myght haue cōcluded thus: I see how God warreth against me on the one syde, and men on the other, and there is neither heauen nor earth with me, but all is against mee. Alas, whither may I goe? Herevpon hee myght haue ben altogether plunged in dispaire. VVe see then, that when the temptations are so diuers, we be much more troubled. And experience also sheweth it, so as euerie man may feele it in himselfe. For if we bee tormented but after one sorte, yea though the same be even to the vttermoste, yet doo wee still conceyue some hope. But when one man persecuteth vs on the one syde, and an other ryseth vp against vs on an other syde, and the nūber of our enimies encreaseth, so as we be layd at on all sides, & it semeth that god is against vs too, then can we no longer hold out, and wee quite quayle(as they say)like poore soules that be past all hope. Nowe when we see that this befell vnto Job: let vs mark it well that we may take profit by it: assyuryng oure selues that God will also throughly trye oure faithe and constancie by diuers temptations. VVhen men trouble vs or doo vs any harme: it seemeth to vs that God dothe vs wrong, if he auenge vs not incontinently, so as we would haue even heauen to bende it selfe agaynst our enimies to reuenge the injurie that they haue done vs: and we consider not a whit how it is God that tryeth vs in that wyse, and that he knoweth what is profitable and expedient for vs better than we our selues.

By the waye, a man myglite demaunde heere, howe it happened that fire came downie froin heauen too burne vp Iobs cattell. For the diuell hath not the lightning and tempests in his power: we graunt him no suche sou. raintie, as to haue dominion in the ayre to rayse whirlewynches and tempests at his pleasure. The answeare herevnto is easie: howbeit that this matter shall be handled more fully in the next sermon. Neuerthelater, let vs mark, that although the wyndes be Gods heraulds to execute his will, and that the lightening haue lyke nature: yet the diuell woorketh by them, when God vseth his seruice, as hath ben declarid heretofore. Then let vs think it not strange, that God

shoulde give the diuell such a libertie, as to be able to raise vp lyghtenyngs, whirlewynches, and tempestes. For he is not able to doo it as often and as muche as he himselfe li-  
steth: but God serueth his owne turne by hym, as it please-  
th himselfe. Thus yee see the question assoyled, so as  
yeede not to maruell that the diuell hath raysed vp  
suche a tempeste and rage of foule weather, as to beate  
downe a house, or that hee hath stirred vp the lightening  
of heauen, that is too wt, so farre foorth as God per-  
mitted him, specially seyng God directed him to exer-  
cise the fayth and pacience of his seruaunt. And heere-  
withall on the other syde wee haue also to marke, that  
Iobs pacience was so muche the more vertuous and com-  
mendable, in that hee fell from suche heughte, and in  
that hee seemed to bee so well fensed: and yet notwithstanding  
ceassed not to blisse God even when hee was  
utterly forlorne. This (I saye) is woorthie of singular  
commendation: for wee knowe that suche as are in pro-  
speritie forgette them selues. I saye, not onely that the  
worldlyngs and suche as thynke not at all vpon God, but  
also that the faythfull whiche haue walked in the feare  
of God all theyr lyfe long, yea and even they that  
keepe still in the same mynde, are ouerseene when they  
haue all thynges at will, so as they forgette themselus, and  
knowe not themselues any more. Lette vs marke what  
happened to Ezechias. Although he were wholly giuen  
to serue God and too doo his owne duetie: yet notwithstanding  
when hee sawe hymselfe aduaunced aboue or-  
dinarie, hee sente no more for the Prophete Esay, nor  
medled any more wylth seekyng counsell at Gods hand,  
*2.Kings.20.c.13.*  
*2.Chron.32.g.31.*  
*Esa.39.b.2.*  
but did all thinges after his owne fansie, and magnifyed  
himselfe so muche, that he prouoked Gods displeasure  
in the turning of a hande for shewing his riches vaynglo-  
riously, in so muche that the hande of God was fayne to  
fall verye roughlye vpon hym, bycause of his follye and  
ouerweening, wherewith hee was carryed awaie. And  
this is it that David meeneth when hee sayeth, I saye in  
*Psal.30.b.7.*  
my abundance or prosperitie, I shall never be remoued.  
David knewe well how he had ben aduaunced by God,  
and hee never darkened his grace: but rather his mynde  
was, that it myghte bee had in remembraunce too the  
worldes ende, that God had drawne hym vp from the  
dung of the cattell, and settled him in the state of the  
kingdome. Hee magnifyed thus, his will was, that thys  
*Psa.38.g.7.*  
shuld be spoke of after his death, he vaunted not himself  
of his nobilitie, he chalenged nothing to himselfe. And yet  
for all that, when God had stablished him in his kingdom,  
so as he sawe himselfe in rest: he began to aduance him-  
selfe, and sayd he had brought all things to such a point,  
as hee shoulde never bee more remoued. But David she-  
weth what we bee when wee be at our ease, namely, that  
wee be sotted in the sayd follie, as it seemeth vnto vs that  
God wil nevere change our estate when we be in our plea-  
sures and iolities. Lo what we haue to marke here: namely  
that ther was a wonderfull strēghth of mynd in Job, con-  
sidering how he resisted the said temptation so solein and  
so great, and not only one temptacio, but as many as came  
vpon him altogether at one blow, and yet we see how he  
oustroode them. A little afore, he had ben in such prospe-  
ritie, as it myghte seeme that all men had fauoured hym:  
there was not that man that dydde not magnifye him.  
Too be shorte, Satan him selfe sayeth, it shoulde seeme  
that God hilde hym in his lappe. Hee is in thy hande  
(sayeth Satan) and thou preseruest hym in such wise, as  
it shuld seeme thou makest a cockney of him. Herewithall  
we see how he is handled in the turning of a hande,  
which thing might haue ben a very hard matter for him.  
So much the more then are wee warned not to ceasse to  
looke

ooke well to our selues when God sendeth vs any prosperitie. For it is certain that if Job had not oftentimes ben waked by this trumpet, to saye, who am I, what is my estate? he had bene vterly confounded, as soone as God had afflicted him. VVherfore let vs take heed to walk in feare and trembling, chiefly when wee see that God sendeth vs any worldly prosperitie. For then is the tyme that the diuell watcheth narrowliest to surprize vs, and to cast some temptation before vs that wee neuer thought of. Thus ye see what wee haue to marke vpon this sentence, where it is sayd, that at the time when Job was so well settled, that he seemed he had so many bulwarks, as no euill could touche him: then in one moment both lyghtening from heauen, and a whirlewynd of the aire, and his enimies striped him out of all that he had, so as he was brought to vtter extremite, sauing his person whiche God had reserued still to more greeuous temptations. But for the residue, let vs retorne to the sentence, whiche I haue touched alreadie: that is to wit, that we know what the rage of Satan is agaynst the faythfull. VVee haue seene heretofore how God holdeth him shorte, saying, *Thou shalt not touche the person of Job*, and herewithall wee see with what furiousnesse he hath proceeded. Let vs now consider the meanes which he hath to torment vs. For looke how many infirmities we haue, looke how manie kyndes of aduersities there are in the world, looke how many ouerthwart things ther be against vs: so many are the sharp darteres that Satan hath euer in a readinesse against vs, and so many woundes and deadly stripes is he able to giue vs, if God prouide not otherwyse for it. Seing that the diuell hath continually suche weapons, and that we on our side are altogether naked. I pray you what shoulde become of vs if god did not remedie it? So muche the more therfore haue we cause to render thanks to our god, seing we perceyue that Sathan can doo no more than hee giueth him leaue to doo. And therewithall we haue neede also to call vpon God continually, and to say, Alas Lord, if we be not vnder thy protection, what shall become of vs? VVee bee sure that thou chastizest vs for a time: but therewithal thou

shewest vs thy fatherly goodnesse, in that thou sufferest vs not to be vtterly rooted out, considering the outragousnesse of the enimie with whom we haue to doo. For shuldest thou giue him the brydle against vs, we must needes be devoured sodaynly, euen as one poore sillie sheepe among an hundred thousand woolues. VVe see then how we ought to keepe good warde and watch, and to stande vpon our garde, to praye vnto God that he suffer vs not to be left vp for a prae vnto Satan. For if Satan durst be so hardie as to offer battell to the Sauior of the world, according as we see how our Lord Iesus Christ was assailed: *Mark.4.a.1.* wee may be sure he will bee moare hardie to runne vpon *Luke.4.a.2.* vs. And therfore let vs take the armour that God hath giuen vs to resist him withall, which is his werde, whervnto Saint Paule sendeth vs, when he meaneth to arme vs thoroughly against all the temptations of the worlde and the diuell. Then let vs receiuē that which God giueth vs, that wee be not negligent to helpe our selues with the meanes which he putteth into our hands, but that we may succour our selues at our neede. Thus we see what wee haue in summe to remember concerning this lesson, if wee will take profit by that which is shewed vs here in the example of Job, wayting til the residue be set out more at large.

But let vs fal downe before the face of our God, with acknowledgement of our offences, praying him to make vs understand the better, yea euē in such wise, as when he affiſteth vs, we may assure oure selues it is for our sinnes and offences, and therewithall knowe that it is his will too mortifie vs to the world ward, and to drawe vs continually to himself, by making vs too passe through afflictions, which must be ſo much the more ſweet and amiable vnto vs, whē we ſee how they tēd to our welfare. And furthermore that he wil give vs the grace to be ſo mortified, as we may desire nothing but to be ſubiecte in ſuche wiſe to his obeyfaunce, as wee may neuer ſwarue from it, but perſuer in it more and more, euē vntil he haue drawn vs into eternall reſte. That it maye please him to give this grace not onely vntoo vs, but also to all people and nations of the earth, &c.

### *The ſeuenth Sermon vpon the firſt Chapter.*

- 20 Then Job rose vp, and rent his clothes, and ſhore his head, and caſt himſelfe to the grounde, and vvorſhipped,
- 21 And ſayde, Naked I came out of my mothers vvombe, and naked I ſhall returne again: the Lord hath giuen, and the Lord hath taken avvay: Blifſed be the name of the Lord.
- 22 In all this Job ſinned not, ne charged God vwith any vnreſonablenesse.



Ee can well ſaye that Pacience is a great vertue, as it is in deed: and yet there be very fewe that know what this worde *Pacience* meaneth: whereby a man may iudge, that we be not very hafthy to be pacient, and to haue the vertue that we eſteme ſo much. But God perceiving ſuche carelesnesſe in men, myndeth to ſet before our eyes the thing that is ſo needfull for vs: for if we be not pacient, our faith muſt needes vaniſhe awaie: for ſhe is not able to maynteyne hir ſelf without it. And forasmuche as it is ſo, Gods will is, that in the middes of the miseries of this world, we ſhould always haue a quiet hearte, and bee ſo well assured of his goodnesſe, as the ſame may make vs merie and contented, and we may boſt oure ſelues againſt Satan and all oure enimies. And howe were that poſſible, if wee looked no higher than the worlde, ne conſidered not that althoſh our estate bee miſerable in the opinion of the fleſhe: yet ought wee too

be contented with it, ſeing that our God loueth vs?

And this preſent text is as excellent as any in all the holiſt Scripture to ſhewe vs what this woerde *Pacience* importeth. And it behoueth vs to be taughte it, if wee will haue God too acknowledge vs for paciente in oure afflictions. VVe commonly ſaye, a man is pacient, althoſh he haue no point of true pacience in him. For whoſoever ſuffreth aduerſtie, him doo men call pacient. But by the way let vs holde this for a rule, that to be pacient, it behoueth vs to moderate our ſorow. If there be any aduerſtie it muſt be auſaged by conſidering that God ceaſeth not to procure our welfare continually, and that we ought to bee ſubiecte vnto him, and that it is good reaſon he ſhould gouerne vs according to his good pleaſure. Lo here wherin pacience ſheweth it ſelfe. But there is nothing better nor more behouefull, than to looke vpon the glaffe that is ſette before vs here. VVe haue ſeene that Job myghte haue ben ouerwhelmed with the report of ſo many euill tydings. But is ſayd, that he roſe vp and rent his clothes,

and polld his heade, and caste himselfe vpon the ground to humble himselfe afore God . Here we see, first of all that such as are pacient, are sure of some grief, so as they feele great sorrowe and anguish of hart: for were we as a block of wood, or as a stome, it were no vertue at all in vs. Is that man worthy to be praysed, which hath no feeling at al of his aduersitie? VVe see sometimes a poore madman laugh and scorne the whole world, yea euen when he is at deathes dore: but that is bycause he hath no feeling of his miserie. This therefore deserueth not to be taken and estecmed for a vertue, for it is rather a blockishnesse. The brute beasts haue somtime no feeling, yet are they not pacient for all that. So then let vs marke, that this word *Pacient*, or *Pacientnesse* betokeneth not that me should become blockish, so as they should haue no heauiness at al, nor be combered with any griefe when they feele aduersities: but the vertue is when they can moderate themselues, and hold suche a measure, as they cease not to glorifye God in the middest of all their miseries: nor be so ouercombred and swallowed vp with sorrowe and anguish, as to quale altogether: but fight against their owne passions, vntill they maye be able to frame themselues to the good will of God, and to conclude as Job doth here, and finally to say, that he is righteous in all respects. And now let vs see what we haue to marke here, where it is saide, that Job rent his garmente, and shone hys head: for such fashions were customeable in the East countries, according as we knowe that ther were mo ceremonies in those countries, than are in these cold countries where we dwell. For when there happened any thing that mighte moue men to great trouble: they rent theyr garments in token of sorrowe. Marke this for a speciall poynte. And likewise in that countrie where men were wont to weare long heads: they polld themselues when they mourned, like as on the contrary parte, where men use to poll their heades, they let their heare growe when they make any sorrowe. Therefore Iobs rending of hys garmente, and his polling of his heade, are tokens of the heauiness that he conceiueth here. For it is certaine that he did it not vpon any hipocrisie, as oftentimes they that meane to counterfeit, do disguise themselues, to the ende that men should thinke them to be in great heauiness, when they ceasse not to laugh in their harts. Job vsed no such hipocrisie. Let vs assure our selues then, that when he tare his garment and shone his head, he was full of extreme anguish and sorrowe: and that when he cast hymselfe to the grounde, the same was another like recorde thereof. But it seemeth that Job gaue bridle to his heauiness, which were a fault to be cōdemned. For we know that men are wont to be but to excessiue and inordinate in their passions. For although they restraine and represse theselues as much as they can: yet ceafe they not to passe measure: and there is nothing more hard, than to moderate a mans selfe in suche wise, as we may keepe rule and compasse: we see that men cannot make mery, excepte they be ouer mery. Sorrowe and heauiness is a passion yet farre more headdie, caryng men awaye with farre greater force than gladnesse doth. And therefore we haue cause to stand vpon our guard, as oftentimes and as long as God shall send vs any aduersitie. For it is the thing wherein we are wont to ouershoote our selues most. And here it is saide, that Job rent his garmente. It seemeth he ment to pricke himselfe forward to be more sorrowfull than he was: for the man that beholdeth himselfe so defaced, is astonished at himselfe. And afterwad whē he came to his heare: a man mighte saye he had as it were soughte helpe to sharpen and increace his griefe, and that it was as much as to strike the spurres into his owne sides. And

this(as I haue saide) may seeme worthy to be condemned. But first we must vnderstand, that the scripture purposeth here to expresse, that the sorrowe of this holy man was so great and so velenent, as he was not able to stay himselfe from vsing the ordinary fashions, yea euen to the tearing of his garments, to shew that he felt such anguish as had wounded him euen to the bottome of hys hart. This is it that the scripture ment to expresse. But by the way, although men ought to stand vpon theirarde 10 that they be not swalowed vp of sorrowe when they be afflicted: yet notwithstanding, when God sendeth vs aduersitie, it is meete that we should thinke vpon it. For the common fashion of putting awaye all griefe is starke naught: and yet for all that we see howe men haue falne into it: insomuch that when they haue ment to haue pacience, they haue quenched the consideration of theyr mischaps, thrust them far off, and chased them quite away: & to be short, haue labored to be so brutish, as they might not know nor disceme any thing at all. But cleane contrariwise, when God scourgeth vs, it is not to giue vs blowes on the head with a beetle, to the ende we should be astonisched and cast in a swound: but his mind is to induce vs to think vpon our miseries, as how? For besides that we ought to call our sinnes to remembrance and to craue pardon for them, and to be so much the warer afterward to walke as it becommeth vs: we are instructed also what our life is, to the end we should not haue an ouerliking of it, nor be puffed vp with vanitie or presumption as we be: but rather acknowledge the bond which we stand bound in to our God for vs so gently as to carry vs as it were in his lappe: and finally, that forasmuch as we see he hath a care of our life, we should looke a greate way afore vs, that is to say, keepe on our way still to the everlasting kingdom wher as is our true ioy and rest. VVe see then that God ceaseth not to be mercifull vnto vs when he sendeth any affliction vnto vs. For he doth it to the end that by trying what is in vs, we also might knowe what our state is. Moreouer it is good and profitable, that the faithfull, when God affliceth them, should enforce themselves to thinke, who am I? what am I? and wherefore am I thus afflicted? Nay it is meete for the to think vpon all these things. For we see how Job could rend hys garmentes and sheare his head without offending of God. Not that he intended thereby to cast himselfe into ouer-great heauiness: but all his doings tended to humilitie, like as also the same was a signe of repentance among the men of old time. For if God sent any plague or warre among them: they clothed themselues with sackcloth, and cast dust vpon their heads. VVhy did they so? It was not 20 to feede the euill sorrowe, whereof saint Paule speaketh and saith that it is after the manner of the world (for we must eschue that fault:) but for another sorrowe whiche he affirmeth to be godly: which is, when men acknowledging themselues to be wretched sinners, do come before their judge and there condemne themselues, and shewe that they be worthy to be cōfounded. For he that clotheth himselfe with sackcloth, and casteth dust vpon his head, witnesseth that he hath not any thing wherof to glory, but that he must hold his mouth shut, so that(in case as if he were alredy buried) he is faine to say, I am not worthy to go vpon the earth, but it is meete that the earth should be vpon me, and that God should cast me so lowe, as I might be trampled vpon, with mens feete. Thus we see how Job behaved himselfe. VVhen he sawe how God called him to lowlinesse, he was contented to frame hymselfe to hys good will, and for the same cause rent his clothes and shone his head. Hereby we perceiue(as I haue touched alredy) that pacience is not without griefe, and therfore that it behoueth

2.Corin.7.6.

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it behoueth Gods children too be sad, and to feele their owne sorowes: and yet for all that not ceasse to haue the vertue of pacientnesse, when they resist their owne passions in such wise as they conceiue no hartburning against God, nor passe measure in sorowyng, nor kicke against the spurre, but rather giue glorie vnto God, as it followeth immediately in the texte, *That when Job did cast himself vnto the earth, he did it to worship God.* For true it is, that the woordis whiche is sette heere, signifieth *To encline or boun downe amanes selfe.* But the meanyng of it is, that hee humbled himselfe before God too doo him reuerence. VVe see many caste themselues too the grounde, who for all that ceasse not too rage, in suche wyse, as if it were possible, they woulde mounte above the cloudes to giue battell vnto God. And we see some also caryed awaye with rage, bycause they can not rush agaynst God as they would do. But contrarywyse Job did cast himself to the earth, of purpose to worship God, hauing a speciall eye vnto him to humble himselfe before his high Maiestie. For when wee feele Gods hande, it is to the intent wee shoulde deo him more reuerence than wee haue doone afore. Surely if God handle vs gently, it ought to moue vs to come too him, according as he allureth vs by his doeing. VVherefore vseth hee that greate goodnesse but of purpose to drawe vs vnto him? But forasmuche as we be so loth to come to him: he is fayn to summon vs, and to shew what authoritie he hath ouer vs: lyke as when a prince seeth his subiect slow to doo his dutie, hee sendeth his officer to him too summon him. So also God perceyring that we passe not of comming vnto him, or rather that wee come not too him with so willing and earnest affection as were requisite: provoketh vs and summoneth vs. Job therefore knowing what is the ende and true vse of afflictions, did caste him selfe to the ground, of purpose to do reuerence vnto God, and to say: Lord, it is true that I haue serued and honored thee heretofore, and of all the tyme that I haue flourished and ben in my chiefest triumph, I haue had a pleasure to doo thee seruice. But what for that? I haue not knowne my selfynough, and nowe I see what my frayltie is, and howe that all of vs are wretched creatures. And therefore my Lord, I come now to do mine homage new agen to thee, seing it pleaseth thee to afflise me in this world. My Lord, I willingly yeeld my selfe vnto thee, and I desire nothing but to put my selfe as a subiect into thy hand, howsoeuer the world go. Thus much concerning this saying, that Job did cast himselfe to the grounde, of purpose to worship God.

And nowe lette vs come to that whiche is sayde, that is to wit, howe Job acknowledged what men are, *Naked I came out of my moothers wombe, and naked (sayth he) I shal returne again.* VVheras he nameth his mothers wombe, he meaneth another thing: that is to wit, the womb of the earth, who is the mother of all things. Or else as a man pinched at the hearte, hee vitereth not his woordes too the full, but as it were cutteth them halfe off, according as wee see that suche as are in extremitie of sorowe, expresse not their woordes to the full. Neuerthelesse, thys protestation is cleere inough: that is to wit, that Job ment to saye thus: Verie well, then must I bee fayne too retorne intoo the earthe, even in the same plighe that I came oute of my moothers wombe. True it is that a man maye take this saying two wayes: Fyrste as a generall sentence: Beholde howe menne come naked intoo the worlde: and when they passe out of it they come too the same poyntagayn: they broughte not theyr ryches, nor theyr honoure, nor their pompe, nor their pleasures with them, and they must be fain to go

away into rotteness, and the earth must receiue them. But the other exposition is more agreeable: namely, that Job applyed the sayde sentence to his owne person, as if he shoulde say: I came naked oute of my mothers wombe, and it hath beene Gods pleasure to enriche me for a tyme, so as I haue had great heards of cattell, a great houshalde, and a goodly sorte of children, and too bee shorte, I was gloriously decked with the benefites and blessings whiche God had bestowed vpon me. But now it is his wyll that I shall go hence starke naked: It is he that hath enriched mee with all these things, and nowe he taketh them away agayne, too the intent I shoulde returne into my first state, and dispose my selfe to creepe foorthwith into my graue. And this sentence is well worthy too bee marked. For Job coulde not make a better prooef of his pacience, than in determining too bee starke naked, s: the it was Gods good pleasure that he shoulde bee so. True it is that men haue fayre excuses, as that they can not force nature, but that (spite of their teethe) they muste be fayne to returne naked too their graues. And euen the Paynims haue sayde, that there is not any thing but deathe, whiche sheweth howe small a thing man is. VVhy so? For wee haue a gulfe of covetousnesse in vs, so as wee coulde finde in our heartes to swallowe vp the whole earth. If a man haue plentie of ryches, of Vyneyardes, of Meddowes and possessions: that suffyzeth him not, God muste bee fayne too create newe worldes for vs, if he mynde to satisfie vs. And yet bee wee once dead, we must haue no more ground than our owne lengthe, wherein to rotte and consume away too nothing. So then, death sheweth what we bee, and what is our nature: and yet neuerthelesse yee shall see many striue agaynst that necessitie. They make them gorgeous Tombes, and they will haue triumphant funeralls. It should seeme that suche men coulde finde in their hearts too resle God: but they can not attayne to their purpose. And truely suche is the generall state of man. But as for vs, it becommeth vs too suffer patiently the losse of our goodes and riches, whensoeuer wee bee berefted of them: I say, it becommeth vs to suffer God too strippen vs out of all, euen to our bare and naked skinne, and to prepare our selues to returne to our graue in the same state. Beholde (I saye) wherein wee may proue our selues too bee patient. And this is it that Job ment in this sentence. Also as ofte and as long as wee wante the goodes of this worlde, or indure hunger and colde, or bee nippedit with any aduersitie, and haue no reliefe: let vs bethinke vs of our birthe, and let vs consider our selues, bothe what wee bee, and whence wee come. For men abuse the fatherly care that God hath of them in prouiding them the things which they haue neede of. True it is, that we ought to haue this lesson wel imprinted in our heart: namely, that God will not haue vs too wante any thing, nor hath put vs in this worlde without mynding to nourishe vs there. But yet muste wee alwayes acknowledge that the same commeth from elsewhere than [from our selues] and that we may not think wee haue the thinges in our owne right, which wee holde of the free goodnesse of our God. If a man should finde mee of his owne free coste, and say vnto mee, come dayly too mee, thou shalt haue thus muche wyne, and thus much bread, and I will intartayne thee, howbeit that I will not binde my selfe to thee, but giue thee it freely: If I would hereupon holde plea agaynst him, too binde him at whose hande I ought to begge every day, and at whose hande I receiue all my substancialle: or if I make a rente of that whiche he giueth mee of hys free lyberalitie, shoulde it not bee a very heynous vnthankefulnesse?

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I shoulde deserue to be spitted in the face . And therfore muche more are wee bounde to receyue Gods benefites with all modestie, assuring our selues that he oweth vs not any thing, and that in as much as we be poore, it becommeth vs to repaire vnto him too begge at his endlesse liberalitie every day. So then, when soever wee bee driven to any necessitie , lette vs haue recourse backe (as I haue sayde) and examine, from whence came I? Euen out of my mothers wombe, starke naked, and a poore and wretched creature: I was not able to helpe my selfe, nor too ridde mee of the pouertie wherein I was , so as I must needs haue perished altogether, if I had not ben succoured by others: so it pleased God too foster me, and to intertayne mee euen too this houre , and too giue mee of his gracious benefites without number. And therfore if it please him now to scourge me, it is good reason I shuld beare all paciently, seyng it commeth from his hande.

Thus yee see what wee haue too marke vppon that whiche Job sheweth vs in saying, *Naked I came out of my mothers wombe, and naked I shall returne agayne*, too my graue. Finally when God giueth goodes intoo our handes, wee imagine that wee shall possesse them some long tyme , and that the ownership of them shall contynue with vs, and that wee shall bee so accompanied with our riches, as they shall goe with vs too oure graue, and that they shall never departe from vs. But lette vs not make suche accompte of them : for that were but too deceyue oure selues . But contrarywyse , lette vs assure our selues, that if it bee Gods good pleasure to take away the goodes that hee hath lente vs, whether it be to night or too morowe, wee muste bee readie to forgoe them, and that hee doeth vs no wrong to bereue vs in one minute of an hour, of all that wee coulde get during our whole lyfe . As conceraing the residue , Job leadeth vs yet further, in saying, that God had giuen, and God had taken away, and that the name of the Lord was blisst therfore. VVhen hee sayeth, that God had giuen, hee sheweth howe it is good reason, that God shoulde haue the disposing of the things that hee hath put into oure handes, seyng they bee his. For when God sendeth vs riches, hereleaseth not his owne right, that he shoulde no more haue the soueraintie which he ought to haue as the maker of the world. For this word *Maker* importeth that he hath made all things in suche sorte, as it is meete that al power and souerain dominion shuld remain vnto himselfe. And albeit that me possesse their portion of it, according to the portion of goodes which he hath giuen them in this world, yet is it meete that he shuld still continue lord and maister. Job therefore knowing this, submitted himselfe wholly too Gods good will. And it is the thing that al of vs confess to be most rightful notwithstanding that in the meane whyle there is not any man that is willyng to frame himselfe thereafter . And for proose hereof, if God giue vs leaue to ioy a two or three dayes in any benefite of his : wee thinke he doeth vs great wrong if hee take it from vs againe, and wee grudge againste him for so dooing. And what meaneth this? It is the same vntankfulness that I speake of euen nowe: namely that when God hath once shewed himselfe liberal too vs of his owne free goodnessse : wee are of opinion that hee ought neuer too sayle vs whatsoever wee doo . Lo here a sentence common inough in talke , howbeit so yll practised, as a man may well see that it is vnderstood but of a verie few. So much the more behoueth it vs to consider what is meante by this saying, *The Lord hath giuen, and the Lord hath taken away*: that wee may knowe what maner of authoritie the Lord hath, to giue vs the enioying of his benefits, and also to take them away from vs euery

minute of an houre at his pleasure. And here we see why Saint Paule exhorteth vs that forasmuch as the shape of this world passeth away, and all the things therein do glide and vanishe away : we shoulde possesse as if we possesled not, that is to saye, we shoulde not haue our minds tied to them, as it is said in another place, that we must not settle our selues vpon the vncertentie of riches, but when God shall haue bereft vs of all that he gaue vs, we must be alwayes redy to say with Job: very well, thou O Lorde hast vsed thine owne righte, thou hast giuen and thou hast taken away at thy pleasure. Thus yee see what is the effecte of this streine:namely, that as often and whensoever wee thinke vpon the goodes of this world, we must alwayes beare in mind, that we hold them all of God. And vpon what condition? Not in feesimple, so as he should pretend no more title to them, nor be master of them any more : but vpon condition that if it please him to put them into our handes, he maye also plucke them from vs when hee thinks good. Let vs understand then, that we be so muche the more bound to him, whē he causeth vs to enjoy some benefite of his for a day or a moneth, or for some space of time, and that we must not thinke it straige if he bereue vs of them afterward, but haue recourse to the said knowledge whiche I haue spoken of, namely that God doth euermore hold such a superioritie ouer vs, as he maye dispose of hys owne as hee listeth hymselfe. If it bee lawfull for mortall menne to dispose of their goodes as they liste them selues : ought wee not to graunt it muche more to the lyuing God? Seeing then that God oughte to haue thys mastership, not only ouer the things that wee possesse, but also ouer our owne persons and ouer our chil-dren:let vs humble our selues afore him, to submit oure selues wholly to his holy will without gainsaying.Yea but for all that, there are very fewe that yelde so muche honoure vnto God. True it is that all men will easly say how it is God that hathe giuen them all that they possesse:but what for that? They chalendge all to them selues and vaunt them selues as it were in spite of him. And what is that? I praye you is it any better than flat mockerie? Yea verely it is too grosse an hypocrisie when after wee haue protested to hold al things of God, yet notwithstanding we meane nothing lesse, than that he shoulde haue the disposition of them, or that he should chaunge anye thing, but we would haue him let vs alone and set vs at free libertie, as if we were separated from him and exempted from his jurisdiction. This is as muche as if a manne should say, O I am well contented to acknowledge suche a one for my prince: I will do mine homage and allegiance vnto him : howbeit so as he enter not into my house, so as he come not to demaunde anye thing at my hande, so as hee trouble me not. The worlde coulde not bear with such a vilanie:and yet neuerthelesse we see how men dallye with God. And what is it that we meane by thys confession, that wee holde all of hym, and in the meane while will not abide that he shoulde touche anye thyng? VVe see then howe the worlde dothe openly play mock-holyday with God:and yet that it becommeth vs alwayes to followe that which is shewed vs here:that is to wit, that forasmuche as God hath giuen vs that which we possesse, he may call it backe againe and withdrawe it from vs whē he will. But yet that which is added by and by after(namely that the name of God should be blisst) importeth more. For herein Job submitteth him selfe in suche wise vnto God , that he confesseth him to be good and iust, notwithstanding that he be scourged so roughly at his hand. I haue said that this importeth more:bycause that euerye man may graunt all power and soueraintie vnto god, and he maye say, well, seyng he hath giuen, he maye also take. But

But in the meane whyle he will not acknowledge that god dealeth iustly and by good reason: for ther are many, who when they be scourged, doo blame God of crueltie, or of ouergreat roughnesse, so as they cannot reserue vnto him this right of his to withdrawe that thing which he hath givien them, nor consider (as I haue sayd afore,) that they posesse their goodes with condition, that they may be stripped out of them to day, or to morow. There are very fewe that haue this consideration with them, to rest quietly vpon it, and to confesse that there is nothing better than to subm't all things to Gods maiestie, and to ac-knowledege that if he shoulde let vs folow our own sway, there were no way with vs but confusion: and that if hee gouerne vs according to his will, all will be to our profite and welfare. Lo whervnto it behoueth vs to come. And al so we see there is very muche imported in this sentence when it is sayde, *Blessed be the name of the Lorde.* For wee must not only picke out the wordes: but also consider of what mynd they procede, and that they be spoken truly and vnfaynedly. For how is it possible that wee shoulde blisse the name of God, if wee do not first acknowledge him to be righteous? But he that grudgeth against God as though he were cruell and vnyknyd: curseth God: because that as much as in him lyeth, he lifteth himselfe vp against him. He that acknowledgeth not God to bee his father, and himselfe to be Gods child, ne yeeldeth record of his goodnessse, blisseth not God. And why so? for they that taste not of the mercie and grace that God sheweth to men when he afflicthe them: must nedes grynd their teeth at him, and cast vp and vomit our some poysone a-gaynst him. Therfore to *Bless the Lordes name,* importeth as much, as to persuade ourselues that he is iust and rightfull of his own nature: and not only that, but also that he is good and merciful. Lo here howe we may blisse Gods name after the example of Job: that is, by acknowledging his Justice and vprightnesse, and moreouer also his grace & fatherly goodnessse towrdes vs. And here we see also why the text addeth for a coclusion, *That in all these things Job sinned not, nor charged God with any unreasonableesse.* VVord for woorde it is thus: *Job did not lay afore God or put vpon God any unreasonable thing:* and it is a maner of speaking well woorthie to be marked. VVhereof commeth it that men martir themselues in suche wyse when God sendeth things cleane contrarie to their defyre: but for that they know not that God doth all by reason, and that he hath iust cause to do so? for had we it welprinted in our hartes, that all things which God dothe are grounded vpon good reason: it is certain that we woulde be ashamed to encounter him as wee do: considering (I saye) how we knowe that he hath iust occasion to dispose of all things in such wise as we see. Nowe then, it is purposely sayd, that Job imputed not any vnreasonable dealing vnto God: that is to say, that he imagined not God to doo any thing that was not iust and vpright. Marke this for a speciall poynt. But it behoueth vs to marke, that in these words(vnto God)there is verie muche implied: for we consider not how horrible a matter it is to talke of Gods woorkes after suche sorte as wee doo. If God sende vs not what so euer wee wysh, wee fall too reasonyng wyth hym, and wee holde plea with hym. Not that

whee wylly seeme too doo so: but the deede it selfe sheweth that it is so neverthelesse. VVe haue an eye to euerye blowe, saying : Howe commes thys too passe? But of what mynde is thys spoken ? Euen of a venomous hearte, Asif a man shoulde saye, Thys matter shoulde haue gone otherwyse, I see no reason why it shoulde bee thus: and so in the meane whyle, God is condemned among vs.

Behold how me rash without their bounds: And what do they in it? It is all one as if they should accuse God to be either a tyrante, or a brainlesse person that seeketh nothing but to bring all to confusion. Lo what horrible blasphemie there followeth every blast of mens mouthes, and yet there be very fewe that consider it. But yet it is so great a matter: as it hath pleased the holy Gost to teach vs, that if we mind to give glory vnto God, and to blesse his name as becommeth vs, we must be fully perswaded, that God doeth not any thing without reason. So then let vs not charge him, nether with crueltie nor with ignorance, as though he did things of spite or at randon: but let vs acknowledge that in al points and in all respects he proceedeth with wonderfull iustice, exceeding great goodnessse, and infinite wisdome, so as there is nothing but vprightnesse and equitie in all his doings. And true it is that here remayneth one point more to debate: that is to witte, how Job acknowledged G O D to be the taker away of the things that he was spoiled of by the theeuers, whiche seemeth a very strange thing vnto vs. But forasmuch as this time will not serue to declare it now: we will reserue it till to morrow. It shall suffice to shewe you, that if we bee afflicted, we must not thinke it happeneth withoute reason, but rather that God hath iust cause to do it. And therefore when we be troubled and greeued, we must haue recourse vnto him, and pray him to graunt vs the grace, to know that nothing befalleth vs in this world, but by hys ordinance: yea and to be assured, that he disposeth things in such wise, as all turne continually to our welfare. And when we haue this manner of knowledge, it will make vs to beare patiently the afflictions that he sendeth vpon vs. Also it will serue to humble vs before him, and that when he hath made vs to tast of his fatherly goodnessse, we shall desire nothing but to glorie him by all meanes, as well in aduersitie as prosperitie.

Now let vs fal downe before the presence of our good God, with acknowledgement of our faults, praying him so to bridle vs, as we maye not ouershoote our selues in our vaine imaginacions, but rather that we knowing how all our benefit and welfare lieth in him, may come to him to seeke it, resting our selues wholly vpon his mercie: That when he hath once made vs to tast of it, we may be so fully perswaded of his loue which he beareth vs, that although he cause vs to walke in many troubles and aduersities in this world, yet we may never cease to cleave fast to him continually, nor to walke in feare and obedience vnto him, vntil he haue rid vs out of this mortall body, and out of this imprisonment and bondage of sinne wherein we be, to gather vs vp into his heauenly glory, where we shall haue no let, but that we maye reioyce in our God as partakers of his glory and of all his goodes. That he will graut this grace not only to vs but also, &c.

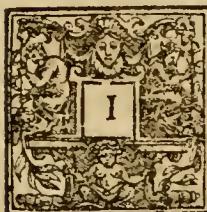
### The eight Sermon, which is the first vpon the second Chapter.

*This Sermon conteyneth the end of the former Chapter, The Lord hath givien and the Lord hath taken away. &c. and also that which followeth in the second Chapter.*

IT befell on a daye, that the children of God presented themselues before the Lorde, among vvhom came Satan also to present himselfe to the Lord.

2 And

- 2 And the Lorde sayde too Satan, from whence commest thou? Satan aunswere the Lorde and sayd, from going about and from walking vpon the earth.
- 3 And the Lorde sayde too Satan, haste thou taken heed of my seruant Job, vvhich hath not his match vpon earth, a sound and vpright man, fearing God and vvhich drivving himself from euill, and vvhiche keepeth still his soundnesse? Hast not thou soughe mee to the ende I should haue destroyed him vwithout cause?
- 4 And Satan answered the Lord, A man wil give skin for skin, & althat he hath, to saue his lyfe.
- 5 But novve lay thy haunde vpon him, and punishe him in his fleshe, and thou shalte see it he vwill not curse thee to thy face.
- 6 And the Lorde saydetoo Satan: Beholde, he is in thy haunde: But spare his soule.



Hau declared heretofore howe the Diuell beeing Gods mortall enemie as he is in deede; is fayne for all that, to yelde obedience to his maker, to whom he is subiecte, not that he doeth it willingly, but by force. Insomuche that although the diuell be so sore enraged as he is, to annoy and destroy the whole 20 worlde: yet notwithstanding whatsoeuer he attempteth, or whatsoeuer he can deuise and practise, hee is able too bring nothing to passe, without the will of God. And like as Satan is hilde in awe, so also are the wicked men of the worlde. True it is that they passe their boundes as farre as they can, and they beare themselues in haunde, that they can withstand God, and there wanteth no good will in them to doo it. But yet in the meane whyle God accomplisheth his owne will by them, so that they be as tooles wherwith he worketh and serueth his owne purpos. And this poynte is verie well vttered too vs in the confession that Job maketh, when hee sayeth that God, (who had giuen him the goodes that he possessed, had also taken them away from him. For it is certaine that Satan was the doer of all, both in raysing the horrible tempest, and in spoiling Job of his substanciall, and in killing of his children. VVherefore is it then that hee imputeth these things vnto God? Specially seeing wee haue seene heretofore, that theevies and robbers spoyled him of his goodes, is it meete that God should be vttered as the authour of such theevyng and robberye? It should seme that we ment to wrap him in the sinnes of men: for we cannot excuse them that came to inuade the goods and cattel of Job. VVe see here the theevies whom we may condemne: and yet notwithstanding Job sayeth not, It is Satan that hath so wholly spoyled mee, or they bee the theevies that haue robbed me: but he sayth it is God that hath done it. Doth Job blasphem God in saying so? No. For god alloweth his saying as we haue seene alreadie, that he charged not god with any vnreasonable dealing: He hath confest that God is rightuous and full of equitie, and hath glorified him as meete was: and yet neuerthelesse he sayth flatly here, howe God was the dooer of the things whiche the theevies did, and that the diuell was a dooer of them too.

Nowe then wee see here, how God is euermore soueraine in degree in guiding and disposing the things that are here belowe, to leade them to suche ende as he thinketh good. And heere is no matter for vs to iudge of after our owne vnderstanding as some ouerweening persons doo, who will needes bee wise in making God and all his whole worde subiect to their owne fansie. These are beastes, yea and as beetleheaded beastes as any can be. They haue neither knowledge nor wit: & yet to purchase them selues estimation, they saye, they see no reason why God should be the doer of all things: for then should he be the author of sin. Do they not then control the holie ghost for speaking so? for we must needes yeld to that. And when

a man hath debated the matter throughly to and fro, hee muste nedes come to the sayde conclusion, namely that we comprehend not the greatnessse and heythg of Gods dooings, further than it pleaseth him to give vs some tast of them, at least wyse according to our capacite: which it ouersmall. None knoweth Gods workes but himselfe alone: they are a bortorilesse depe (as the scripture sayth) and we haue no means to attain to them, in somuch that all they which wil search them shal be confouled, except they goe too it with all reverence and lowlynesse. Therfore it belongeth onely vnto God to giue vs knowledge what, howe, and wheresore he doth: and therwithal it behoueth vs to content our selues with that which the scripture telleth vs. And although it seeme straunge vnto vs, and we bee not able to comprehend it by oure capacite and reason: yet must we confess that God is ryghtuous. And forasmuch as we attaine it not: let vs tary the coming of the latter day, at which tyme we shall know no more by parcelmeale, nor as it were in dimnesse (as saint Paule sayth) but wee shal then behold the things face to face whyche are shewed vs nowe as it were in a glasse.

*1.Cor.13.c.9.*

*d.12.*

Thus then wee see an excellente Texte too shewe vs howe God guydeth and gouerneth the whole worlde by his Prouidence. But wee haue furtherto note, too what purpose the Holye Ghoste telleth vs, that GOD doeth all, and that nothing can come too passe without his consent. It is to the ende that wee myghte despise Satan and all wicked men, when wee see them practyze and invente never so manye thinges: because wee are sure they are not able to bryng their enterpryses about. See then howe God meaneth to assure vs of his protection, and to shew vs how Satan is so fare off from beeyng mayster of hymselfe too accomplishe the thyng that he woulde: that he is fayne to serue Gods tourne. Seing that the case standeth so, let vs apply the holie scripture to suche vse as this: namely that althoughe wee bee hemmed in with enimies rounde about, and be here as a sheepe in a wolves throte: yet notwithstanding we must not ceasse to trust in God, and to warrant our selues, that as long as we be vnder the shadow of his wings, we shall be sure of our saluation. How so? Bycause hee hath soueraine dominion ouer all creatures, in such sort as he holdeth euen Satan himselfe and all wicked persons of the world in awe, & leadeth all things to such issue as he thinketh good. Lo whervpon we ought to stay, that we may call vpon God quietly, and when wee haue called vpon him, assure our selues that he will guyde vs. And heere withall it behoueth vs to beare in mind, that which I haue touched, that is to wit, that we become no iudgers of god, for that were ouergreat presumption. VVere it not too diuelish a pride if men should not acknowledge God to be rightuous, except they could perceiue him to be so: but would haue God to humble and abase himselfe so much as to say: wel, I see I must be accomptable to you? As for those that aduaunce themselves into such pride, are they not al wel worthie to be quite ouerwhelmed by God? Yes

*C. certesse*

certeſſe are they. Also wee ſee here why Salomon ſayth, that they whiche are ouerinquiſitio in ſearching Gods maieſtie too farre, and more than is reuiſte for them, ſhall be ouerwhelmed in their owne pride, ſo as they ſhal be confounded. Then there remayneth nothing for vs, but to haue the ſayde ſobrietie of praying vnto God too teach vs ſo much as is for our benefite and behoofe, and to receiuē whatſoever he ſaih for good and rightful, without pleading to the contrarie. Thus ye ſee how we ought to proceede. But many men thiſke themſelues to haue gained much when they haue found ſome trifling cauillation, to vpholde that God dothe not all the things that are doone by Satan and by wicked men. It is commonly alledged for anſweſe, that when wicked folke doe any euill, God woorketh not that: but only ſuffereth it, and ſimply giueth them leauē. But ſeeing hee hath authoritie and power to let them: is not his ſuffering or permiffion all one as if he did it himſelf? Therfore that is but a verie fonde exciſe, and God hath no neede of our leaſings to mayntayne his truthe and ryghtuousneſſe withall. VVe muſt not fynde ſuche ſtarthingholes to ſtop wicked folkes mouthes withall, which would ſpeake blaſphemie againſt Gods holinesſe: but it is iouough to haue that whiche the holiſcripture telleth vs. For that God not only permitteth and giueth leauē, but also executeth his wiſe, both by the diuell and by wicked persons, it appeareth by this, that the Scripture ſayth not, *Lorde thou bafeſte permitteſt*, but *Lorde thou haſte doone*: Like as where Dauid confeſſeth his ſinnes and offences when God had puniſhed him greeuously: he ſayth, *Lorde, of whome ſhall I compayne?* for I ſee it is thy hand: and although that Dauid was perſecuted by wicked men: yet he caſted it the hand of God. Behold howe the Lorde himſelf ſpeaketh. VVill we bee wifer than he? Shall wee make him beleue that he hath neede of our gay coloures, to warrant him that no man may offer him reproch? For ſee how he ſpeaketh of his owne woorkes. VVhen he minded to puniſh Dauid for rauiſhing Bethſabee, he ſayd vnto him, thou haſte doone this thing priuily, but I will make the Sunne too beare witneſſe of it. Howe was that? VVhat was it that God would doo vnto Dauid? It was that Abſolom ſhould rauiſhe his fathers wyues, and defile them in the preſence of all the people, in the fygħt of the Sunne.

*Pſal.59.10.*

*2.S.m.12.*

*c.12*

Ye ſee here an inceſte, whiche is horrible and agaynst nature, and yet neuertheleſſe God ſayth flatly, *I will do it*, for thoſe bee his woordes. VVe ſee then howe it is not a ſingle leauē or permission: but that God himſelfe workeſt in ſuche wyſe, as the wicked muſt needes be the iſtrumentes of his wiſe, as wee haue ſayd. And I pray you, as touching the office of a judge, is it no more but too giue the hangman leauē to doo whathee liſt? VVhen a iudge muſt ſit vpon an offendere, and giue ſentence according as lawe and conſcience will beare: will hee ſay to the hangman, I giue thee leauē, goe doe what thou wilt with thyſ man? No, but contrarywyſe he pronounceth the ſentence, and afterwārd according too the ſame, putteſt the offendere intoo the Hangmannes handes too doo execution vpon hym. Beholde, God is the ſoueraine Judge of the worlde: and doo not wee diſhonor him, in ſaying that he doeth but giue Satan leauē to doo what he liſteth? is not this as muche as too mocke Gods iuſtiſe and to peruerit all order? Yes out of dout is it.

So then, let vs marke, that when the wicked run ryot, and ſeke nothing elſe but to put all to conuſion: God is neuertheleſſe aboue them, guyding and gouernyng thiſges after ſuche a forte, as nothyng commeth too paſſe without hys Prouidence, nor otherwyſe than he haſte diſpoſed it.

And heere wee ſee, why it is exprefſely, that God wageth them whiche are caried away by their owne ambition or couetousneſſe, to make warres, and too cauife all the troubles of the worlde, and thatas hee entartayneth them in his ſeruice. For he termeth them his ſeruauntes. My ſeruaunt Nabuchodonoſor (ſayeth he.) And what maner a one was Nabuchodonoſor? Firſte and formoſt hee was an idolater, and ſecondly a wicked caytife, that defyred nothing but to ſheade mannes bloud, and too turmoyle the whole worlde, as muche as in him laye. There was neyther equitie nor vprightneſſe in hym: and yet notwithstanding God auoucheth him to bee his ſeruaunt. And in what wyſe? He muſte not onely permitteth him or giue him leauē: for it were a beaſtynesse to talke ſo, and if Aſſes coulde ſpeak, they would behauē themſelues more reaſonably than thoſe that pretend themſelues too be wyſe after that forte. Now then wee ſee how God executeſt his commaundementes and ordinaunceſ ſo: Yea, but heerewithall lette vs beare in mynde, that the euill can not by anye meanes bee fathered vpon hym. Satan muſte beare the blame ſtill for his owne naughtynesse, and men are reproued and condemned by their owne conſcience whiche ſhall bee their iudge and GOD shall bee glorifyed in all that hee doeth. And howe is that? VVe knowe that all thiſgs oughte too bee eſteemed according to the intente and ende that men ayemat.

*Pſa.51.b.6.*

Lette vs nowe conider after what forte God guydeth and gouerneth the thiſges that are doone here beneath. It is true (as wee haue ſene alreadye) that Satans deſyre is nothyng elſe but too deſtroye and bryng all thyngeſ too ruyne: But God on the other ſyde inten- deth a cleane contrarye ende. For all his woorkes are called iudgementes: and in ſo ſaying, the holiſcripture by that one woord alone, meaneth too take awaie all the lewde imaginacions that myghte come in our myndes, ſo as this is as a mark too iuſtifye all the woorkes of God, that is too wit, that they bee iudgements and ryghtfulneſſe. And for proof hereof, God puniſheth ſuſh as haue offendere. And who is he that is able too pleade againſt him that he doeth not well? moreouer his meining is too inure his faythfull ones too pacience, too mortifie their fleſhly affections, and to teache them lowlinesſe. VVhat ſay wee too theſe thiſgs? can we condenme them? It is verye certein that we cannot. Take mee euen the wickeddeſt me that lyue, and demaund of them whither it be lawfull for God to chaſtize mennes ſinnes and transgresſioſ, or whither it belong vnto him to humble thoſe that are his, to exercyſe the obedientneſſe of their fayth, and to tame them, to the end they may lerne to renouunce the world. And they ſhalbee fayne to glorifye God ſpyte of their teethe. Seing then that God leueleth at that mark: it foloweth that all his woorkes are iuſt and ryghtfull, notwithstanding that men do cauill againſt them. True it is that the wicked ceaſe not to grunte and bark againſt God though they cannot bite him: but yet muſt it needes come to paſſe (as Dauid ſayeth in the oneandfiftiſt Pſalme) that is to wit, that God ſhalbee iuſtifyed [or founde ryghtuous] in iudging. It is not without cauife that Dauid ſpeaketh ſo. For he knewe, how there is ſo ouergreat boldneſſe and naughtynesse in men, that they defyre nothing more than to liſt vpon themſelues againſt God, and to caſt forth woordes at all aduen- ture. Dauid therfore perceyuing ſuch malapertneſſe and frowardneſſe in the world, ſayeth: Verye well, true it is that the creatures paſſe their bounds ſo far and with ſuch excedeſſe, that God muſt needes bee blaſphemed and put too reproche, and his creatures become as his judges. But

But yet for all that, he shalbe founde cleere. VVhen men haue grudged their fill against him: in the end and at the knitting vp, his righteousnesse will appeare spight of their teeth. Then let vs not maruel though there be murmuring against the doctrine: for it must needs be so, and the holy Ghost hath prophecied so beforehand, as we see: but let vs walke on in singlenesse of mynde, and hold our selues with that whiche God declareth to vs concerning himselfe. Thus we see how we ought to practise the sayd lesson. And therewithall let vs holde fast the comfort that is giuen vs here, and lete vs fence oure selues with it: that is to wit: that Satan and all the wicked folke in the worlde may lifr vp themselues against vs: but yet for all that, they must passe vnder the hand of God, and execute his will. And that shall be perforce, spye of their teethe: but yet it shall be so, because God hath soueraine preeminenſe ouer all the world, and as well the diuell as the wicked sorte are subiect to him, and can do nothing without his consent. And here we see, why it is said againe, that Satan appeared among the children of God before hym. For (as I haue declared heretofore) Satan mente not to disguize himselfe thorough hypocrisie, that hee myght intermeddle himselfe among the angels. But hee is fayne too appeere before God, to yelde an accompt of his doings. Not that the thing is doone in some place certayne: but the Scripture speaketh so, too applye it selfe to oure rudenesse, because wee conceyue not howe all thyngs are presente afore God, and that he is of suche a power and preeminence, as nothing is hidde from him. VVhen this is vttered vnto vs, wee must acknowledge that the Scripture applyeth it selfe to oure reason, and that it teacheth vs by such meane as is most conuenient for vs, and moste agreeable to our vnderstanding. God therfore is lykened here to a Prince that holdeth his Alisites or Court, whereto all men muste come before him, and there bee iudged. And thus yee see why it is sayd, that vpon a certaine day the diuell made his appearance with the angels.

*Psal. 41.1.1.* Let vs mark then, that like as God sendeth his angels to guyde vs, and to be ministers of our welfare, so that they be as it were his handes, and the instrumentes of his power to maynteyn vs: so also on the contrarie part, he sendeth the diuell to vexe and torment vs. And he knoweth to what end he dothe it. True it is that at the first we may well bee astonished, when we see not the cause why God doth this or that. But wherby shall our fayth be approued and tryed, if it be not by glorifying God, and that where as we be at our wits end, yet neuerthelesse we cōclude, that al that euer procedereth from God, is ryghtful and iust, and that there is nothing bur stedfastnesse in all his wayes? If we be not thus mynded, how shall our fayth be allowed?

And surely this prefente storie is a goodly instruction for vs in that behalfe. For vnlesſe wee consider wherefore God intended to persecute his seruant Job: it will seeme to vs, that we haue good cause to complaiyn of him. How so? If God punishe wicked folke, it is well done, yea and in so doing we can not gaynesay him. But if a man walke in vprightenesse and simplicitie, why dothe God deliuere him intoo Satans hande? If a man saye, O he dothe but permitte or suffer hym onely: If Satan were so at hys owne libertie (considering howe outragious hee is) and that wee also were lefte vp too the praye, shoulde wee not of necessitie bee ouerwhelmed at the first pushe? But contrarywyse, wee see howe it is Gods purpose to haue the pacience of his seruaunt made knowne by it. And althoſh hee haue other reasons whiche are hidde from vs for a tyme, yea euen all our lyfe long: yet muste wee holde oure selues short, and confesse, that all that he doth is good, yea though wee perceyue not too what end hee

doethit. So then, albeit that wee see not neyther the dyuels about vs, nor yet the Angels: yet muste we assure our selues, that God sendeth both the one and the other: verily to maynteyn vs on the one syde, and too trouble vs on the other. And so it standeth vs alwayes on hande to knowe, that God hath iuste cause to chaſtize vs, and that if hee ouerwhe'me vs a hundred tymes a day, wee be well woorthie of it: and yet that as I haue sayd alreadie, God hath not alwayes a ſpeciale vnto that, when he afflieth vs: but that nowe and then it is his will that Satan should torment vs ſo, to the intente that wee myght obtayne victorie agaynst him, and that our victorie ſhoule bee ſo muche the more honourable, as his assayling of vs hath ben the more honourable, as his assayling of vs hath ben more terrible. Also his meaning is too exercise vs by practise, to the intente wee may ſtandē in awe, and not take occation to aduaunce oure ſelues, nor to ouersleepe oure ſelues in vayne ſelftrūſt and presumption, as we haue ben wonte to do. God then wakeneth vs in ſuch wife, as we perceiue, that if we were not vphild by him, it woulde bee to our ſorow, ſpecially if wee were not relieved: in ſo muche that it would bee our chaunce too fall and to ſtumble downe at every blowe: and therefore that it is requisite that God ſhoule put his hand vnder vs, or else oure falles woulde bee deadly. Therefore it is Gods wil that wee ſhould feele it. But aboue all, wee muſt vnderſtānde, that the Angels haue a ſpeciall care of vs to guide vs, accordyng as God hath appoynted them to be miſtiſters of oure welfare, and committed vs to their keeping.

And hereby wee ſee why they bee called powers and principalities. In the meane whyle the diuels ceaſe not to turmoyle and deſtroye all thinges as neere as they can: which thing happeneth not without Gods will, howbeit that it be doone to the ende that we ſhoule be wakened by them, and invred with temptation and tryall, and to the ende wee may haue ſo muche the greater and excelleſter victorie when wee haue fought valiantly: and fy‐nally, to the ende that Satan may gayne nothing at oure hande, for ſo muche as wee bee guarded with ſtrengthe from aboue to withstande all his temptations. Lo what we haue briefly to beare in mynd concerning this ſentence. But forasmuch as this hath ben expounded already heretofore, I wil not ſtand vpon it, but briefly put you in remembrance of that which hath ben touched. God de‐maundeth of Satan from whence he came, and Satan tel‐leth him he hath royled ouer the whole world, and haſe made his vagaries and outleapes rounde about it. And as touching Job, he asketh him, *Haste thou not taken heed of my ſeruant Job?* Heerein the ſcripture yet agayne applyeth it ſelfe to our rawnesſe: for God hath no neede too aske Satan. All things (as I haue ſayde) are presente with him: howbeit forasmuche as wee vnderſtānde not that: it is for oure behoofe to haue ſome ſuche maner of ſpeeches as wee are better acquaynted with, and that God ſhoule not ſhewe himſelfe ſuche a one as hee is in his owne infinite *Being*: (for then ſhould wee be ſwallowed vp) but ſuch as we may coeceive him, and ſuch as we may beare. And heerein wee ſee his greate goodnesſe towardes vs, in that whereas we be not able to come vp vntoo him, he commeth downe vnto vs here, to the ende wee might knowe him, at leaſte wyſe ſo farre foorthie as is for oure profyt. For yf wee ſhould presume to enter into his greate Maieſtie, wee ſhoule bee ouerwhelmed. If wee bee not able too looke vppon the Sunne, but our eyes ſhall be dazed: I praye you howe ſhall we beholde the glorye of GOD in full perfectenesſe? It is imposſible for vs too dooit, tyllye wee bee made newe a-

*1.Iob.3.4.2.* gaine : according as Sainct Iohn sayeth that wee shall see him as he is, when we be become lyke vnto him. In the meane while, lette vs be contented to be his children, and too haue the grace of his adoption sealed in oure heartes by the holie Ghoste : and consequently lette vs knowe him in the image wherin he sheweth himselfe vntoo vs. And thus muche as concernyng that which hath ben touched, namely that (as Sainct Peter sayeth) Satan ceaseth

*4.Pet.5.5.8.* not too goe aboue lyke a roring Lyon whiche seeketh continually for a newe pracie. Seeing it is so, lette vs kepe good watche, and stande vppon oure garde: For after Sainct Peter hath threatened vs in that wyse: he addeth, VVithstande you stedfastly through faith.

Heereby he sheweth vs, that wee must not be afaynde although Satan haue suche a power, and that he be called the prince of the worlde : I saye wee neede not be afayrd that he shoulde ouerwhelme vs, so long as we be armed with faith. For we shall haue strengthe inough, and we shall be sure of the victorie, if we rest vpon God, and leane vnto the grace of our Lorde Iesu Christe, whereof mention is made in the tenth chapter of Iohn . The father (sayth he) whiche hath put you into my hande, is stronger than all. Feare ye not that Satan shall ouercome his maker. For God hath put vs into the handes of oure Lord Iesu Christ, to the intent that he shuld be the good and faythfull keper both of our soules and of our bodies. Therefore let vs rest our selues vpon him: but yet let vs not ceasse to be still ware and carefull. Suche as are negligent shall fynde them selues ouertaken at every blow. For as for the surenesse whiche we haue in God, it maketh vs not dull, nor to forget our owne daungers, wherein wee be: but only vpholdeth vs that wee quayle not in fyghting. But as for them that are drouzie and flatter theselues : they despise Gods ayd and relief. Our Lord sayth, I wil hold you vp, be not afayrd : for although Satan giue charge vpon you with thundering assaults, and that it seemeth too you that all shall goe too wrecke : yet shal ye be safe vnder me, and vnder my hande. But when he sayth so, his meaning is not that men shoulde presume vpon themselues and go no further : but contrarywyse he sayth, Come too mee, retire your selues vnder my protection, that I maye bee your fortresse against them that deuise mischiese towards you. And sith we fynd our selues assayed of so many enimies : it behoueth vs so much the more to knowe what great neede we haue of Gods helpe, and that when we be vnder his protection, we are surc, that neyther Satan nor all the wicked menne in the worlde , can bring that thing aboue whiche they haue enterprised against vs. Let vs marke then how the diuel is painted out liuely vnto vs, and that when the holie ghost sayeth, that he ceaseth not to keepe his courses and circutes about the earth, it standeth vs on hand to keepe always sure watch, and to be euermore awake of purpose to pray vnto God, and to haue our recourse vnto him, and also to arme our selues more and more with faith, that we may enter into the field of battell to fyght couragiously, vntill such time as God graunt vs to enioye the victorie that he hath promised vs . And where as it is sayd here of Iob, that God questioned with Satan about him specially : it is a token (as I haue declared alreadie) that euen in those dayes he had very fewe fellowes that serued God purely. And here we see why it is precisely sayde, that he withdrawe himselfe from euill. For all was full of corruption, and it was nothing else but an overflowing of iniquitie. If there had ben good store of righteous menne in the world, and that Iob had had manie like himselfe, that had giuen themselues to serue God as he did : God had not Spoken of that one man alone : but heere it is sayde ex-

pressly of Iob, *He bath not his matche or his lyke.*

By this then wee bee warned, notto marre our selues when we be among wicked persons : and that though we see the whole worlde set vpon mischies, and turned vpside downe, we must not take example therat, to suffer oure selues to be caried away, but keepe vs still in righte obediencie vnder the guidance of God, beseeching him to strengthen vs with his holie spirite, that our heeles be not tripped vp by the stumblingblocks which we see, and which the diuell casteth afore vs to thruste vs out of our waye. Seing then that Iob liued after that sort in all soundnesse notwithstanding that al the corruptions of the world were at that time(for all was corrupted:) Let vs mark, that although things be never so farre out of order, wee must not giue our selues libertie to doo euill: but wee muste haue an eye vnto God, and be throughly setled in him, and walke as it were in his presence. For we see what reccorde was giuen to the holie fathers that liued rightuously : that is to wit, that they regarded not what men did, to saye, I shall haue leau to doo as muche as they, I wil be no better than my neyours : but they coulde saye : Behold, God seeth vs howe wee walke in this worlde, and therfore we must behauour our selues as if we were before him, and we must haue our eyes fastned and settled vpon him. I haue tolde you heretofore what the qualities and tytles importe whiche God giueth here vnto Iob : namely, that fyrist he had the sayde substantialnesse or soundnesse of heart, for that is the true foundation wherevpon we must grounde our selues. Admit wee haue all the vertues of the worlde, so as wee be praysed and honoured of all men, and that we seeme to be very angels : yet shal all our whole life be but dung and stark filthinesse before God, vnlesse the sayd fountaine of the heart be pure and cleane : for according therervnto shall our workes be esteemed. Therfore let every man enter into himself, and searche his owne conscience: for we be wel liked of men, and all men may be well contented with vs, yea and they may clappe theyr handes at vs : and yet wee shall be neuerthelesse cursed afore God, if there be any hypocrisie in our hearts: or if we be not purged cleane from all dissimulation, so as there maye be no doublenesse in vs, nor twoo heartes at once, as the Scripture sayeth in another place. Now when we be so mynded to serue God : our lyfe also will be answerable therervnto, and we shall walke as it becommeth vs. VVee see diuers that woulde fayne bee taken for the ryghtuousest folke in the worlde. But what? their verie lyfe sheweth the contrarie : They are menne of so good behauoure, as it is a woorder to see them : yea with full mouth. But with full eyes, with full eares, full feete, and full handes, they bee fullye diuels incarnate, and deadlie plagues too infecte the whole worlde. Sothen, let vs marke well, that the saide soundnesse must bee matched with honesty and vpright dealyng, so as wee maye bee conuersante among menne, without annoyng any man : indeuorng too helpe oure neyours, and shewing the freindlinesse which God comandeth vs. Here we see wherin we shewe our soundnesse: and this is the true touchestone wherby God proueth vs. Like as gold is tried either by the touchestone, or in the furnace : euen so oure soundhartednesse sheweth it self by oure honest and vpright dealyng, when we lyue among men without annoyng them, and without desyre to drawe other mennes goodes vnto vs, beeing voyde of crueltie, voyde of pride, and voyde of vayngloriosenesse : And, contrarywyse beeyng courteouse too helpe euery man, pitifull to succoure suche as are in necesstie, and diligente too imploye our selues according too the abilitie that God giueth vs. And like as it behoueth vs to walke

to walke vprightly and faythfully with oure neyghbours : so behoueth vs also to feare God. For it were no reason that men should haue their right and dutie, and that God in the meane whyle shuld go without his. For it is he that we must begin at, according as he is highest in degree. So then wee must in suche wise applie our selues to the seruing of our neyghbours, as in the meane tyme God be not forgotten.

And this is a thing well worth the marking. For sometymes shall wee see an outward countenance of vertue in men, so as a man would saye, they be Petie angels, and no man can fynde faulfe with them : But what for that ? They regard not God, but rather despize him. Therfore it is not without cause that God purposing here to commende his seruant Job, matcheth these two things together, namely that he had liued vprightly among men, and also that he had the sayd deuoutnesse, that is to wit, a true mynde to worship the liuyng God. And yet for all this, he dwelled here in the worlde among many corruptions. Now if we consider the soundnesse wherein he lyued : wee be ouerlazie but if we resist all the euils wherwith wee be enuironed. It is sayd, that Job withdrew him selfe from euill : and therfore lette vs not thinke too serue God without trouble, for we shall be prouoked to doo euill on all sydes. How then shall wee walke as it becommeth vs. It behoueth vs indeuer to withdraw oure selues from euill, yea even from the euill that is within vs. If the euill were but neere vnto vs, yet woulde it stand vs on hand to bee heedfull in withdrawing our selues : for if we smell any stinche, incontinently we turne away our face.

*Roms.8.b.7.* And I pray you when Satan seketh to poysone vs, and all is full of infection, haue we not good cause to withdraw oure selues. But (as I sayd) the euil is within vs, it is as a burning ouen : and looke how many wicked lustes there bee to carye vs away : so many aduersaries are there too the wil of God. All the whole nature of man (saith Sainct Paule) is nothing else but enmitie agaynst God. Therfore it behoueth vs to be the more careful to put this doctrine here in vre, that is to wit, *of withdrawing our selues from euill*. And howe shall wee withdraw our selues ? Firste of all let vs take heed of our selues, and of our wicked affections, whiche serue to turne vs asyde from God. Then afterward lette vs beware of leude persons, who are as it were fyrebrandes to set the mischefe more on fyre : and these are mortall plagues. Nowe then, when wee see so muche iniquirie, so much loosenesse, and so muche outrage in the worlde, that vices haue their ful scope : what is to bee done ? Let vs withdraw our selues, and lette vs

*2.Cor.6.d.17* shunne occasion, according alio as Sainct Paule alledgedeth *Esa.52.c. 11.* the same recorde, saying : VVithdrawe youre selues, and flee farre from Babylon, you that carrie the Lordes vespells. Hereby Paule meaneth, that after we be once baptized in the name of our Lorde Iesus Christe, it behoueth vs to be holie both in bodie and mynde, and to bee giuen wholly vnto God, and dedicated to his seruice : whiche thing can not bee doone, but by withdrawyng our selues from the defylementes that may corrupt vs. So then lette vs eschue occasions of euil. And when wee see the

worlde so ouerflowed with all vice, let vs aduisedly withdraw our selues, and fasten our eyes vpon God, who maketh vs holie. And now our Lorde addeth a tylte whiche hee vsed not afore : that *Job kept still his soundnesse*.

Heerein our Lorde commendeth his constancie, whiche was not apparant vntill suche tyme as hee had bene wounded to the quicke. Job had heretofore ben a man that feared God, he had ben sounde, he had had the sayd substantialnesse that I speake of, and he had had the foresayde honest and vpright dealing in his conuersation with his neyghbours. Truly it was very muche for him too haue so many goodly vertues: but yet it was not knowne that he had such constancie in him, as to holde out in his soundnesse. But nowe is Job bereft of all his goods, and he hathe loste his children : and yet for all that he blisfeth the name of God, acknowledging that he ought to liue vnder condition that if God giue him goodes too vse, and afterward take them from him again, he ought to prepare himselfe to nakednesse and miserie, and not kicke against him that hath all power and authoritie.

Lo here the iuincible constancie that was knowne to bee in Job, whiche heretofore had had no suche tryall. And hereby we see, that it is necessarie for vs to be afflieted, and that although we fynd it harde and paynfull at the firste sighte, yet is it behouefull for vs. And why so ? For wee thinke not vpon Gods helpe, as becommeth vs, vntill wee haue trauailed thorough many daungers, and that it hath ben our chaunce to get the vpper hande ouer all temptations. So then, lette vs marke well, that lyke as God hath told vs, that *Job kept stil his soundnesse*, notwithstanding that he had ben sore persecuted : so also must we passe by the same gate: that is to wit, wee must be in continuall readynesse to serue God, and too giue our selues wholly vnto him, notwithstanding that wee bee tryed in diuers sortes. And wherefore ? Euen too holde still oure soundnesse. VVe see then howe it is needfull that every one of vs should be so exercised, to the ende that on the one syde wee may knowe what nede we haue of Gods help : and that on the other syde our faith may bee the better tryed, and the power of the holighoste shewe and vter it selfe the better in vs, by getting the vpper hande in the temptations and battels, that are put vnto vs by Satan. God then graunt vs to bee armed aforehande with the sayd heauenly vertue [of constancie] to withstande all encounters vntill we haue the full victorie, when wee shall be gathered into the euerlasting rest of the heauenly kingdom.

But let vs cast our selues downe in the presence of our good God, with acknowledgement of our faultes, beseeching him to make vs feele them better, to the intent that in crauing pardon at his hande, wee may be rightly sorie and displeased with oure selues for them, and that therewithall we may be so forestrengthened by him, and by his holie spirite, as the diuell may not be able to get in any thing at our handes, but that wee may get victorie against him, against the whole worlde, and against all oure fleshly affections. And so let vs all saye, Almighty God and our heauenly Father. &c.

### The ninth Sermon, which is the second vpon the seconde Chapter.

- 7 Satan vvent out from the presence of the Lord, and smote Job vwith an euil sore from the sole of his foote to the crovvne of his head.
- 8 Then tooke he a potsherd to scrape himselfe, and he sate him dovvne in the duste.
- 9 And his vwife said vnto him, dost thou yet hold still thy singlenesse ? Blisse God and die.
- 10 He ansverred hit, Thou speakest like a foolish wyomā. VVe haue receiued good of the Lord, and shall vve not receyue euil ? In all this Job sinned not vwith his lippes.



E haue to marke heere, that when God hath withdrawen his hande from vs, wee muste prepare oure selues too suffer muche greater miseries than wee haue escaped. For wee see after what maner God proceedeth, when he afflicthe hys seruauntes. If they bee but Nouices, so as they bee not acquaynted with the suffering of aduersitie, he sparreth them, lyke as wee woulde not lay so greate a burden vpon a little childe, as vpon a man. God then hath a regarde of our ablenesse too beare, and according as wee bee practized with the induring of troubles, so sendeth he them too vs smaller or greater. But when wee bee once as it were inured with them, then maye he the better lay full lode vpon vs: for he hathe also giuen vs wherewith too beare it ute. And wee see howe he speakest too Peter, saying that at suche tyme as he was yong, he was lefte at his owne ease and rest: but when thou arte olde (saythe he) another shall 20 girdle thee, thou shalte bee tyed and bounde, and thou shalte bee haled whither thou wouldest not. VVe see then what a regarde God hathe too holde vs vp, while wee bee yet tender: and that afterwarde when hee hathe made vs strong, he sendeth vs more greevous and heauie afflictions, forasmuche as vse oughte too haue strengthened vs already aforehande. This hathe beene shewed in the person of Iob, too the ende that euery of vs mighte receyue instruction by it for him selfe. Righte harde things were they vnto Iob, that 30 he was spoyled of his goodes, that he loste his children, and that he was broughte too pouertie: But it was an other maner of thing when Satan smote him in his body, so as he was full of paynfull botches, whereof a man coulde not tell the kinde, sauing that it was as one whole Leprosie: yea and the holy Scripture sheweth vs, that of necessitie the disease muste needes haue beeene extreme.

Lo howe he is heere, as it were, caste ute of mens compagnie: euen hee who hadde heretofore beene honored of all men, is heere nowe as a rotten caryon, in so muche as he is lyke too fall in peeces (as yee woulde say) in his owne stinche, and too endure the extremest payne in the worlde, for suche sores coulde not bee without greate burning, whiche tormented him euen too the vttermoste. Then see wee heere, that this latter miserie was farre more excessiue than all the miseries that had happened vnto him afore. And this is it that Satan mente also, when he sayde: yea, will not a man alwayes quitt skinne for skinne? or will he not giue his 50 owne childe for his raunsome, so he may scape him seifer? He that hathe sauad his owne lyfe, thinkes still he hathe gayned muche: and although he haue loste all, yet hathe he wherewith too comforte him selfe, and too assuage his sorrowc. Beholde the sullenesse of Satan, which he groundeth vpon the nature of man. Truely this poynte was not founde in Iob: but yet the case so standeth, as all of vs are enclyned too bee of that minde: namely that our lyfe is so precious vnto vs, as it is more easie for vs to beare all the residue, than the mischaunces that lighte vpon our owne persons. But so the case standeth, that wee see heere an iuincible constancie in the seruaunt of God. For as hee continued in hys soundnesse when God punished him in his goodes and children: So also did he the lyke when he was persecuted so roughly in his body, that he had not one whole place in it, but was ful of matter, and in extreme grecfe and tormentes: but howe souer the worlde wente, he ceassed not too

blesse God. Then if God graunte vs too escape some one inconuenience, let vs followe the councell that I haue giuen afore, and learne too dispose our selues too the suffering of three or foure moe, whiche shall bee greater and excessiuer than the first. And it is good reason that God shoulde encrease the weighte of oure burden, according too the strength that he hathe inabled vs withall. For in so dooing, he hath an eye too oure welfare. Specially it behoueth vs too marke well this circumstance, that Iob had not any long respite betweene the continual growing of his miseries vpon him. God dothe oftentimes giue vs some respite, that when hee hathe tryed oure pacience by some aduersitie, wee may haue laysure too take breathe agayne, and too assuage the griefe and heauynesse that wee haue endured, and then afterwarde God sendeth vs some other heart-sore: but heere hee layde on stroke vpon stroke. For assoone as Iob had beene visited after one sorte in hys goodes, wee see him afflicted immediatly in another. VVhen the robbers had made cleane riddaunce of all his great cattell, the lightning came from heauen too consume the rest: His children dyed, as if the hande of God had beene their enimie, and by and by after he was plagued in his owne person. Heere was inough too haue ouerwhelmed Iob, notwithstanding that he had a wondersfull stoutnesse in him. But it was Gods will too worke after suche a maner in him, too the intente that every one of vs when wee bee afflicted, shoulde consider that God ceaseth not too bee oure father still. For he never forsooke his seruaunt Iob, althoughe he were come to suche extremities. And when wee suffer but the one halfe, yea or the tenth parte of that whiche he endured: shall wee bee excused if wee murmur? Nay rather, haue wee not cause too thanke God for regarding of oure infirmtie, when he punisheth vs but according too that whiche he feeth vs able too endure? And what letteth that wee shoulde not bee afflicted as muche as Iob? Is it for that God hathe not so muche authoritie ouer vs? or is it for that Satan is become more gentle nowe a dayes? VVee bee sure that the rage of oure mortall enimie Satan is the selfe same it was, and that he is of the same mynde still that he was then, and that he keepeth still his accustomed nature, that is too witte, too bee as a Lyon roaring with open mouthe too swallowe vs vp. If God giue him the brydle, wee bee sure wee shall endure as muche or more than Iob. But our afflictions are meane and sweete, if a man compare them with the afflictions that are spoken of heere. Therefore let vs conclude, that God sheweth him selfe courteous and very pityfull towrdaus vs, seeing wee bee chastized so gently at his hande, and that he keepeth such a measure as wee bee not racked too the vttermost, nor he vseth so greate and excessiue rigour as wee see heere in the person of Iob. Furthermore it is heere shewed vs, howe men oughte too renounce themselues, that they may giue them selues wholly ouer vnto God. But as long as a man standeth in his owne conceyte (yea euen though he bee well accustomed too serue God,) it can not bee but hee shall rather goe backwarde than forwarde. Fer prooife whereof, he that standeth in hys owne conceyte, delighteth also in hys owne pleasures, and in his owne ease, and he desireth to haue all his owne commodities, and al that his lust leadeth him to. But god meaneth to hadle vs cleane contrariwise: How is that? Is it for that God delighteth to trouble vs? No: but because it is behoofefull for vs to be so tamed and brought lowe that wee may shewe the subiectiōn which wee oughte to yeelde vnto God. If God should frame himselfe to

our will in the things that he sendeth vpon vs: a man coulde not well discerne what it were too bee obedient. But when he handleth vs cleane cōtrarie to our appetite, and that wee be so subiect vnto him as we holde all our affections vnder his brydle, to the ende to frame our selues to his lure and to yelde him the honor of governing vs, yea euen after his owne good will as he listeth to dispose of vs: therein we shewe that we are obedient to him.

Thus we see what is declared to vs in this text. And 10 wee see howe Job is fayne to fighte againte all his owne affections, to bereue himselfe of them, and to hold himselfe as a prysoner: for otherwise he shoulde leape out of his boundes, he shoulde lift vp himselfe agaynst God, or at leastwyse he shoulde fall into such anger, as he shoulde do nothing but storne within himselfe so that God shoulde haue nother credite nor superioritie in him. Then let vs take example at Job, to resist all our affections and to bring them vnderfoote, if we intende to serue God. For it is impossible that he shoulde haue the full vse of vs till 20 we be come to that poynt: that is to wit, till we renounce our selues, and that wee set not so much store by our lyfe, but we can better finde in our hartes to yelde our selues subiect to him whose we are, and to whom it becommeth vs to dedicate our lyfe, than to be so giuen to our owne commoditie and ease. True it is that wee may well desire God to assit vs and to sende vs what so ever is meete for vs. But yet therewithall wee must holde vs at this stay: namely that he may do what he knoweth to be good: and that though it be against our appetyte, yet 30 he will graunt vs grace to frame our selues vnto him, and to folowe him throughout whither soever he call vs. And that is the thing which wee haue to practyze all the time of our lyfe. VVhen a trade, occupation or handicraft is hard, we must haue the more time to learne it, and it hath the more cunning belonging to it. This lesson here is hard for vs to learne, yea and ouerhard (say I) for vs to put in vre. True it is that we can well ynoch confesse, how it is good reason that God shoulde be chiefe Mayster and reygne ouer vs, and that wee shoulde not striue against 40 him: but when it commeth to the deede doing, there be very fewe that demeane themselues thereafter? Therefore let vs all the time of our lyfe learne to remember the sayd lesson and to invre our selues to it, vntill wee haue profited in it as we haue neede to do. But for al-muche as it shall be handeled more at large heereafter: now I will no more but glaunce at the things as I passe by them.

Let vs come to that which is added in the text: that is to wit, that Jobs wife commeth to him to prouoke him to despayre. *How now?* (sayeth she) *Continuest thou yet still in thy singlenesse? Blisse God and dye.* The Diuell findeth meanes ynow to incomber vs, without hauing any belloves to quicken vp the fyre. For we know there is so great sturdinessse in our nature, as it is pitie to see it. In steade of quiet submitting of our selues vnto God and vnto his holie spirit and will as we ought to do, we concyeue wandering imaginations, and there is not any of vs all, which hath not as it were a whole storehouse full of such dotages in his brayne, where through he is as it were made drunken, according as we knowe that all the lustes of our fleshe are enemies against God. So then, there is none of vs which ouershooteth not himselfe, though we haue no intycers to prouoke vs against God, or to drawe vs vnto despayre. To be short, though Satan take no instruments without vs to deceyue vs withall: he shall finde ynow within our owne persones. Our enemies are alreadie within vs. For (as I haue sayd) all our wauering

sancies, are vtter enimies to God: and all our affections are armed agaynst him, to make vs striue againt hys punishments when he sendeth them vnto vs. Therefore it was a double warre vnto Job, when besides the possibilitie of being tempted in himselfe, his owne wife prouoked him to despaire: for that was the full measure of all miserie. But God permitteth it to happen to his faithfull ones, and that especiallye when hee purposeth to trye them to the quicke. And this lighted not vpon Job alone. But we see it most of all in Dauid: yea and wee see it also in our Lorde Iesus Christe. Beholde here two mirroures wherein God ment to represente the said kinde of temptation vnto vs. For one of the grecuousest cōplaynys that Dauid maketh, is that hee was mocked, for putting hys trust in God, insomuche as he became a laughingstocke to euerye man, and men bleared out their tungs at hym saying: *O feela, he bare himselfe in hand that he fale in Gods lappe: he called him his protector, his buckler, and his fortresse: hee bragged of his calling vpon him, and of his resorting to him for refuge: and to be short, it seemed that God shoulde never haue forsaken him: and nowe a man may see howe he hath esteemed him.* All the myseries that Dauid endured, were not so hard to disgeit, ne wounded him so deadly, as these reproches that men offered him. And verely Satan seeth how he holdeth vs as it were by the throte, when hee hathe once wonne thys poynte at oure handes. For hee standeth not skanning whether hee maye pricke vs and wounde vs in the arme, or in the legge: but hee commeth righte to the hearte, and too the throte of vs when hee hathe once doone so muche, that wicked folke fell a mockyng of vs, as thoughtle wee hadde trusted to God in vayne, and were disappoyneted of the hope that wee wayted for at his hande. VVee see then that our faithe goeth too vtter wrecke, if wee give place too any suche temptation. And looke what befell vnto Dauid, the same was accomplished in our Lord Iesus Christ. Therefore it behoueth vs who are his members, to be fashioned like vnto hym, and that the same likenesse be fulfilled in our persons, and that wee put our selues in a readiness to resist when we indure aduersities and when wicked persones come to sting vs by scoffing at our fayth, of purpose to cast vs into such despayre, as our hartes might misgivie vs that God is against vs, and that wee bee cut shorte of the trust that wee reposid in him, when wee finde not the succoure that wee looked for at hys hande. Lette vs arm our selues againte suche temptation, that wee quayle not vnder it. True it is (as I haue erst sayd) that it is a right harde temptation to ouercome: but wee see what is written here of Job. Is not he that vphild him strong ynoch to helpe vs also, that we may not quaille? Neuerthelesse we haue here an example, how that after Satan hath tormented vs and that wee haue bene visited bothe in bodie and goods and in all things els: to knit vp the matter withall, wee must bee fayne to be mocked, and to haue our fayth assaulted. And this cannot bee done, but the name of God must bee blasphemied: and therefore wee must needs be grieved and sorie at the hart, when that happeneth. For when the vnfaythfull skorne vs as reieected of God, they blame him of vntruth as though he had beguyled vs, and therefore it muste needs grieve vs and torment vs. But how soever the world go, let vs not faynt for all that: but let vs call to remembrance what hath hapned vnto Job and vnto Dauid, and what Iesus Christ hath shewed vs, to the end we may not thinke it straunge if we be fashioned like vnto his image. For here we see vpō what cōdiciō God hath grefed vs into the body of his sonne, so as he is the generall

patrone of all the faythfull, as Saincte Paule declarereth in the viij. to the Romaines.

But let vs now consider what is imported in the said temptation, whiche Iobs wyfe bringeth, saying: *Dost thou yet holdstil thy singlenesse?* As if she had said, what gaineſt thou by seruing God? For thine intent in seruing him, hath ben to be supported by him, that he should haue liked well of thee, and that he should haue shewed by his dooings that he is thy father: and thou ſeefſt howe hee is an enimie too thee, and perſecuteth thee. So then thy ſoundneſſe bootteth thee nothing at all. Lo heere what hir conclusion is: As concerning that which foloweth, namely *Bliffe God and dye*: it is expounded in diuers maners. For wee haue ſeen how this word *Bliffe*, is ſomtimes taken to *Curſe*. And that custome, (that is to ſaye, that maner of ſpeaking) ſerueth to teache vs to deteſt blaſphemie againſte God, as a thing that ought not to be named. Then are we done to vnderſtād that to grudge agaynst God, or to ſpite him, or to caſt forth any woordes that may ſound to his diſhonour, is ſo deteſtable a thing, as wee muſt even ſhudder and quake at it: according as wee ſee that when Sainct Paule ſpeaketh againſt whordome and other villainous loofenelle, and againſt gluttonie and robbery: let them not (ſayth he) be once named among you. And therefore ſome expounde this ſentence thus: *Bliffe the Lorde*, that is to ſay, prouoke God to anger, and then thou dyest for it: reuenge thy ſelfe on him once ere thou dye: for thou ſeefſt well inough that he hath deceiued thee.

And it is not to be doubted but this woman here was an iſtriuuent of Satan, and therfore it is not to be maruelled though ſhe be as a Sheediuell, or as a feend of hell, to ſette Iob in ſuche a rage, as he ſhoule lift vp hiſmelfe againſte God, and fall too riſhing againſte hiſmaieſtie. But if the matter be throughly conſidered, the naturall meaning of it is this rather: *Bliffe God and die*: that is to ſay, wel mayſt thou perſiſt to bliſſe God as muſh as thou wiſt: but when thou haſt all doone, thou ſhalt gayne nothing by it, it is but lost labour: thou muſt be fayn to die, do what thou canſt: it is fully determined that it ſhall be ſo: for thou ſeefſt that God hath not heard thy prayers, whether thou glorifye him or not: it is all one: none of thiſ ſhall come at Heauen: therefore thou haſte ſpunne a fayre threde in humbling thy ſelfe afore God: nay, ſith thou muſt dye lyke a poore forlorne caytife, looke not that God ſhould be appeaſed towards thee, nor that hiſwrathe ſhould be affuaſed, thou muſt needes paſſe through it. True it is that the ſenſe commes continually all to one poynſt: and therfore it behoueth me not to ſtande greatly upon the woordes. For the principal point is to haue ſuch doctrine, as the hoſlie Ghoſt giueth vs. For the firſte poynſt, and without any diſſicultie, (as the woordes themſelues conteyne) it is certaine that the marke wherat Iobs wyfe ſhotte, was too diuine him to deſpayre, to the ende he ſhould haue fretted and chafed againſte God, and haue loſte his whole vnderſtāding, and in ſtede of bliſſing of God as he had earſt done, haue prouoked him to wrath, and finally haue flinched himſelf ouer all the fieldes lyke a wood beaſt.

And here we haue to conſider throughly, what is ſayde of Iob: for it is a common iſtruction for all the fauithfull. Therefore let vs beare it well awaie, and applie it to oure our owne vſe. True it is that thiſ ſaying heere, came oute of a womans mouthe: But howe many are there too bee founde, that will ſay the lyke at thiſ daye? It is the ordinarie custome of the world. For wee ſerue not God (now adayes) but by indenture as they ſay. Yea and men themſelues are not afraide to confeſſe their owne vnbelleefe by their prouerbes. They ſaye a man ſhoule not truſte ſo much to the boughes, as to lette goe hiſholde of the

bodie of the tree, which is as muſh to ſay as they muſt not truſt altogether vnto God. VVhervnto tend theſe things, but to ſhewe that we yeeld no honor vnto God? But we conceiue them accordingly as the thinges themſelues impoſt. If God doo vs good, peraduenture it may ſo be that we will ſhew how we be beholden to him. But if hee hanidle vs amiffe, incontinently it is at our toungs end to ſay: To what purpose doo we ouerlabour our ſelues? Also let vs marke well, that if Iob were tempted and prouoked by hiſowne wyfe: Satan ſhall haue ſtore of vndermyners in theſe dayes to leade vs into lyke temptation, if we be not armed and fenced to reſiſt it. Thus we ſee then what wee haue to do. Besides thiſ, if it happen that the wicked come not to prickē vs forward after that maner: yet it may bee that euen they which haue proſited moſt in Gods ſchole, may conceyue ſuſh imaginations of themſelues. VVe ſee how euen Dauid confeſſeth of hiſelf, that he had ſtode *Pſal.73.* as it were vpon yce, and thought he ſhoule haue ſlyded when he entred into that diſcourse with hiſelf, and ſaw how the wicked ſort were oftentimes too well intreated, ſo as they glutted themſelues with the pleaſures of thyſ worlde, and pyned not awaye as the good men doo: and that on the contrarie part, the poore fauithfull ones drinke heere of the water of ſorow, ſo as God ceaſeth not too puniſh them. VVherfore he protesteth, that in the ende he came to ſay, And what? Then, that I haue indeuored to haue cleane and pure handes, is it any better than loſte tyme? is it not an vnprefitabla labor? Dauid confeſſeth that he was encombrēd with ſuſh a temptation: not that he was overthowne in it, but for that it came before him and he reſiſted it ſtedfastly. So then lette ys marke, that when the diuell bringeth ſuſh matches to ſet vs the more on fyre agaynst God in our afflictions: we muſt not giue eare to him, leaſt he entrap vs: and therfore that we muſt bethinke vs of thiſ leſſon a long tyme aforēhande, which ſerueth to giue vs victorie agaynst ſuſh encounters. And here we ſee wherfore it is ſayd in Eſay, Say ye, there is a rewarde for the ryghtuous. That is to ſaye, conclude you ſo with your ſelues. VVhen you ſee al thiſ ſo conſounded, as it maye ſeeme that all order is turned vpside down, and that God fauoreth the wicked, and hateth the godly, or rather that Fortune beareth al the ſway, & that God is a ſleepe in heauen, and gouerneth no more the thiſes here beneath: yet muſt you alwayes affiue your ſelues of thiſ, that the rightuous ſhall reape the fruite of their labours. So then it is true that there can not bee a worse temptation, than to thiſke that we loſe our labour in ſeruing God, and in prayſing hiſname, and in holding our ſelues vnder him. And therefore it behoueth vs to bee fully perſuaded, that God wil in no wife diſappoint thoſe that honour and ſerue him. If wee haue not thiſ opinion: it is imposiſble that euer we ſhould haue the leaſt deſire that can be in the worlde, to giue our ſelues vntoo God. If wee imagin that God turneth hiſbacke vpon vs, that he makes a ſport to ſee vs turmoyle ſo here below that he ſhutteth hiſeyes, and that it is but loſte tyme too walke in all carefullneſſe: who is hee that can bende hiſelfe to doo well? Now then, forasmuche as it behoueth thoſe that ſerue God and come neerest vnto him, to bee fully reſolved, that he rewardeth thoſe that feare him: we ſee that the woort and deadliſt temptation that Satan can trumpe in our way, is when he bears vs in hand, that wee doo but loſte tyme, when wee praye vntoo God, and make oure recourse vnto him. And ſo muſche the more muſte wee bee watchfull agaynst ſuſh temptations, as we perceyue them to be ſo wicked and dangerous. Herewithall let vs beare in mynde, that it behoueth vs to be ready fenced agaynst the greatest freendes that wee haue.

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The case is so here, as I maye yeeld nother to my wife, nor to my neigbore simply, no nor euen to him whome I trust best. For our linking one with another must be such as we always haue regard of God, and that the bond of our concord and frēdship proceede from him. Also let vs remember, that if a man haue a diuell in his house to disquiet him, or if he haue two or three: so much the more neede hath he to stande vpon his gārd: and it maye in no wise serue to excuse them for setting them selues in a chafe against God. For it declareth vnto vs that we must garde 10 our selues on al sides. And why so: for Satan our mortal enimie is ouerwily, he spieth on what side he may best enter, and if there be any feeble place, there will he make a breach. And the easiest entrance that he hath into vs, is by the loue that the husbande beareth to the wife, and a singular freende vnto him that he trusteth. Satan sees well y-nough that we giue way to such manner of persons, and therefore he laboreth the more earnestly to serue his own turne by them against vs. Yet must not this diminishe the frendships that are good and godly: but the husband must 20 pray God, that he suffer not his wife to be as a firebronde of hell, to kindle the fire of impacience, or of distrust in him, to prouoke him to blasphemē. Also it behoueth the wife to pray God, that her husband may guide her as is cōueniente, and be alwayes able to instrucē her aright as her head and superioure. And moreouer when God hath gyuen vs freends and acquaintance, we must pray hym that they may serue all to his honoure, so as eche of vs maye further other in the way of saluation, and not entice one another vnto wickednesse. Thus we see what we haue to 30 do in the firste pointe: and consequently, let vs aduise oure selues well, that every one of them, both wiues and husbands, freends and kinsfolke, may helpe vs to serue God, and that we our selues may ay me alwayes at that marke: specially when we see that God dwelleth in them, and that he vseth them as his own hands to guide vs withall. But if a freend, or a kinsmā, or a wife go about to drieve vs to despaire: then out of all peradventure we must renounce them all, for God must be preferred, and our frendship must begin at him, and leuell at him, as at their true mark. 40 And this is it that we haue to marke in this streine according also as Job sheweth vs by his owne example, saying: *Thou hast spoken like a foolish woman: verely we haue receyued good at the hand of the Lord, and shal we not also receyue euill?* When as Job answereþ, that his wife hath spoken foolishly: thereby we be admonished, that we ought to reproue suche blasphemēs sharply, forasmuche as they bee spewed out by Satan. For if we see a sword drawnen against vs, or a foyne cast at vs to wound vs vnto deathe: what would we do in that behalfe? would we suffer our selues to be slayne without making countenance of any thing? No: but we would take heed to shifft off the blowe or to ward it, if we set any store by our life. Euen so when Job saw himselfe so persecuted of his owne wife, and that she wēt about not to worke him some harme in his body on-ly, but to sende him to the deepe pit of hell: he refisted her stoutly. We see then with what corage we ought to pro-ceede in suche cases, and howe it is no dalyng with Satan seeing we finde him so furious an enimie, nor no going to the matter as though we went to some light skirmish that were easy to overcome. And furthermore, Job had also an eye to that which hath bene recited heretofore. For (as I haue said) if a man vpbraide vs, that it is but a vaine thing to trust in God: true it is that the same doing troubleth vs, and is inough to quenche our faith: and therewithall God is accused of misdealing and of mocking his seruants, and specially of vniustice: all that is proper to him is plucked from him, and he shal be no longer God, except he dis-

cerne good from euill, to aduance those that serue him in sowndnesse, so as he may be iudge of the world, and ready to heare them that resort to him for succor. If God be bereft of such vertues: we see most certainly, that both his glory, and his Godhed, and his being, are quite abolished. So then Job could not beare with such blasphemēs, *Psa. 69.c.10* according also as it is said in the Psalme, that the zeale of Gods house ought to bite our harts and to consume vs, and that the reproch which men offer vnto him, ought to rebound vpon vs, so as it behoueth vs to be grieved whē we see the honoure of God impeached. Then if we be his children, it becommeth vs to set our selues agaist it. And thus we see what we haue to note when Job rebuked his wife so stoutly (as to say) *Thou hast spoken like a foole.* And herwithall let vs beare in mind, that this answer here ought to be made agaist all like temptations, from what partie soever they come, or from whence soever they be sent at vs. But aboue all, when we be troubled with the lewd imaginacions of our owne flesh, it behoueth vs to folowe the example of Job, and to learne of him howe to deale with our owne griefes: and whereas we haue bene accustomed to be angrie with them that sting vs or do vs any wrong: every one of vs must begin to storme agaist himselfe: so as we may bethinke our selues thus: I haue such a vice: I am angry with mine enimies if anye one of them haue practised euil against me, and I can haue no pacience, but am caried away with a desire of vengeance to re-quite like for like: and yet when I haue well aduised my selfe, I finde not a worse enimie to my welfare, than my selfe: that is to say, this vngracious nature, and the wicked affections that I conceiuē within me, are as many enimies to hinder my welfare. And therefore it becommeth me to be angrie at my selfe, because it is from thence that my greatest enimies come. Wherefore when such temptacions come vpon vs, as we see it happened here to Job: let vs learne to withstand them stoutly, without soothing of our selues, to the end we may overcome them. And when we see our selues trained by any lewde fancies to striue against God (as our nature is full of rebelliousnesse, and of striuing against him) we must not flatter our selues to say as some do, that it is but our nature, and that we be not able to amend it: but let vs assure our selues that such excuses shall stande vs in no steade: for it behoueth vs to fight stoutly and to resist them, and it is not for vs to saye flatly, O, we must saue our selues, or I wote not what: no no: But we must enter into the combate, yea and into a liuely combate, where we must employ all our witte, and all our endeouure, or else we shall never come to an end of it. Lo whereof we be aduised in this streine. And whē Job addeth, *Seeing we haue received good of the Lorde, why should we not also receive euill?* he setteth downe a naturall argument to induce vs to beare patiently the euill and aduersities that God sendeth vs. For if we be so muche bounde to a man, that when we haue received a good turne at his hand, we wil haue such consideration of him as to saye, he is a man that hathe done me greate good: if herebypon we indure not any thing at the hands of them to whome we be so muche beholden, will not men saye that there is to vilanouse an vnrthankfulnesse in vs? According then as we be bound to mortall men, so also will we be pacient when we shal be faine to suffer any inconuenience for them. If a childe be willing to beare with his father, forasmuche as hee knowes that his father begat him, and nourished him, and kepereth him still in his house: if the childe notwithstanding that his father be rough towards him) be bound neuerthelesse to acknowlege that it is good reason he should abide him: If (I say) we graunt so much vnto creatures: what must we graunt to the Crea-tor. VVe

tor? VVe see that God dothe vs many good turnes, and shall wee endure no euill at his hand when it please him? Ought not he too haue superioritie ouer vs, and too punishe vs when he thinketh it good? This consideration ought to make vs bowe downe our neckes, and to holde vs in quiet: and that is the argument that Job maketh heere. He had sayde heeretofore, The Lorde hath giuen, the Lorde hath taken away, and that is another reason. For thereby he ment, that when God giueth vs goods, it is not to appropriate them vnto vs (as they say:) but too let vs haue the vse of them for a time, so as wee shoulde bee ready at all houres to sende him home agayne that which he hath lent vs. Lo thus wee see how Job alleageth 20 a natural reason: and nowe he bringeth another seconde reason. And what is that? VVe receive good at the Lords hande, and why then receyue we not euill alio? For sith we bee so greatly bounde vnto God, it is too vile an unthankfulness, if we can not finde in our hearts to suffer any thing for his sake. And furthermore, if we will marke this reason well: wee must first compare God with his creatures: and then secondly wee must compare the benefites that God giueth vs, with the benefites that we can receyue of men. VVhen God commeth in the ranke, I pray you what is all the honor, and all the authoritie that can be giuen to creatures? is it any more than a dreppe in respect of that which is due vnto God, and which he hath deserved? So then let vs marke well, that if we were a hundred thousande times more patient too suffcr afflictions than we bee: if the aduersarie came vnto vs on the behalfe of men too whorne we are bounde, yet were our doing too no purpose. VVhy so? because the Maiestie of God surmounteth all creatures in suche wise, as wee can not discharge our selues towards him, as becommeth vs: and that although we do our duetie towards men: it is impossible too accomlische that whiche wee owe vnto God. But aboue all, we must marke the graticus giftes that he dealeth to vs continually with his owne hand. Let vs count well, for we are sure, that when we haue counted [to the vttermost] we must confess with David, that there is nother number nor measure of them. And wherfore? For Gods goodnessse is a botomlesse pit, insomuch

Psal.40.b.6

as wee must needs be rauished as ofte and as long tyme as wee muse vpon them. And for prooife thereof, if a man consider howe God hath shewed him selfe a father too him, euen from his birthe, yea and before his birthe: I pray you muse we not bee confounded before we can reache to the hundredth parte of them? Seeing then that the case so standeth, that Gods graces are innumerable, and can by no meanes be comprehended: why receyue we not the aduersities that he fendeth vs? For althought we were afflicted muche more than we be: yet shoulde Gods benefites farre surmount all the afflictions that we can suffer at his hande. So then let vs marke well the sayde reason of Jobs, to the ende that when soever God shall afflicte vs, we may beare al things patiently, assuring our selues that it is good reason we should receiue aduersitie at his hande, sith we haue receyued so many of his benefites. But the rest of this sentence shall be reserved till to morrowe, because it can not as nowe be set out at length.

And let vs pray to this good God, that it may please him to haue alwayes regard of our infirmities whensoeuer he shall afflict vs: and that forasmuche as it is good reason that we should be inured vnto pacience so long as we be in this worlde: although wee bee forced to passe through many thornes and diuers hartgreeses and vexations of minde: yet neuerthelesse our good God wyl so arme vs with his strength, as wee may not quayle. And that forasmuche as our life is a corruptible and ruinous caban: he will holde vs vp in our feblenesse, euen vnto the ende, and vntill suche time as he haue ridde vs quite and cleane of the infirmities of our flesh: and that therewithall wee also hauing our recourse vnto the fatherly goodnesse which he vseth towards vs, may be succoured by him in all our necessities, not doubting at all but he will bring vs to the saluation which he hath promised vs, assuring our selues, that if we persist in his obeysance, we shall neuer be disappoyneted, and that if we sticke vnto his promises, he will neuer fayle to haue his hande stretched out ouer vs to succour vs. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the worlde, &c.

### The tenth Sermon, which is the third vpon the second Chapter.

*This Sermon conteyneth the rest of the exposition of the tenth verse afore, and afterward the verses following.*

11. And three of Jobs friends hauing heard of all the aduersities that had happened vnto him; that is to vvit, Eliphias the Themanite, Baldad the Suhite, and Zophar the Maamathite, came from the place vvhile they dwelte: for they agreed to come to haue compassion of him, and to comfort him.
12. And vvhile they lift vp their eyes a farre off, they knevvy him not, and then they lifted vp their voyce and vvept, and rent their clothes, and cast dust vpon their heads to vvardre heauen,
13. And sate dovvne by him vpon the grounde by the space of seuen dayes and seuen nightes, in suche vvhile as none of them spake one vvorde, for they sawe that his greefe vvas greatly encreased.



Esterday I declared in effect what Job ment by this sentence, *VVe haue receyued good at the Lordes hande, and why receyue we not euill also?* It serueth to shew how men are tooo vnthankfull, if they acknowledge not them selues so greatly bounde vnto God, for the number of benefites whiche they haue receyued at his hande, as they ought not to refuse any maner of afflictions when he listeth to exercise

them therewith. But there are that vnderstande it otherwise, as though that by these words, *VVe receive good at the Lordes hande*, Job hoped, that yet in time to come, God would be the same towardes him agayne, that he had felt him to be heretofore. And so it seemeth to them, that Job ment to comfort his wife and him selfe by saying, This miserie shall not continue for euer: although God punish vs, he meaneth not to continue it to the vttermost: for in the end he wil haue pitie vpon those that are so distressed. But the naturall meaning is that which I haue set downe already:

already: that is to wit, that Job calling to remembraunce the good that he had receyued at Gods hande, helde him selfe so behoden vnto him, as he thought him selfe bounde to abide all aduersities paciently. And heerevpon we may gather a good and profitable doctrine: that is to wit, that as ofte and as long as aduersities oppresse vs, we must acknowledge, that God hath shewed him selfe so good a father too vs in so many sortes, as it becommeth vs not to thinke it straunge if he chastize vs at tymes, nor bee prouoked and moued to grudge agaynst him for the same. And heerewithall it is certayne that Job coulde not haue bene comforted, except he had applied Gods former benefites too the tyme too come. For if wee consider but onely howe God hath beene good too vs in tyme past, and that wee shall haue no more: too what purpose were that? for wee coulde not bee pacient, as haþe beene sayde already. VVee must bee well assured of the goodnessse and loue of God, and we muste truste continually too his grace, not doubting at all but that he will proceede too loue vs still, notwithstanding that he deale roughly with vs. Job then calleth to minde the benefites that he had receyued heretofore at Gods hande, in suche wise as he maketh this conclusion: namely that God had not changed nother his purpose nor his nature, nor ceassed too continue good and righteous, notwithstanding that he had afflicted him. VVhen we haue this consideration with vs, we see wherwith to assuage our sorrowes. True it is that the aduersities that go agaynst our nature, are very sharpe and harde for vs to beare: like as medicines are bitter and troublesome, and therefore must be somewhat sweetened, that they may be the easyer received. God also giueth vs wherewith to season our sorrowes, to the intent wee should not bee ouer sorrowfull. Heere we see a principall poynt: namely that although God seeme to bee bent agaynst vs: yet considering how wee haue founde him so good, and that he hath made vs too feele his loue after so many sortes: wee shoulde not doubt but he will continue the same euen to the ende. For this cause it is sayde, that in all these things Job offended not with his lippes. And we must not understande heere, that Job was an hypocrite, to glorifie God with his mouth, and yet had a minde or heart too the contrarie. VVherefore then is it sayde that he sinned not with his lippes? It is to shewe that he had a wonderfull stay of him selfe. True it is, that sometimes although wee conceyue euill imaginacions: yet wee holde them in, so as no euill wordes escape vs. As howe? A man is tempted too bee offend with God, and many imaginacions runne in his head, in so muche that he would fayne lifte vp him selfe willingly agaynst God, yea and euen conceyeth blasphemies. But heerevpon he bridleth and rebuketh him selfe thus: wretched creature, what meanest thou? VVee see then, that in the middest of our temptations, God giueth vs the grace to resist them, so as wee come not to the extremitie to blasphemē him openly. Not that wee bee not blame worthy in the meane while for conceyuing suche thoughts, or that wee ought not too condemne our selues for so doing before God: but it appeareth well, that the holy ghost hathe wroughte in vs, when wee haue not consented to suche temptations nor had any liking of them. And a man may well take this sentece in this sense: namely that Job offended not with his lippes, that is to say, that he came not too extremitie: but that although he were sore prouoked too euill, yet he resisted, so as the euill overcame him not, but he maynteyned his battell stedfastly. Notwithstanding, wheti wee haue considered all things throughly, there is no doubt but that Job is set heere before vs as

a man rightly perfecte in pacience. And for the better comprehending heereof, let vs marke howe S. Iames James 3.2. sayth, that he which hath not sinned with his tongue is perfect aboue all men. And why so? VVee see that forasmuche as men bee ouerswifte to speake, insomuche that nowe and then a thing is spoken before we can conceyue it: he that is able to holde him selfe in, so as no worde flippeth from him but with good aduisement and well set: sheweth him selfe too bee indued with a singular grace. Thus wee see what wee haue too note heere concerning Job: namely howe he is so farre off from shewing any sturdinessse agaynst God, that euen all his wordes are so well ordered, that whereas other men are light of speche, and vnable to rule their tonges: Job humbleth him selfe before God. And heereby wee bee taughte too call vpon God, too graunt vs the grace, that wee may neuer caste foorth any wordes that may tende too the dishonoure of his holy name. For wee knowe that the tongue ought too bee dedicated chiefly to the honour of God. True it is, that wee ought too apply all our members therewith: for like as he hath created all, so is it good reason that all shoulde bee imployed to his glory. But he will haue our tonges too sounde in suche wyse in our mouthes, as they may bee instrumentes too glorifie him: so as if wee apply them to the contrarie, it is as muche as to peruerte the order of nature. And forasmuche as wee bee giuen too that vice (as I haue sayde) and there is nothing more difficulte than too withholde our selues from it: Therefore wee haue so muche the more neede too call vpon God, that he may governe vs in suche sorte, as wee maye not vter one worde that shall not bee to his honour. Furthermore, if wee nowe and then conceyue some euill imaginacions (as it is not possible but we must needes haue many wicked thoughtes, considering our great frayltie, and howe Satan eggeth vs too this or that:) let vs assure our selues that wee are already faultie before God, and that wee muste aske him forgiuenesse of it, and yet therewithall fighte valiantly still, and thrust those thinges vnder foote, and doo according too that which was sayde yesterday. For Job not onely rebuked his wife: but also discouered hir folly. Therefore it becommeth vs to take good heede, that wee enter not into disputation and pleading agaynst God, but rather that wee learne too bridle, yea and too rebuke our selues lustily. Thus wee see wee must bee sharpe to condemne suche vice as is in vs. And heerein wee see the beastlynesse that haþe reigned and reigneth, yet still at this day among the Papistes. For they say in their sinagoges, that if a man fall in doubt whether there be a God or no, or whether God be righteous or no, or if he conceyue horrible and outragious blasphemies in his head, it is no sinne at all, so he consente not too it vterly. If a man bee tempted too strip his neighbour ouute of his clothes, or to murther him, or to blasphemē, or too giue him selfe to whorehunting, so as he feele that his affections within him doo carrie him away: they say that all this is no sinne. Muste not suche folke needes bee worse than brute beastes? But I see one resolution whiche is common ouer all among the Papistes (and well worthy are they of suche resolutions, forasmuche as there is nothing but hypocrisie in the, by meanes wherof they make so light of sinne, as if it were nothing at all, making it to be but a venial sinne, when a man hath offended God deadly:) which is, that if a man haue committed the horriblest sinne in the world, he needeth but one sprinkling with holywater, and by and by he is discharged towards God; But for our parte (as I haue sayde before) let vs thinke that if we be prouoked by any wicked doubtingnesse, we  
be cont.

be condemned alreadie before God. Then let vs preuent his iudgement, and be our owne iudges, and yeelde our selues guiltie : and yet in the meane whyle let vs not doubr, but God hath mercie on vs, and will hold vs vp in our infirmities : conditionally that by the grace of his holy spirit we shake of al such things, and agree not to put the wicked imaginacions in practize, which we shal haue conceyued in our mindes . Thus you see how wee ought to deale in this behalf . It is consequently sayde. *Tbat three of Iobs frendes haing heard of all the miseries that were happened vnto him, tooke abyce to visit him.* And to what ende? *To haue compassion of him, and to comfort him!* It is a good likelyhood at the fyrst blush that God meant to releue his seruant Job, when he sent men vnto him that pretended to haue pitie vpon his miseries, and were skilfull and wise to comfort him, as we well shall see by their discourses anon after, how they were exquisite persones. And so a man might suppose, that God would henceforth stretch out his hand vnto Job, to deliuere him from the miseries that he had sent him . But we see, that this visitation of his frendes, was to increase his miserie, and to plundge him euen into the bottome of endlesse waues. VVhereby we be admonished, that if at any tyme we be in hope to be drawnen out of our afflictions : we must not thinke it straunge though the matter fall not out as wee haue conceyued . For we see how Job was disappointed of his hope whiche he had when he sawe his frendes, and how they became as Diuelles to torment him more than he had bene tormented afore . Yet notwithstanding, their minde was not to do so, neyther came they to mocke Job: 30 they brought no malicious purpose nor wicked intent with them : but they had a right and hartie good will and loue towardes him . For it is sayd that their meaning was to haue compassion on him, that is to say, to take to themselves some part of his miserie, so far as was possible for them to beare such a grieve, as if they had bene ioyned & knit togither in this persone . Lo to what ende they came, and yet notwithstanding, we see how Job had his affliction more grieuously increased by it . Then let vs take warning by such example, that although we be well minded towards our neighbors, and be desirous to comfort them in their miseries: yet God must guyde vs, or els our sayd good intent will nothing auayle vs . Therefore when wee see our neighbors in any daunger or necessitie : truely we ought to beseech God to giue vs the grace to haue compassion of them and to succour them : but yet that is not all. And wherefore? Because wee haue not the spirite of wisdome: in so much that we go cleane awke, and yet we beare our selues in hand, that we do the best in the world, when it shall be but to dryue a poore man to despayre, which felt to muche of his miserie before . VVe see how there be many zelous persons, which are very earnest and desirous to shewe themselves charitable towardes those whome they are able to helpe: but what for that? there is no handsonnesse nor good fashion [in their dealing.] VVhen they come to a poore creature that is alreadie afflited, they bring him a new torment. And wherof commeth that? Euen of the want of discretion and skill . Therefore God must be fayne to worke in this cace: and (as I haue sayd) if we will succour one another in our necessities: when God shall haue giuen vs this affection, then let vs pray him to giue vs also the meane and right vse of it out of hand, that we may giue that which is good and profitable, and that we may haue skill to handle folke according as shall be conuenient and agreeable to their nature: so as if the persone be plundged in excesse of anguish, the comfort that we bring him may be so well applied to his vse, as he may feele some relief by it . VVec

must pray God to giue vs this vertue: (for it is not to be founde in vs.) And afterwarde if God haue giuen vs wisdome, he must also put a louing kindnesse in vs, that wee be not so rigorous towards those of whose well doing we may haue cause to bee past hope, but rather be inclined to a pitifull affection, that is to say, be mildly minded to hope well of their well doing, according as it is sayd that chariti *1.Cor.13.4.7.* hopeth all things. And thus ye see what we haue to mark. Furthermore when we compare these men with our selues: we finde for a certaintie, that God had neede to gouerne vs in that cace. VVhy so? For these are none of the common and ordinarie sorte of men (as I haue declared alreadie) they be no dullardes: but they be greate personages, and well aduysed in all poynts, accordingly as they shewe themselves to be . And yet neuerthelesse we see how they proceede in such wise, as there is no let in them, but that Job might haue bene dinged downe vnto hell . And what is the cause of it? God ment to shew vs how there is no other wisedome nor discretion in the minde of man, nor any rule or measure in him, except that he himself giue it. Let vs be sure then, that vntesse we haue that, we shal not be able to comfort suche as are so afflicted . For if Iobs frendes which were so excellent men, did so overshoote themselves: it is a much more likelyhood that wee shall misse, if God supply not our want and giue wherewith to behauie our selues as is meete for vs . Thus we see what we haue to remember . Moreover, whereas it is sayd that they *tooke counsell to haue compassion of him and to comfort him:* in these two woordes it is shewed vs, what is the dutie of such as see their frends and neighbours indure aduersitie . Then are there two things requisite in comforting and also in succoring . For we may implore our selues to the vttermost to succor such as haue neede of our help, and yet it shall be no great matter if we haue not the hart to be as they bee, and to ioyne our selues with them, as though we felte their greeves in our owne persones. VVec *1.Cor.13.4.3.* may giue all our goodes to the poore , and yet if we haue no loue, it is nothing. Sanct Paule by speaking so, sheweth that wee may well doo many fayre thinges, whiche notwithstanding shall be but leasings and vanitie, except we haue louingesse to guyde them all . And we shall see some that will aduenture themselves valiantly if a man stand in neede of their helpe: but yet haue they not any feeling or compassion [of his grieve.] Lo why it is sayde that Iobs frendes are come to comfort him, and as it were to drawe him out of his miserie, and to haue compassion on him . And in dede, there is not that man of vs, which first and formest desireth not this comfort: that is, that men should haue compassion on him . As for example: if a man indure aduersitie, and it happeneth that others come to serue him or to do what they can for him: if he be of opinion that they whiche do him good haue no care of him, nor be touched with compassion of his miserie: it will be but as a dubling of his grieve. True it is that he shal receyue the good that is done vnto him, but he regardeth it not in comparison of their compassion: in so much that whereas other men succour him not at all, nor giue him any ayde, yet if he perceiue in himself that those poore folk haue a feeling of his miserie as if they were his own members, he will make more account of that, than of all the succour that a man can giue him [without it.] So then, when we minde to discharge our selues of our duetie towradess those that are in aduersitie: let vs beginne at this poynt: that is to wit, to pitie their miseries, and to feele some part of them as neere as we can . For this is the true tryall of loue . And herewithall it is true that wee must also shewe this compassion of ours by our doings. There are that will be sorie ynough when they see their neighbours

bours in aduersitie : but yet therewithall they fare as blockes, so as a man can get no succour of them, they be so dismayed. But we must follow the fashion that is set downe here : namely to be pitifull and tender harted after such a sort when we see any man indure aduersitie, as we alwayes haue our handes at libertie to succour him after the abilitie that God hath giuen vs . Then muste wee not haue our mindes so ouerset with sorowe, as our hertes should be dismayed, and our wittes vtterly amazed : but rather this pitifulnesse of ours must extende yet further, 10 and quicken vs vp to seeke how we may salue the sores that we see in our neighbours . And this is it that is meant here by the secōd place, where it is sayd that Iobs frendes being come to mourne with him, purposed to haue comforted him with all speede, so as their comming was not onely to weepe and to say, we feele some part of thy miserie, but also to comfort him if it had bene possible. Thus then we see of what mind they came . But what for that? They fayled in the middes of their iourney. VVhen they went first in hand with their errand, they were in a good minde . But they hilde not the meane that was requisite and needfull, which is, that when they were once come, they should haue had the same compassion towards Job still, and they should haue sought such meanes to comfort him, as had bene most agreeable to him, and they should haue shot alwayes at that marke . But they did not so: yea contrariwise they became as men amazed . And howe is that? doubtlesse they found not any thing to be offerid at in the persone of Job : howbeit for asmuch as they saw suchextremenesse of affliction, it seemed to them that 30 God would not haue handled him so sharply, except he had bene a castaway . And so they tooke such a conceyte by reason of the excessiue miseries that they sawe in Job : as they lost their courage to comfort him . And here wee see why it is sayd in the Psalme, Happie is the man that hath consideration of them that are in trouble. David had passed that way as well as Job . For he had indured great aduersities, in suche sorte as he was like as if he had bene forsaken of God, according as I haue sayde heretofore. And a man might say, But beholde, is it not to be seene that it was but a fondnesse for him to glorie of his trussting in God, and to warrant himselfe that he would succour him? for we see the playne contrarie . For asmuch therfore as David was condemned by men vnder the colour that God persecuted him, and exercised his pacience in sundrie wise : he sayeth, Right happie is the man that hath consideration of the affiected . Hereby he meanieth, that if we see any man in anguish for his hard aduersities: God requyret aboue all things, that we should not at the first dashe take such conceyte as to say, O he is damned, God sheweth full well that he purposeth to cut him off, there is no more hope of him, behold he is past recoverie. VVe must not be so rigorous, but wee must haue the wit to say, very well, let vs wayt what God will do : aduersities are common as well to good men as too bad, and when they light vpon good men, they are not without a cause. VVhen God scourgeth them, although we perceyue not the cause wherfore he doth it, yet it becometh vs to consider that God is righteous . VVe see then that afflictions are common, both to Gods chosen people and such as he holdeth for his children : and also to the castawayes and those that go into damnation . But forasmuch as it is not for vs to judge of it, except God haue shewed vs what end the afflictions shall come vnto : it becommeth vs to holde our verdict in suspence, as if a man should say, Is this man affiected? very well, let vs acknowledge the hand of God, and begin to say, Alas I haue well deserued as much or more: wretched creature, looke if thou haue not offend-

ded thy God so many wayes, as he may punish thee an hundred thousand fold more than him whom thou seest to indure so much . Let vs then aduise our selues to conclude thus, Very well, I see this poore man is handled verily roughly : true it is that he lead a naughtie life , and that he suffereth rightfully : but yet we know not what God will do with him . Lo here the wisedome that David exhorteth vs vnto : namely that wee shoulde wayte to see whether God will deliuer those whome he persecuteth with his owne hand, albeit that it be rightfully done. Also let vs learne to be fenced against al stumblingblockes that may come in our way, that wee bee not troubled when things exceede our imaginacion, and that we be not letted by them to do our duetie continually, and that our harte fayle vs not in the middes of our iourney . Truly this lesson is harde to put in vre : but so muche the more payne ought we to put our selues vnto, and God will giue vs the grace to bring it about. This is the thing that I speake of at the beginning : namely, that if we haue a desire and zele to comfort our neighbours, wee muste desire of God to furnish vs with the meanes to do it, to the intent that whē it commeth to be put in vre, we become not vnprofitable like blockes of woode : yet notwithstanding, it must not be thought ouer straige, that Iobs frendes were so astouned, considering the plight wherein they found him : for he was vtterly disfigured, so as they coulde not know him at the first sight, as the text sayeth . Vndoubtedly they had such an affection rooted in their hart, that when they saw him so miserable, yet they could not cease to shewe that they loued him still, howbeit that when they knew him, they were vtterly astonished . It is consequently sayd, *That they lifted vp their voyce and fell a weeping* . These teares here came nor of counterfetnesse, it was a good affection that they had . Howbeit for asmuch as they were abashed by reason of the great miseries that Job indured: we see they be so troubled and dashed out of countenance, as they be not able to do their duetie as they meant to doo. Then to haue some loue & to vitter the signes of it, is not all that is requyred: but this loue must be well ruled, to the end we may well serue one anothers turne, as God commaundeth . As touching that it is sayd, *that they rent their clothes, and cast dust vpon their beades, that they cast themselves vpon the ground, and were seuen dayes and seuen nights without speaking any woorde* : therein we see the sayd compassion whereof we haue spoken afore : and besides that, we see how their meaning was to humble theselues with Job, as it were to make intercession to Godward to haue pitie vpon him . For when the men of old time did cast dust vpon their heads, it was in token of humilitie and acknowledgment of their sinnes . And first they knew that their state was to say, doth God punish vs: then let vs be thinke vs of that whiche wee haue forgotten : that is to wit, that we be but rottennesse and a thing of nothing . For when men are in prosperite, they make themselues drunken, they flaunt it, they sore in the ayre, and they be not touched with any care . But assoone as God smyeth them, then they storne, and they consider nother whence they are come, nor whither they must returne . Also the men of old time, to the end to bring all this to remembrance , vsed the sayd Ceremonie : thereby yeelding themselues faultie before God, as though they had bene wretched offenders . And the thing that is requyred at offenders handes, is that they should acknowledge their faults, craue pardon, yelde themselues giltie before God, and returne vnto him with true repentance . Job had good occasion so to do: and his frendes also could not shew forth their frendship, if they had not done the like . For we be bound to take vpon vs the persone of our neighbours, to 40 aske

aske God forgiuenesse in their behalfe. The greatest reliefe that we can giue to such as are in distresse, is to pray God that he will not shake them off altogether. But wee cannot by our prayers succour those that are in aduersitie, without hauing that which I haue recited: that is to wit, without keeping of them companie, to humble our selues afore God, and without coming to them to mourne with

*Psal.35.b.13* them. Dauid protesteth that he did it euē for his enimies, 14.

and that when he saw them running into destruction, he was sorie for them in his hart, and shewed bitter teares and sighes for them. If Dauid haue done thus for his enimies that persecuted him: why should not we doo it for them whom we know to be the children of God? Certainly we ought to folowe Dauid, in praying for our enimies. For without we do so, Christ will not auow vs to be his Disciples. But it is an ouergreat leudnesse if we haue not such pitie vpon those in whom we perceiue some signe of godlinesse and religion, and which are instructed in al one doctrine with vs. Therfore when they come to sue for pardon at Gods hand: it becometh vs to ioyne with them in that case. Behold(I say) what ye haue to marke when it is sayd, that Iobs friendes rent their garments, cast theselues agaynst the ground, and sprinkled dust vpon their heads.

Herewithall we note, that although such Ceremonies bee signes of repentance: yet we muste not thinke that men shal be discharged for clothing themselues in sackloth, for much weeping, and for vsing such maner of fashions as may make them seeme to haue nothing but lowelinesse and aduersitie in them: but rather we must bethinke our selues of this sentece of Ioels, Rende your harts and not 30 your garmentes: whereby Ioell meeneth, that it is to no purpose for men to haue great store of Ceremonies, or to martyr themselues much in outward sight of the worlde, except their hartes be broken before. And what maner of Rending or breaking is it that God requireth in our harts? It is that wee shoulde cast downe and humbled before him: that when we perceyue any signes of his wrath, (specially when we feele the blowes of his hand alreadie,) we shoulde be paciēt: assuring our selues that all comes for our sinnes: and that wee do not as many do, who when they 40 be beaten with Gods roddes, chawe their brydles like mules, and conceyue I wote not what a fiercenesse and bitternessse, which serue to set them in a rage against God, notwithstanding that they make countenance as though they were well tamed. But contrarywise (as I haue sayd) it behoueth our harts to be rent, (according to the exhortation that is made vnto vs in the Psalme) by laying our

*Psal.17.4.3.* & 62.b.9. hart open before God, to the ende he shoulde know al that 45. is within it. Then let vs follow the sayd saying of the Prophēt Ioell, that we shoulde not rend our garmentes, but our hartes rather: for therein will the true repentance shewe it selfe. But it is impossible that our hartes shuld be rightely rent, without shewing of the foresayde lowelinesse by experience, in confessing our sinnes, to the intent to giue glory vnto God. And herein a man may see what a mōckerie is in those that thinke themselues to haue done verily much, when they haue graunted that they haue done amisse, that they haue committed a great offence against God, and that they haue caste a stumblingblocke into the Church: and yet peraduenture if a man grate vpon them but a little further, and woulde make them to understand their faults: it would make them to say, O, that were toto much: and it woulde seeme vnto them that God were ouersharpe and rigorous against them. But in any wise we must not thinke that God receyuethe vs as repenant persons, except we bring him the sacrificye that is spokē of in

*Psal.51.d.* the one and fiftēth Psalme. And what maner a Sacrifice is that? That wee haue our hartes and mindes so distres-

sed as we can no more: and that we be so ashamed of the cōmitting of the sinnes whereof our conscience hath remorse & accuseth vs, as wee know not where to become, vntil we haue found fauour in our God. Thus much then as concerning this poynt, that repentance consisteth not in ceremonies, but hath her seate in the hart of man, howbeit that if she must shew her self by signes, and that if we haue a minde well dispozed, she muste so appeere before men, as we may not onely haue this woerde in our mouth, to say, we haue offended: but also our harte must speake it before our tung. But when as it is sayd that Iobs friendes sate by him seuen dayes and seuen nights: it is not ment that they departe not out of that place of all that whyle: but that they abode with him by the space of seuen dayes, lamenting there with him, and casting themselues vpon the earth: and specially that they yeelded a good record of their loue towarde him, in abandoning all their own pleasures and commodities, to be there in sorowing with him whom they meant to comfort. Lo what the summe is.

20 And therewithall it is sayd, that they spake not one worde: wherein wee see that whiche I haue touched heretofore: namely that they were very sore troubled, when they saw Gods hande so rigorous vpon Iob. For they came of set purpose to comfort Iob: and now they are dumb. VVhat is the cause of it? Is it for that they haue forgotten all the reasons that might serue to comfort him withall? No, they had a wellsettled remembrance, as we shall see hereafter. VVherefore is it then, that they hild their peace? Bycause they were preuented by this imaginacion. How now? wee tooke this man to haue bene the seruant of God, and peraduenture if God had punished him, wee would haue thought yet that there had bene some order to comfort him. But we see that God hath forsaken him, and that he hath set markes vpon him to shew that he is a reprobate persone, and that there is no more hope in him, and therfore we see no meane to comfort him. Thus wee see the cause of their astonishment. But they ought to *Ezai.40.g.* haue had an eye to Gods promyses, whereby he witnesseth vnto vs, that when it seemeth vnto vs that all is loste 27. & 41.b. 8.d.14. and past hope of recoverie for vs: he is able to sende remedie still. Howbeit they did not so. Hereby then we are admonished, (as I touched afore) to pray vnto God, to hold vs in, that we be not moued with such compassio in the aduersities eyther of our selues, or of our neighbors, as to conclude that we must be past al hope of recoverie. For the Diuell desires nothing more than to cause vs to make such a conclusion, and to put into our heades that God hath cast vs off. Supposest thou (wil he saye) that God will euer receive thee to mercie seing thou hast offended him so many wayes? If we give place to such temptatiōs: behold how wee be bereft of Gods grace and of all his promises. And therfore let vs so much the more earnestly pray God to strēgthen vs in such wise, as we may beate backe such assaults of Satan, that when soever wee be afflieted in our owne persones, or happen to see our neighbours suffer aduersitie, wee may not be vitterly dismayed, but rather take courage to make this cōclusion: very well, it is true that these afflictions are great: but yet must wee stil trust in God, and hope that he wil turne this aduersitie 60 of ours to our welare, according as he maketh all things that he doth in this worlde, to serue to the welfare of the faythfull. If we haue this consideration with vs, wee shall neuer be destitute of cōfort in our troubles, nor neuer bee barred from Gods help, so we flee vnto him for succour.

But let vs fal downe in the presence of our good God, with acknowledgment of our sinnes, praying him to make vs so to feele them, as we may alwaies be readie to endure the chastymentes that he shall send vs, and abide them without

### THE III. CHAP. OF IOB.

without being ouertroubled in minde, & therewithal that we may never be ashamed to condene our sinnes and ini-  
quities, & to craue pardon for the: & specially that in yeel-  
ding our selues guiltie before him as wee be in deede, wee  
may not ceasse to cal vpō him, & to assure our selues that

his mercie shall neuer be denied vs, when we come before  
with true repentance,desiring nothing but to be suse to  
his good will, and to walke in his feare and obedie to a.  
the time of our life. That it may please him to graunt this  
grace,not onely vnto vs, but also to all,&c.

### The eleuenth Sermon, which is the first vpon the third Chapter.

*After this, Job opened his mouth, and cursed his day.*

2. **S**O Job ansvered, and sayd:
3. Let the day perish vvhetherin I vvas borne, and the night vvhetherin vvoord vvas brought  
that a man childe vvas conceyued.
4. Let that day be ouercast vwith darkenesse, and let not God requyre it from aboue, and let it  
hauen no brightnesse to giue it light.
5. Let darkenesse and thicke shadow voverwhelme it, let it bee ouercouered vwith clovydes, and  
let the heate of the day burne it vp.
6. Possessed bee that night vwith darkenesse, let it not bee reckened among the dayes of the  
yeere, nor come in the number of the monethes.
7. Desolate bee that night, and let it haue no gladnesse in it.
8. Let them that are vvont to curse dayes, curse that, and they also that fall a mourning.
9. Let the starres bee darkened in it, and let it haue no hope of light, nother let the eyeliddes of  
the morning tvylyght see it:
10. Bycause it did not shet the doores of the vvombe that bare mee, to hyde these troubles  
from mine eyes.



E must here consider the intent of  
the holy Ghost, to the ende wee  
may applie this whole doctrine to 30  
our owne vse. Hitherto wee haue  
seen Iobs patience, and howe he  
submitted himselfe wholy vnto  
God, yea and that he hath not ceas-  
ed to blisse him, notwithstanding that he were deemed  
miserable among me. But now it feemeth that he turneth  
all topsiteruie, and that he is angrie with God. But if wee  
marke all thinges well and throughly: here is a combate,  
wherin we see, that on the one side mans infirmitie shew-  
eth itselfe: and on the other side he hath yet still some  
strength to resist his temptations. Job then is here as it  
were in a mamering: [by meanes wherof,] whereas hereto-  
fore there was nothing but constancie and stoutnesse  
in him: nowe there is a mixture, so as the frayltie of his  
flesh maketh him to be so farre ouerseene, as he murmu-  
reth agaynst God, howbeit that his intent is not to fall  
out with God. Neuerthelesse, woordes scape him which  
are euill, and proceede from a faultie minde, and can not  
bee iustified. Thus yee see the first poynt that wee have  
to consider: that is to wit, what the state of Job is: name-  
ly that he sheweth not himselfe so stedfaste as he did  
afore, but is encountered with suche a battell, as doth well  
shewe him to bee a frayle man, and not able to beare out  
his temptations as he fayne would, nor to submit himself  
vnto God with so peaceable a minde as were requisite,  
and as he had bene wont to do. And here we haue a very  
profitable warning. For first we see, that men are able to  
do no more than is giuen them from aboue. Therfore let  
vs learne, not to brag of our owne strength, as we see the  
more part of men abuse themselues, by bearing theselues  
in hand that through their owne free will they bee able to  
move mountaynes and to woorke wonders. Howbeit we  
must not be deceyued with such imaginacions: but must  
assure our selues, that as long as God vpholdeth vs, wee  
may well stande: but if he loozien his hand from vs, wee  
shall by and by be cast downe. Then is there not any thing  
whereof men can boast, but they muste altogether de-  
pend from aboue, and resort alwayes thither when they

wil bee well strengthened. Herewithall wee see the so-  
dayne chaunge that happened to Job. For it seemeth not  
that he hath any newe occasion to be so out of pacience  
as to curse the day of his byrth: considering howe he  
dothe it seuen dayes after he had shewed himselfe so pa-  
cient. He seemeth to bee become quyte another man  
than he was afore. But all our strength vanisheþ away  
in the turning of a hande, if God contineþ not in ay-  
ding of vs. And here wee see wherefore a man is like-  
ned to a shadowe. It is not onely bycause our lyfe is so  
frayle and flightfull: but also bycause wee are uncon-  
stant, so as there is no holde of vs, but wee bee fickle  
mynded, looking sometimes so stately as it should seeme  
wee had the courage of a Lyon, and by and by becom-  
ing as faynþarted as a woman, so as there is nother  
reason nor stomacke in vs: and so farre of are we from  
hauing the valiantnesse to encounter agaynst temptations,  
that we cannot abyde so muche as to heare that any man  
shoulde rebuke vs. Then lette vs marke well the sud-  
denesse of the chaunge that befalleth vnto menne, that  
50 wee may looke the better aboue vs: and when we haue  
called vpon God in the morning, lette vs doo the like  
all day long: and to bee shorte, let vs thinke vpon God  
continually without turning our selues aside after any  
maner wyse. Thus wee see howe wee muste alwayes  
bee carefull: thus wee see howe wee muste alwayes con-  
tinew in prayer and supplication. And nowe let vs come  
to that whiche is sette downe in the text, *Howe Job cur-  
sed the day of his birth*. Some there haue bene, that would  
excuse Job altogether, as though he had bene caried away  
in his aduersitie, howbeit without blaspheming of God.  
Other some imagine that he hath forgotten the paci-  
entnesse whiche he had had heretofore, and that he is  
altogether enraged, so as he hath no more minde to glo-  
risie G O D, but is caryed away by his owne passions,  
and speaketh as a man out of his wittes. Heretofore he  
blamed his wyfe of folly: and now he sheweth himselfe  
a double foole in cursing the day wherein he was borne.  
But it is certayne that Job is not come too suche ex-  
tremitie: for it is alwayes his purpose too obey God,  
as wee shall see. Neuerthelesse, there is a mixture in him:  
that

that is to wit, in his fighting he fayleth not to be wounded, he ceaseth not to receyue blowes, he staggereth, he steppeth awrie. So then, let vs marke this mixture: that is to wit, that Job hath not so sounde a perfection as he had afore: and yet notwithstanding, that although his aduersitie pinched him, so as it was likely that he should haue faynted in the middes of his way: he hilde on his course still with full purpose to obey God, howbeit that in the

*Rom. 7. d. 19* meane while (as sayeth S. Paule) he accomplished not the good that he desired. Paule in that place treateth of himself, and confesseth that although his whole desire was to giue himself vnto God: yet notwithstanding it came not so to passe, but he was hindered by his own nature, which was ouerweake. If S. Paule acknowledged so much of himselfe: let vs not thinke it straunge that the like should happen to Job, so as he shoulde be desirous to frame himselfe to the good will of God, and yet his affection should not be so perfect in all points, but that he must be faine to haite and to stoope. And herein we see that which hap-

*Gen. 32. f. 34.*

ped to our father Iacob, at suche time as God meant to cause vs to understand, that when soever the faithfull encounter against temptations, it shall not be without carrying away of some curste blowes that shall leau their

*Ose. 12. b. 3.*

markes behinde them. VVe see how Iacob wrestled with the Angell of God: and wherefore? not for that he was Gods enimie: but bycause the Lorde which trieth those that are his, mindeth also to prooue his owne children, as we haue seene in the first Chapter. Therfore it is sayd that the Patriarke Iacob stroue and wrestled with the Angell. VVhereby it appeareth that God ment to exercysse him, and also that Iacob disposed himselfe to beare out the bruntes that he shoulde be put vnto, in somuch that God inhonored him by giuing him the name of Israell, which is as much to say, as mightie towardes God. But in the meane whyle, went he away with the victorie without touch of brest? No, but he had his thygh crushed in such sort, as he halte and was lame of it all his lyfe after: The vpper hand was his, but yet was he fayne to be humbled. Behold how the faithfull withstand temptations: namely that in some poynt they may chaunce to stoope, yea euen in such wyse as God shall humble them all the dayes of their lyfe, that they may haue occasion to know their own infirmities till they grone againe: but yet for all that, they get the vpper hand in encountering, and God suffer them not to be vterly oppressed. Then muste Gods children comfort themselues in this, that when God sendeth them any afflictions, they may well feele some such inward heauinesse of minde as they shal not knowe whiche way to turne them, yea and so farre overshoote themselues as to vse wordes that are not to be excused: but yet for all this infirmitie, the strength of God shall not cease to dwell still in them and to hold them vp in such sort, as they shal feele themselves to haue alwayes some good affection: and that although their legges fayle them, yet their harte shall holde his owne still as the Prouerbe sayeth. Thus ye see what we haue to marke in this sentence. But that we may the better vnderstand wherein Job ouershot himself, and how farre: let vs consider in what maner it is lawfull for men to be wary of their lyfe. There haue bene many Heathen men, which knowing the miseries of this earthly lyfe, haue sayd that the day of birth ought not to be a time of mirth and ioy but rather of sorowe, for so much as when man commith to it, he beginneth with weeping. Beholde a creature that is full of all vncleannessse, and as vyle and miserable as is possible to be imagined. And moreouer if wee marke things well, it is a bottomlesse gulfe of all miseries wherenvto wee bee subiect. So then, if wee haue an eye to the present state and condition of

this lyfe: wee shall haue cause to say, that wee ought to lament when children are borne, and that wee ought rather to reioyce when men dye, forasmuche as they bee deliuered from many euilles. The Heathen men spake after that maner: Howbeit their vnderstanding was not able to reache so farre as God leadeth vs by his worde. For they sought no further in this present lyfe, but too continew in it: howbeit, not altogether to eate and drinke, but also to bee in honor, to purchace themselues estimation, and to finish every man his own course. Herewithall we haue the holy Scripture, which telleth vs that God who hath put vs here bylowe, hath printed his owne image in vs, and therefore that wee ought to consider the noblenesse and woorthiness which he hath giuen vs aboue all Creatures. If there were no more but this, that God hath fashioned vs after his owne image and likeenesse, whereby he meaneth to haue his glorie shine in vs: I pray you, had wee not whereof to reioyce in our selues, and wherefore to magnifie him? Furthermore, besides our eating and drinking in this worlde, wee haue also recorde that God is our Father. For to what purpose is it that the earth bringeth foorth hit foyzon? even too norishe vs withall. It happeneth not by fortune, but it is God that hath so ordeyned it. And wherefore? because he woulde shewe himselfe a father towards vs. VVee see then that the helpes which are to mayntayne vs heere bylowe, are all of them auouchementes and proues of the fatherly loue of our God. Ought not wee to make account of such a benefite, yea, or can wee make so great account of it as it deserueth? But it is yet more, that God will exercysse vs heere bylowe in the hope of the heauenly lyfe, that he giueth vs some taste of it, that he calleth vs, and that he will bee serued, and horred of vs, to the ende we shoulde knowe that wee are his, and that he hath intaryned vs to bee of his household and familie. Then if all thinges be well considered, haue we not good cause to magnifie the grace that he bestoweth vpon vs, when he sendeth vs into the worlde to inioye here this present lyfe? Yet neuerthelesse it is true also, that we haue cause to sighe and sob, forasmuch as we be in a bottomlesse pit of all miseries, so long as we be here. But what for that? wee must marke from whence the same proceedeth. The Paynims knew no further, than that the state of menne is miserable: but wee must consider wherefore God hath made vs subiect to so many inconueniences: namely bycause of Sinne. For wee muste haue recourse to the firste creation of man, and consider that God was no niggard of his goodes, but hath poured them out bountifullly, as he that is the fountayne of all liberalitie. Then hath he shewed himselfe more than liberall towardes mankind in the persone of Adam. But wee were bereft of those blissinges, and it was requisite that God shoulde cut of his benefites which he had giuen vs, for somuch as our father Adam through his owne vnthankfulness was turned away vnto wickednesse. So then, sith wee say that all the miseries of this present lyfe are the frutes of our sinnes wee haue occasion to sighe: not for that wee be so miserable, or for that our state is so harde and troublesome: but for that we be giuen to so much naughtiness, and to so great rebelliousnesse agaynst God, that whereas his image ought to shyne feorth in vs, it seemeth that wee haue conspired to doo him spyte. And this is the cause why Sainct Paul's lamenteth, and we see here the true sorowe which Christiars ought to make: not for theyr hauing of cold and heate, not for their induring of diseases and other calamities: but for that they see themselues as it were in the pryon and bondage of sinne. VVretch that I am,

*Rom. 7. d.*  
24  
sayeth

saythe Saincte Paule. And saythe hee so bicaus hee is impatient, or for that hee lyfgetteth vp him selfe agaynst God? No: but for that he is the instrument of the holy ghost, and sheweth vs, that in this present lyfe wee haue cause too sighe and grone without ceassing. And whyso? for wee bee shutte vp in a deadly prison, and are subiecte too so many wicked lustes, as wee can not by any meanes attayne to dedicate our selues vnto God, by reason of the great number of our corruptions, which ceasse not too prouoke vs vnto euill. Thus wee see howe 10 wee maye lament our case after the example of Saynt Paule, who giueth vs a rule thereof. But heere wee see howe Iob curseth the day of his birthe, wherein hee is not too bee excused, nother can it bee sayde that hee ouershotteth not him selfe. And why so? For it behoueth vs too ioyne them bothe together: that is too witte, that when God created vs, he also printed his owne image in vs, and dyd vs the honour too bee the excellentest of all his creatures: In whiche respecte wee haue cause too blesse his name continually: And although this lyfe bee so full of miseries, as nothing can bee more: yet the case standeth so, as wee can not sufficiently value the inestimable benefite that G O D hath bestowed vpon vs, in giuing vs thys present lyfe, bicause that by maynteyning vs thererin, hee maketh vs too feele by experiance, that hee hath a care of vs, and will not by any meanes forsake vs, howsoeuer the world go. Seeing wee haue this, haue wee not whereof too reioyce euen in the middest of all oure aduersities? So then, the faythfull man whiche speaketh with good aduisement, will never curse the day of his birthe, what miserie soeuer he endure. Iob therefore behaueth him selfe vnthankefullly too Godwarde, in cursing so the day of his birthe: and it can not bee sayde that he deserued not blame for passing his boundes. Furthermore let vs marke, that the children of God maye also blesse their birthday. I meene in not considering their wants, too bewayle themselues with Sainct Paule: but simply in hauing an eye too the benefite whiche God gaue them when he sent them into the worlde. True it is that the Heathen men abused it: for when they solemnized their birthday, they dyd it too exceede in many follies and superfluous pompes. But the very originall and welspring of the solemnizing of birthdayes, was, for that the holy fathers knewe it was good reason, too yeelde God thankes, and therfore they hilde that day as a solemn feast, to the ende to prouoke them selues to prayse God. Yea verily: for when wee haue passed some yeres of our lyfe, although wee ought too call Gods benefites too remembraunce incessantly: yet is it requisite that 50 at the day of our entraunce into the worlde, there should bee kepte an euerlasting memoriall of them, so as wee might say, I see well that this yeere is past: God hath brought me hitherto: I haue offended him many wayes, and therefore it is meete that I shoulde nowe aske hym forgiuenesse. But aboue all things he hathe shewed me great fauour, he hathe maynteyned me alwayes in hope of the saluation that he hath giuen me, and he hath deliuered me from many daungers: and therefore it becommeth me too call the same too remembraunce. And now that I am too enter into another yeere, it is good that I prepare my selfe too the seruing of God. For the euil aduentures that I haue passed, shewe me how great neede I haue of his succour, and that without him I shall bee vndoone a hundred thousande times. Thus wee see how the holy fathers were woont too solemnize their birthdayes, and howe it is a good and profitable exercise. The Heathen men (I say) haue abused it, and wee see at this

day how they that call th̄selues Christians do play flat mockholyday with God when they solēnize their birth-dayes. For they make no reckening of prayers, nor of thankesgiving, nor of the acknowledging of their sinnes, nor of Gods benefites: but of pampering them selues after a beastly maner. But (as I haue sayde) it behoueth vs alwayes too blesse God vpon oure birthdays. And why? forasmuche as God hathe set vs heere in thys worlde too bee his children: he hathe not put vs foorth as Oxen and dogges, but as reasonable creatures, that beare his image. And further, forasmuche as we be baptized in the name of oure Lorde Iesu Christ, and that besides oure creation, God hathe also moreouer pryned his marke vpon vs for an aduaantage, too the intent wee shoulde bee as his deere frendes, and bee receyued into his Churche: therein wee haue cause too blesse God double. And so they that curse the day of their birthe, by chafing at the miseries and affiictions that they endure, shewe well that they bee vnthankefull; and that their owne affections doo too muche ouermaster them. Euen so stooode the case with Iob. And therfore wee haue the more cause too pray vnto God without ceassing, that hee will vouchsafe too holde vs backe: and that if nowe and then hee suffer vs too let slippe some wicked words, and that wee bee not so stedfast as were requisite: yet notwithstanding that thoughē wee bee shaken, wee may not fall, but recouer our selues agayne, and learne too gather our wittes better aboute vs, too brydle our selues: and that when wee see there hathe beene any frayltie in vs, wee maye condemne the faulte, too the intent too retorne byandby agayne into the righte waye. Thus yee see what wee haue too marke heere. But when it is sayde, *Cursed bee the night wherein word was brought, beholde a manchylde is conceyued:* it shoulde seeme that Iob mente too spite God in so dooing. For thoughē wee haue cause (as I haue earst sayde) too blesse God for creating vs after his owne image and likenesse: yet is our case suche, as the men are preferred before the women in mankinde, we know that God hathe ordeyned man as the head, and giuen him the dignitie and preheminence ouer the woman. And heere wee see also why Sainct Paule saythe, that *i. Cor. ii. b. 7.*

*the man muste go with his head bare, bicause he is the glory of God: and the woman the glory of the man.* True it is that the image of G O D is printed alike in them bothe: but yet is the woman inferiour too the man, and wee must go by those degrees whiche God hathe set in the order of nature. So then, it is reason that God shoulde bee glorified bothe in males and females: howbeit that hee must cheefly bee glorified at the birthe of a manchilde: and yet cleane contrariwyse Iob saythe: *Cursed bee the nighte wherein it was reported that a manchylde was borne.* And why dyd hee so? For had it not become him too haue thoughte well of all these thinges, according as God had disposed the dayes? Yes: but Iob turnerh all too the contrarie. And heere wee see that whiche I haue touched: namely that hee so wanzereth awaye in his owne passions, as hee forgetteth Gods graciousnesse, whereof he had spoken afore. For he had sayde: very well, seeing we haue received benefite at Gods hande, why shoulde wee not also receyue euill? for wee bee bounde too bee subiect vnto him. Iob shoulde haue borne these thinges well in minde. Howbeit forasmuche as it is an excellenter matter too haue a manchilde borne, than too haue a womanchilde: hee sayth: cursed be the right wherein he was conceyued. But (as I haue sayde afore) all this is too teache vs too pray God too arme vs, and too giue

vs strength and power too withstande temptations, considering that he which is a parterne of pacience, was so carried away. And therefore if at any time wee bee in-combred with any excesse, so as oure fleshe prouoketh vs in such wise as wee haue not so quiet a minde too obey God as were too bee desired: let not that cause vs too bee out of heart, sith we see that the same thing hathe befallen vnto Iob. Then behoueth it vs to humble our selues, acknowledging our owne frayltie, and in the meane whyle too bee of good courage, vntill God haue giuen vs the full victorie. Furthermore wee haue too marke also, that such as haue children, ought so too reioyce of the having of menchildren, as they reiect not their daughters, as wee see some vayneglorious fooles doo, who thinke that God dothe them greate wrong, if hee sende them not menchildren. And for what purpose? Too the ende too continue their houses, too purchase estimation, and too come in credite. Lo after what maner men woulde as it were prolong their owne lyfe for euer. And yet in the meane whyle, if God give them daughters, it is for their profite and they knowe it not: and therefore they woulde haue God too consent too their foolish fancies. Also God dothe oftentimes punishe this presumptuousnesse. For he giueth menchildren too those that are too desirous of them, and they scratche out their eyes in the end, and are as seagulles too swallowe vp their substaunce. The fathers are of opinion, that their children shall increase their house, when they haue malechildren. And yet most commonly it is an occasion too bring a house too confusion, so as it shall bee poyned at wylt the finger. And what is the cause thereof? It is for that men apply not themselues too God and too his will. VVhen men desire too haue children, that desire is good, so it bee well ruled. But it must come too this poynt, Lorde, if thou giue mee issue, let it bee too the ende that thy name may bee honored when I am gone. And if thou doo mee the worship too bee a father: let mee so bring vp the children that thou shalte giue mee, as they may bee rightly thine, so as they may learne too serue thee, and thou guyde them according too thy good will. Beholde (I say) howe fathers and mothers must content themselues. VVhen God sendeth them but one childe, whereas they woulde haue three or foure: and when God sendeth them a daughter, whereas they woulde haue a sonne: let them saye, Euen so Lord, thou knowest what is meete for vs, and wee must frame our selues thereafter. Beholde (I say) wherein the blessing of God sheweth it selfe. But forasmuche as men are inordinate in their desires, it is meete that God should scorne them and their follies. By the way wee bee taughte also not too despise one another. For whereas God hathe honored men in giuing them the dignitie of beeing the head of mankind, and appoynted the women too be inferiour in degree: men must not be proude of it. And truely wee heare howe Sainct Paule sayth, that mankind is come of the man, that is too wit, of Adam. But howe dothe he continue, but by meanes of women? If men coulde separate themselues from women, and maynteyne a little worlde by themselues alone: they shoulde haue good cause too make their boast. But now if a man consider him selfe, he can no sooner say, my father, but he must by and by say also, my mother. So then, seeing that mankind is continued by meanes of the woman: it becommeth vs too thinke that wee bee bounde one of vs to another. Furthermore, too what purpose is it, that the weman was created? Verily that she shoulde bee a helpe to man: and it behoueth her also

too bee subiect too him. But yet for all that, she is mans companion, as the scripture termeth her. For it is sayde, that among al the things that God created, there was not any helper that coulde bee meete for Adam. And why so? because he was not of nature like vnto beastes, but was of a more excellent creation. Nowe if women bee mens companions, there is no cause of disdayne, that men shoulde trample them vnder their feete, or shake them off, or holde scorne of them: but they must bee knitte togither with the sayde mutuall bonde, saying: Very well, God created vs and fashioned vs: and he maynteyneth vs by men and women: and that is doone to the ende wee shoulde live togither in one common accorde, knowing that there is a bonde of copartnershippe whiche God hathe consecrated as inviolable betwixte vs. Thus we see what wee haue to remember, that wee may behaue our selues vprightly. And nowe let vs come too that whiche is rehearsed heere. It is sayde, that Iob *wysched that the day of his birtbe were ouerwhelmed with darkenesse, that it were burnt vp with the heate of the day, and with stormes and tempestes, that it were striken out of the course of the yeere, that it mighte haue no starres, and that it might not come into the Kalender, too bee under the government of the Moone.* It seemeth heere, that he would peruer the whole order of nature. But heereby wee see how our passions boyle within vs. True it is, that if men could mourne without excesse in their afflictions, it were not to be condemned. VVhy so? For our Lorde Iesus Christ was not affectionlesse: yea, wee see that when he endured any greefe, he felte it, he sighed at it, and he was sad for it: and yet for all that, he was the vnspotted Lambe of God, insomuche that there was nothing in him that could be blamed. How is it then that he had heauiness in him? saue onely that (as I haue sayde already) his sorrowing was moderated as was convenient, and was not wicked nor sinfull of it selfe. But all our passions are wicked, because they bee wrapped in some sturdiness agaynst God, or in some distrust, or in som<sup>e</sup> other outrage of the flesh. If god send vs any good, it is not euill done of vs to be glad of it: and specially we can not yeld him thanks, but we must haue our hertes at libertie, to feele the good lucke that he hathe sente vs. But what? Men are alwayes so full of vanitie, as they can neuer make themselues merry without offending of God. As for example, if God sende them riches, there goeth I wote not what a vayneglorie, medled with them I can not tell howe. Or at leastwise they call not vpon God with suche feruentnesse as they were wont to doo, but become very lazie, and giue them selues ouer too that which they haue in hande. To be shorte, as faste as men purpose too make themselues merrie or to bee sad, there will euermore bee some excesse: and hardly can they hold themselues from offending God, because they haue not suche stay of themselues as were requisite, but let themselues runne at randon. And specially, if the aduersitie bee great, men shall very hardly scape too forgette themselues, and too be carried away according as it befalleth heere vnto Iob, when he saythe hee woulde fayne, that *his birthday were quite wyped oute of the yeere.* But dydde hee hym selfe dispose the dayes of the yeere, that hee shoulde desire too chaunge Gods ordinaunce? when our Lorde sheweth vs the modestie which we ought to keepe in making of othes, he saith: ye are not able to make one of the heares of your head whyte when it is blacke, or blacke when it is whyte: and howe sweare you then by your head? But heere Iob passeth somewhat further. For he woulde plucke the starres out of the skie, he would set the whole worlde

*Mat.26. 4.*  
37.  
*Lu.19.f.41.*  
*Iohn.11.d.33.*  
*35.e.38.*

worlde on fire to burne vp the earth, and he would haue the cloudes, and the windes, and all things els too mingle themselues togither at this desire. Hereby wee see, that when men are muche pinched with aduersitie, they ouershoote themselues in suche wise, as there remayneth no more modestie, nor any thing els in them br<sup>t</sup> outrage. Sith we see this in Job : it behoueth vs to stancē the more vpon our garde, and to be well aduised, that our sorowing in our afflictions be after such a sort, as in the meane whyle God be blisſed in all that he doth, that wee prouoke him not to displeasure, no not euen b<sup>r</sup> / vnuaduisednesse, for it is certaine that Job meant not to displease God willingly, neyther was it his intent to do agaynst Gods minde : but this befell him through vnuaduisednesse. For our passions are blinde, wee haue no wit to discerne, wee wander without keeping eyther way or path. In so much then as wee know our affections to be so outrageous, wee haue so much the more neede to pray God to rule them for vs. But by the way, if wee compare Job with those that blasphemē God with open mouth, I pray you, howe woorthie are such men to bee condemned? For Job hauing serued God all the time of his lyfe, is neverthelesse set here as it were vpon a scaffold by the spire of God, to the ende men might by him perceyue their owne wretchednesse and humble theselues, & vnderstand that when the grace of God fayleth them, they are in a forwardnesse to cast them selues into hell, if they bee not hilde backe. Seing that Gods will was to exercysē Job in such sorte, as to set him out for a gazing stocke and to make him serue for an example and learning vnto others: what shall become of those that blasphemē God, yea euen without cause? for there are some that if any harte grieve happen too them, so as they be troubled, or if a man doo but stirre their choller: yee shall see them teare Gods name a peeces, and they thinkē that it ought to serue them for excuse if they can say, why then did he chafe mee? If a man happen too doo them a little displeasure, or if a flie chaunce too crosse before their eyes: Iesus Christē, and his death, and his bloud, and his fleshe, and all that euer he hath, shall bee tornē all to peeces. As who would say, that our Lord Iesus Christē had taken mans fleshe vpon him, to bee made a Rayling stocke, at those monsters handes whiche are not woorthie too liue vpon the earth. And yet notwithstanding, they will take it for their excuse too say, suche a man did anger mee. Thou supposest that thou bendeſt thy ſelue againſt man, and yet notwithstanding when thou bendeſt thee agaynst him that hath grieved thee, the eace is ſo that God is offendē by it? But when they come too aduaunce themſelues in that wiſe againſt God: ſeeme they not Monsters contrarie too nature? Therefore lette vs take heede that we ſo brydle our affections, as Gods name bee not blaſphemēd by vs, whereas it ought to bee prayſed and blisſed. Marke this for one ſpeciall poyn̄t. Furthermore, wee ſee that in blaſpheming of God, men haue a certayne natu‐rall Rhetorike, and are ſo cunning in the art, as there is no lacke in them. God hath giuen vs ſpeach, to the intent wee ſhoule confesse him too bee good, rightuous and full of equitie in all reſpectes and caces, and to the ende that in all our talke, our indeuer ſhoule bee too ſpeakē of him with all reuerence. But when it commeth to the poyn̄t that God ſhoule bee honored aboue all thinges, wee ſpeakē ſo faintly of him, that ſcarſly can a man wring a little woorde out of vs that ſhall bee well ſet. But if menne will go too blaſpheming: then yee ſhall ſee them as eloquent as may bee deuyſed, and there is not the man that may not ſeeme to haue bene

at ſchoole to learne fine Rhetorike. Euen ſo is it here. Job did it not of ſet purpoſe (as I haue ſayd afore) for he withhilde himſelue as muche as he was able, and lie fought agaynst the temptation. And yet notwithstanding wee ſee howe his owne nature caried him away in ſuche wiſe, as he coulde nor holde himſelue from this kinde of Rhetorike which is totoo flowing. For where to els ſerueth his ſetting downe of ſo many fashions of ſpeache, whiche he heapeth vp as it were into a lit‐tle pyle? For ſo much then as wee ſee ſuch a vice roo‐ted in menne, what haue wee to doo? wee muſte pray God to open our mouth, and to giue vs the grace that all our woordes may tende to his honor. And moreouer that he will reſtayne vs after ſuche a forte, as wee may take good heede that wee ſpeakē not vntowardly and at auenture, when occation is giuen to talke of his iudgements, and of the good that he hath done vs, and of the corrections that he hath ſente vs, and of ſuche other like thinges: and that wee may beare ſuche reue‐rence to his Maiestie, as our woordes may bee well fra‐med, that there may not be any reproche, and much leſſe any outrage, as wee ſee is happened here vnto Job. Yea and wee muſte be the more provoked therewith by this that he ſayeth, *Let them that are woont to curse dayes, curse the day of my birth: and let them that rayſe vp weeping and lamentation, ban the night wherein I was conceyued.* Seing that Job ſpeaketh ſo, wee ſee yet better, that men haue neyther measure nor ſtay of themſelues when their affections beginne to boyle vp. For like as in a pot, when the firſt ſeething is ouerpast and it hath caſt his firſt ſkum, other wallopſ come after, ſo as a man cannot ſtop them: euen ſo fare our affections, which are ſo outrageous as a man cannot weeld them at the firſt brunt. But contrari‐wise we ſee what is taught vs in the holiſ Scripture: namely that when Dauid ment to prayſe God as became him, he was not contented to applie all his wittes and all his indeuer too the doing of it: nor to call men to beare him compagnie: but he ſayeth alſo, *Yee Heauens, thou Earth, yee Trees, ye Hilles, thou Hayle, thou Snow, thou Rayne, and all yee ſencaleſſe creatures prayſe yee the Lorde.* VVee ſee what zelousenesſe there ought to bee in vs when wee minde to ſerue God in good earnest: that is to witte, wee muſte desire, not onely that menne and women, but also that the ſencaleſſe creatures ſhould with one common conſent applie themſelues to prayſe God with vs, ſo as there may be nothing in this worlde neither aboue nor beneath, whiche ſhall not bende it ſelue wholly to glorifie God. And herewithall alſo let vs pray God to giue vs the grace too bee able too imploie our ſelues thereaboutes, and to ſtrengthen vs againſt all temptations that may chaunce: not onely againſt the auaultes that ſhall bee made vppon vs by our enimies from without, but alſo againſt the affections that are within vs.

Nowe lette vs fall downe before the preſence of our good God, with acknowledgement of our offences, beſeeching him too make vs understande them better, and too open our eyes, that when wee beholde the miseries wherewith we are like too bee drowned and vtterly fordone, wee may learne to haue recourſe too his ſouerayne goodnesſe, ſo as he may continew the thing that he ſhall haue begonne in vs, by making vs too taste of his loue: And that if he ſende vs any afflictions, eyther by reaſon of our ſinnes, or for the tryall of our pacience, wee may not bec ſo vngracious as to grudge againſt him, but rather bliſſe him, affiuring our ſelues that he hath iuste cauſe to chaſtize vs: and yet neuertheleſſe beſeeching him too gouerne vs in ſuche wyſe by

his holy spirit, as wee may desire nothing but to frame our selues to his good will, to the ende he may cause the precious bloud of his sonne (which was shed for our redemption) to bee auaylable in vs, and that wee may be settled therein more and more vntill he haue gathered

vs vp to him into his immortall glorie wherevnto he calleth vs. That it may please him to graunt this grace not onely vnto vs, but also to all people and nations of the earth, bringing all poore ignorant soules to the knowledge, &c.

## The twelfth Sermon, which is the second vpon the third Chapter.

*This Sermon contayneth yet still the exposition of the tenth verse, and of the verses folowing.*

11. VVherefore died I not in my mothers vvombe? vvherefore did I not yeede vp the Ghost as sooneas I vvas come out of hit vvombe?
12. VVherefore did the knees receyue mee? vvherefore haue I sucked the teates?
13. For novv should I haue lyen still and taken my rest: I should be in quiet, and there vvere rest for mee,
14. VVith the Kinges and Counsellers of the earth, vvhich builde the desert places,
15. VVith the Princes that haue gold, and vvhich hoorde vp Siluer in their house.
16. Or I shoulde be but as an vntimely birth that is hidden, or as an infant that hath not scene the light.
17. Therethevvicked rest from their trouble, there they that haue traueld do lie at rest.
18. Therethe prisoners rest togither, and no man heareth the voyce of the extortioneer.
19. There the great and the smal are equall, and the seruant is free from his maister.



Haue declared heretofore, that when we be heauy and sorowfull, the onely remembrance of Gods benefytes muste cheere vs, or at 30 leastwyse asswage our miseries and grieses: so as if any aduersitie pinch me, and I bethinke me of the great number of benefites that God hath done for mee, the same must asswage my sorow. And sith the cace standeth so, no afflictions ought to make vs forget the knowledge which we haue of Gods benefites and graces: and yet notwithstanding it cometh so to passe. VVhereof we see example in Job, who is the true mirrour of pacience. For what soever miseries he indured: yet ought he to haue acknowledged it for a great good fortune, that he was sent as a reasonable creature into the world, that he had borne the image of God, and that he had bene cherisched and mainteyned vnto mans age, to the intent he might know God to bee his Father. Behold here such benefites as are inestimable: and yet is Job so farre of from comending them, that he wifsheth he had neuer tasted them. VVee see then howe sore temptations trouble vs, and that in steede of taking some comfort and asswagement of our sorowes by Gods benefites, wee turne the same into a 50 corzie, in somuch as we could finde in our harts that God had neuer done vs any good, nor that wee had neuer knowne him. Not that Job was vtterly of this minde: but because woordes escaped his mouth without aduisement, by force of the miserie that he indured. This then is no encouragement for vs to consent vnto wicked intentes: but wee must brydle our selues in such wyse, that if such fancies come in our head, wee may drive them a great way of from vs. And certaine it is, that here is great and sinfull infirmicie woorthie to be condemned. For we see 60 the example that is shewed vs in the two and twentith Psal.22. 4.1. Psalme in the persone of Dauid, and specially in the persone of our Lord Iesus Christe. Dauid is there as a man destitute of helpe, to whom God sheweth himself to bee contrarie, in so much that he seemeth to bee vtterly shaken of, and therefore he cryeth out, My God, my God, why hast thou forsaken mee? And this is spoken in the persone of Iesus Christ, as of the head of all the faythfull.

But yet neuerthelesse, after he hath thus made his mone, he addeth: Lord thou diddest drawe mee out of my mo- Psa.22.b.10  
thers wombe, thou diddest gather mee vp from the matrice, thou hast shewed thy selfe to bee my God before I could knowe thee or call vpon thee. Dauid did set this geere before him, of purpose too render thankes vnto God, and too sing vnto his name in the middes of his sorowes: and afterward he stablisheth himselfe in good hope for the time to come, not doubting but God regarded him still with compassion, considering that he had shewed himselfe so gracious and pitifull towardes him alreadie. Here wee see a lesson comon to all men: which is, that when we bee distressed with aduersitie too the vttermoste, even that it seemeth a vayne thing and but lost labour to call vnto God: yet it behoueth vs too consider, that he hath created vs and put vs into this worlde, imprinting his owne image in vs, and giuing vs many tokens too knowe that he taketh vs for his children. This ought to make vs lise vp our mindes alofte, to yeede him his woorthie prayse: and moreouer it muste serue vs for a spurre to make vs to trust in him, doubting not but he will shewe himselfe the same hereafter, whom wee haue felte him heretofore. True it is, that it were better for a man to be vnborne, than to bee vtterly lefte vp vnto miserie: in so much as our Lorde sayeth, vnhappie is he by whom offences come: It were Math.18. a.  
7. & 26. b. farre better for suche a man, that he had never bene borne. Yea, but when the cace standeth but vpon the 24. suffering of calamities and troubles: wee must not take them so sore to harte, as to forgette the gracious goodness that he shewed vs, when it pleased him too make vs to inioy the light of the worlde, specially with condicition that we should be his children, because he hath printed his image in vs. There was therefore a peece of vnthankfulness in Job. But let vs marke therewithall, that he speake not as one that conserued to such meening. He was so turmoyled, that this escaped his mouth vnwares: and yet neuerthelesse he was fully resolued in his hart stil, that God had done him so much good, as of very reason he ought to acknowledge it. And hereby wee bee taught, that although God strengthen vs by his holy spirite, so as we haue some pacience and power to withstand aduersities:

Psal.22. 4.1. Math.27. e.  
46. why hast thou forsaken mee? And this is spoken in the persone of Iesus Christ, as of the head of all the faythfull.

aduersities: yet notwithstanding there will be some fraile-  
nesse mingled with it, in so much that our griefe shall ca-  
rie vs away as it were some hideous tempest in vs, so as  
wee shall not bee able to rule our selues in all poynts as  
it were requisite. And hereby wee be warned to walke  
in feare, and to stande continually vpon our garde, be-  
seeing God to succour and releue such weakenesse  
as he knoweth to bee in vs. Furthermore, if at any time  
wee bee so assaulted too passe our boundes and to make  
suche complayntes: Lette vs praye God too arme vs, 10  
that wee may well atchieue such a combate. And how  
soever the worlde go, lette vs practyze the lesson that  
I haue spoken of: whiche is to set before our eyes the  
benefites of God whiche wee haue receyued in tymes  
paste, too the intent they may so comforte vs, as our  
sorowe doo not ouermate vs too oppresse vs altogether,  
but that wee may keepe still some taile of Gods good-  
nesse, too the ende wee may hope still for mercye at  
his hande, notwithstanding that wee haue no likeli-  
hood at all of it, and that it seemeth wee bee vterly 20  
shutte out from him. Thus yee see what wee haue to  
marke in this streyne. And herewithall wee see, that  
when menne are once falne vnto wickednesse, there  
is no ho with them. It was already too muche to haue  
sayde, *why was not the doore of my mothers wombe shet  
vp? why was I borne into this worlde?* But he addeth  
further, *why did the knees receyue mee? why did I sucke  
the teate?* Herein wee see that Job considereth not Gods  
benefytes to his ewne profite, albeit that he haue felt  
them in greate number, but rather reiecteth them al- 30  
together: and this it is to make an ill beginning. Ther-  
fore wee muste take good heede too our selues: and so  
soone as our Lord maketh vs to knowe any good that  
wee haue receyued at his hande, it muste so touche vs  
too the quicke, that wee may not bee so churlish and  
frowarde as too turne good into euill. For if wee once  
beginne too forget Gods giftes, or too turne them con-  
trarie too that wee ought: it is certayne that the same  
inconuenience and vyce will folowe vs too the vttermo-  
st, as wee see here by the example of Job. VVhen 40  
God openeth our mothers wombe to let vs out into the  
worlde, he giueth vs certayne women too take vs vp,  
according as wee see it is very needfull, considering  
that the poore humane creature commeth foorth in as  
greate necessitie as any thing can bee. This done, he  
prepareth nourishment whereby wee be strengthened,  
and he turneth the womans blood into milke, that wee  
might sucke sustenance out of it. God then doth so  
prouyde for vs, euen at the tyme that wee haue ney-  
ther witte nor reason, and are in daunger of death, not  
able too helpe our selues, no nor too aske helpe at o-  
ther folkes handes. God preuenteth and ouergoeth vs.  
VVee see here benefites of diuers kyndes. But wee see  
that Job did put them all in a bundle, and was angrye  
with them all. Therefore lette vs hereby take war-  
ning, too bee moued to consider Gods fatherly good-  
nesse and too thanke him for the same, so often as he  
setteth foorth any of the benefites that wee haue re-  
ceyued of him. And when wee haue so begonne, lette  
vs go through with it. For as it is sayde in the French  
Prouerb, Loaves are made horned by setting of them a-  
misse into the Ouen, and when men haue once ouer  
shot hemselfes, they wote not howe too keepe measure  
any more. Nowe if it happened so vnto Job, who was  
indewed with so singular constancie: what shall be-  
come of vs that are but as leaues, so as there needeth  
but a little blaste of winde too shake vs downe? Then  
lette vs vnderstand the neede that wee haue to flee vn-

to God, that he may reache vs his mighty hande. But  
after that Job hath sayde so, he addeth yet worser: which  
is, *that if he were dead, he shoulde haue rest.* The rea-  
son (sayeth he) is that death endeth all things, so as  
there is no more eyther riche or poore, there is no more  
any Seruaunt or Mayster: *Those that haue troubled the  
worlde holde themselues in quiet: and they that haue bene  
troubled are also at rest with them. I shoulde lyue still and  
sleepe, I shoulde no more haue any care or feeling of miserie.*  
It seemeth at the firste blushe, that Job speaketh here  
lyke a Heathen man that hath no hope of the lyfe too  
come nor of the resurrection, howbeit that the same  
were never cleane wyped out of his harte. But some-  
tymes there are so greate and so headdie passions in vs,  
that the seede of God is as it were choked, and all the  
light of religiounesse whiche wee ought to haue, is dim-  
med, and all the conceytes thereof are cast vnder foote,  
so as they can beare no sway.

This is well woorth the noting: but it had neede too  
bee declared more at length, for too be well vnderstood.  
VVee see howe the present afflictions blinde vs. If it be  
sommer and that wee bee ouerwhote (for wee muste  
take these familiar examples) it seemeth one of the  
paynesullest troubles that a man can indure: specially if  
a man bee so ouerladen that he faynt, and bee not able  
to holde out any further, he woulde haue a froste that  
shoulde clyue the stones, and he thinkes he shoulde  
bee well refreshed, and that he shoulde bee the more at  
his ease. And if it bee winter, wee will thinke that no  
heate can bee to greate for vs. Lo howe the present  
passions carie vs away, and this befalleth too all men:  
Yet notwithstanding some are muche more tender and  
nyce too suffer aduersitie, than othersome bee. There-  
fore according as eche mannes nature and complexion  
is, thereafter doth he torment himselfe with the aduer-  
sitie that he indureth, and thereafter dooth he martyr  
himselfe too the vttermoste. Forasmuche as wee see  
suche experiences, wee knowe that menne are caried a-  
waye by their affections, in suche wyse as they thinke  
vpo nothing but the thing that grieueth and tormenteth  
them. And the same thing is too bee seene here in Job.  
For he is so ouerpessed with his miserie: that he loo-  
keth mooste too that whiche shoulde befall him after his  
death, and thinketh nothing at all of the seconde lyfe.  
I say he thought nothing at all of it when he spake after  
that sorte at aduenture. True it is that he had the know-  
ledge and beliefe of it printed in his harte: but it laye  
as a couered fyre, which is as it were choked with ashes.  
And lette vs not thinke it straunge, that our euill and  
sinfull affections, shoulde cause vs so to forgette the  
thinges that wee knewe and were sure of afore. For  
wee see howe good zeale hath had the same propertie  
bothe in Moyses, and in Sainct Paule. VVhen Moyses Exod.32. g.  
desired God too bee striken out of the Booke of lyfe, 32.  
to the ende that the people might bee sau'd: wee see  
there a good and holie minde, euen suche a one as God  
allowed of: and yet was there somewhat to be gaine-  
sayde in it. Dothe Moyses thinke that God can roote  
out his owne chosen? Is God chaungeable in his pur-  
pose? Moyses knewe well that God had chosen him  
and adopted him to bee one of his children. How doth  
he then desire to bee wyped out of the booke of lyfe?  
It was as much to saye, as if he had never bene recke-  
ned in the number of them that muste obtayne euerlast-  
ing lyfe. Doth he demaunde it of God in waye of  
Hypocrisie? No: there is nothing that carieth him a-  
way but his owne zealousnesse, which is so feruent in  
him, as he passeth for nothing but the welfare of the  
people

people that was committed vnto him . For what a matter was it when he hearde the sentence of condemnation , that God woulde destroy all the children of Abraham ? If this offspring that God hath chosen to himselfe bee so rooted out , the couenant of God muste also needs bee abolished : Lorde , then rather lette mee bee razed out of thy booke , than too say that all this people here shall perishe . Moyses then was seazed with so greate an anguishe , that he forsat himselfe : he had no more regarde of himselfe : neither considered he that those whom God hath chosen muste of necessitie bee preferued euen to the ende . This was gone from him for a little whyle : and thus wee see why he desired to be wyped out of the booke of lyfe . As much is to be sayd of Sainct Paule . I woulde wishe (sayeth he) to bee cursed for my brethrens sake . How so ? Sainct Paule knew himselfe too bee a member of our Lorde Iesus Christe , and was sure that he was an instrument purposelie chosen too glorifie him : and woulde he nowe repeale the sayde grace ? woulde he breake off the course of Gods determination when as he knewe well that it is vnchangeable ? No , as he himselfe declarereth anon after . Then was there some contrarietie in him . Yea , but no inconuenience came of that . For as I sayde , his zeale whiche is good and holy , draue him and inflamed him in suche sorte , as he had no respect of his owne welfare for the present time , but was desirous that GOD shoulde fulfill his promise in the offspring of Abraham , to the intent that his name might not bee blasphemed . Nowe wee see by example , that good affections doo sometimes as it were steppe afyde out of the waye in Gods children , and make them too forgette that which is knowne and certayne vnto them . And sith the case standeth so , wee muste not thinke it straunge though Job were so hardly distressed that he was forced to speake lyke a harebrayne , so as he maketh all menne alike and equall when they bee dead : and it shoulde seeme by his saying that menne perishe , and that there is none other lyfe after this . His dealing thus , is not for that he had not wel conceyued another opinion in his minde and ingrained it in his harte : but he speaketh as a man that rauesth in a traunce . For his griefe had so blinded him , that he was not his owne man but was become lyke the boylng sea , wherein the waues iustle one agaynst another . Then see wee a fayre lookingglasse , whereby wee may perceyue that our affections are blinde , because they folowe not reason , too knowe the thinges that wee ought to bee mooste certayne and fully resolued of in all the worlde . For what shall become of vs , if wee knowe not that wee are created to a better lyfe ? It were better for vs that wee were Asses and Oxen . For the brute beastes inioy the present lyfe : they feede , they take their rest , and they trauell without any greate feeling of it . But men eate not one morsell of bread without care : in the middes of their pleasures , they haue a number of hartbytinges of their owne (besides that they wante not annoyances at other mens hands) for every man for himselfe becommeth his owne hangman . Therefore if wee haue no hope of the seconde lyfe , what shall become of vs ? And truly our Lordes will is , that the same shoulde abyde printed in the hartes of all menne , according as wee see that although the Heathen men were become brutishe , yet notwithstanding they retayned still some knowledge of the seconde lyfe , and of the immortalite of the soule . And as for those that knewe it not , God hath lefte some marke or other , whereby too make them vnexcusable , yea and it were but even the zoombes that they haue made to burie deadfolkes in .

Rom.9. 1.3.

Euen that is a recorde of the resurrection . But here wee see that Job wist nothing of all this . VVhat shall wee say then , but as wee haue sayde alreadie : that is to witte , that when wee giue heed too our affections , they put out our eyes , or els seele them vp so close , as wee can see neuer awhit , but speake of and on , without any aduysed vnderstanding or staye of our tal'e ? Beholde wherevpon wee ought too muze . But on the other side lette vs marke the grace that was giuen to Job , in that he did not vtterly consentee too this so raunting talke , (for that had bene a blaspheming of God) but onely did lette slippe such woordes at randon . If a man had asked him by and by , what sayest thou ? is there no difference betweene good menne and bad ? dooth death make a finall ende of all thinges ? thou speakest here like an infidell that never knewe of God nor of Gods religion . For God teacheth vs , that after death there is a better lyfe than this , and an everlasting heritage , which he hath prepared for those that are his , and for those whome he hath chosen : and as for the reprobrates , seeing that they haue despzyed him curing their lyfe , they shall knowe him to bee their iudge . If Job had bene posed thus , he would haue confessed such things , yea euen vnfaynedly : and yet for all that , he ceaseth not too ouershoote himselfe in the same thinges . Also wee see that all the matter consisteth not in knowinge ; but wee muste persever in the same knowledge , to withstande temptations with it when they assayle vs . For if wee haue reade the holie Scripture , if wee haue haunted sermons , if wee haue bene taught that which is requisite for a mans saluation : and yet for all that , be negligent , and bende not our minde to bethinke vs of the things that wee haue herd afore : it is all one as if a man being well furnished with Corselet , Murryon , swoorde , and Target , should hang them all vp vpon a spirget , and suffer his armour too rust , and his swoorde to sticke faste to the scabberd , when he shoulde come to haue neede of them . He may well say , I haue armour and weapon ready : but what shall it boote him to looke vpon them ? yee see his furniture is vnprofitable , bycause he hath suffered it to rust : and moreouer he shall not knowe how to handle eyther swoorde or target at his neede . Euen so standeth the case with vs . VVee may well haue knowne the thing that is good and conuenient for our saluation , and yet for all that , when as wee thinke our selues too be handsome and well appoynted men , wee shall not haue the skill howe to applie all things to our behoofe : but this knowledge of ours shall bee as it were rustie , so as it shall not come to our remembrance when wee haue neede of it , and when it might stande vs in best steade . Then see we here a good lesson for vs : which is , that it is not ynochough for vs to haue knownen the thing that God sheweth vs for our profit : but wee must also exercise it without ceassing , and our remembrance must be refreshed , to the intent we may knowe which is the true vse of the holie Scripture . For if that which is spoken of here befell vnto Job , who notwithstanding had earnestly minded the woerde of God (I meene not the woerde written , but the woerde that God had giuen him by inspiration:) if he (I say ) misstid not to bee besotted at his most neede : what shall become of vs that are mucche weaker than he was ? And therefore lette vs beseeche this good God , that if at any time (for to make vs humble,) he suffer our owne infirmtie too ouerrule vs , so as wee haue no such power too warde Satans blowes as were requisitie : yet notwithstanding the same may bee crossed out of his reckening booke , and not bee called too acount . Thus wee see what wee haue to do . But will wee

wee bee assoyled at Gods hande? Then must wee first condemne the faultes that wee perceyue in our selues. Furthermore as touching the state of the seconde life: the Scripture sheweth vs as muche as is expedient to be knownen in this behalfe: which is, that it is true, that whē men are come too the ende of their race, God draweth them backe from hence beneathe. For this life is like ned too a course or a race. Therefore wee haue made an ende of our race or iourney at death. But yet for all that wee ceasse not, either too bee in payne: or else too bee in blessed ioy after that oure soules are parted from oure bodies. Lo what wee haue too beare in mynde. As touching the paynes of this present lyfe, as the care of eating and drinking, of maynteyning oure selues in apparell, and of keeping oure selues from harme taking, as well by meanes of men, as by meanes of beastes: all this shall vtterly ceasse: and yet in the meane whyle it is sayde, that the children of God are gathered vp into ioy. True it is, that as yet wee haue not the crowne that is promised vs, and whiche is prepared for vs. For the whole body of Iesu Christ must bee made full and perfect togither. And heere wee see why it is sayde that oure life lieth hidde in Christ vntill the time of his com ming. But yet the faythfull resting in Abrahams boosome are already so farre foorth partakers of the sayde ioy, as they knowe that God is their father, and that the trust whiche they haue had in him is not in vayne. And specially wee muste marke howe Sainct Paule saythe, that as long as wee bee shutte vp within this mortall body, wee walke in hope, without any beholding or sight of the things that are promised vs, for all those things are hid from vs: but when wee bee parted out of the worlde, we see the thing that wee hoped for, and the thing that was earst hid from vs is then shewed openly vnto vs. VVe see then how the faythal that are departed out of this world, are in ioy with God, and do know, that forasmuch as they be Christes members, they can not perish: yea and that they knowe it much better, and with a greater power, than they had done during this present life. And as for the reprobates, they are as condemned caytifs, that wayte but for the houre of execution and torment. For they bee sure already of condemnation.

*2.Pet.2.4. 4  
Iude.1.6.*

And heere wee see why it is sayde that the diuels are lokked vp in darke prissons, and bounde as it were in chaynes, vntill they come too the sayde finall confusion, whiche is prepared for them agaynst the comming of our Lorde Iesu Christe. Thus wee see what the Scripture dothe breefly shewe vs concerning the state of the seconde lyfe, in wayting for the last day. But it is spoken soberly vnto vs, because wee bee too muche giuen too fonde and curious questions. And wee see that men loue better too bee inquisitiue what is done in Paradise, than too knowe whiche is the way too come thither. Beholde, God him selfe telleth vs, saying: Come too mee. Hesheweth vs howe we may come thither: and wee passe not for it. You would maruell too see howe colde wee be when it standeth vpon the poynt of going vnto him by the meanes that he hath giuen vs: and yet in the meane whyle wee bee buzie indeauarding what is doone heere? and what is doone there? what is this? and what is that? wee bee desirous too knowe that whiche God hath hidden from vs: for he will not haue vs too knowe ought as nowe, but onely in parte.

*1.Cor.13.6.9  
4.12.* And heere wee see why the holye Scripture vieth such a sobernesse. It is because wee shoulde not couet too bee ouersuttle in these fonde questions, but bee contented to knowe that whiche is for oure profite. Yet ne-

uerthelesse it standeth vs in hande too bee well refolued in the sayde article: that is too wit, that in death, there is not reste for all men. True it is that all men, yea euen the wicked also (as I haue sayde) shall bee discharged of the necessities of this present life. But in the meane season they fayle not too bee tormented, feeling God too bee their judge, at whose hande they can looke for no mercy, for they knowe that this confusion is throughly ready for them, and that they shall bee plunged downe into hell. Seeing (I say) that they are cast and repriued too that day: they feele an vnquietnesse whiche passeth al the paynes and tortments of this world. It behoueth vs too knowe this, too the intent that whyle we liue heere belowe, wee may pray God too guide vs with his holy spirite, that wee may not couet any vnlawefull thing: wayting continually till he accomplishe his promise, in gathering vs all togither into his heauenly kingdome. Lo what wee haue too beare in minde. And as touching the rest, although Iobs talke was out of square, (as I haue sayde already) yet notwithstanding wee may gather some good and profitable lesson of it. Howe so? VVhen he sayth that *Kinges and Princes doo buyld vp desert places:* he sheweth the foolishe vayngloriousnesse that is in worldelings, and in suche as would make them selues renouned heere. VVhen men deuyse, practize, and consulte of buylding houses and palaces: wee knowe that commonly there is excesse. VVhen they proceede according too the order of nature, and fay, ver y well, it is Gods will that wee should lodge heere belowe, and thererpon doo buyld them selues houses too dwell in according too their articles: it is a very good lyne that they drawe by. But they that meane too magnifie themselues in the worlde, content not themselues with that, but will printe an euerlastingnesse of their names in their palaces and castles, and they will haue them too bee seene a fare off. VVho buylded suche a place? it was yonder Prince. Thus yee see the vayne gloriousenesse that passeth beyonde the order of nature. And that was it that Iob mente too giue inkling of. As if he had sayde, men that liue vpon earth are pricked with muche care, in suche wylle as they take muche payne, and fayle not too heave out one another. For they bee so pricked with their owne lustes, that they wage battell agaynst nature. For what meeneth thyss their buylding in deserthes? It is to make buyldinges that are as it were incredible, that when a man commeth too the place, he maye take vp hys hande, and blesse him, saying: Howe is it possible too haue buildest in this place? For if a situation be conuenient and easie to builde vpon, and a man see some fayre building vpon it: very well, it shal be thought no strange matter, and it wil be mockt at by some maner of quippe. But if a man see a place that is as it were vnapproachable, and some other take vpon him to say, I will make it a place of estimation: then beholde, the desert is buylded vp. Beholde it is made as a new worlde. Suche maner of men meene, as it were too stomacke agaynst God. For they purpose to reforme the worlde and the order that God hath set in it, they will haue it seene that nothing shall let them [of their purpose.] And whereas God hath set barres before them to say, you must go no fur ther: they leape quite ouer them. Lo what vayngloriousnesse is in many men: and this is the thing that Job ment too betoken heere. Also (as I sayde) his wordes are farre out of square: but howesoeuer the case stan deth, a man maye yet gather some good lesson of them. Moreouer when hee addeth, *That the ser uant is set free from his master, and that the poore and the*

*Psal.2.6.8* riche are all one: it is to shewe vs, that men muste not glorie in their present greatnessse, according as saint Paule speakest of principalities, wherein he speakest as David dorthe. For thus he sayth in the Psalme: I haue sayde, ye are Gods. VVhich is as muche to say, that Princes, and suche as are in authoritie, are Gods lieuetenants, and haue preheminence aboue the rest of the worlde, as though he God had priuiledged them. But what for that? yet are ye mortall men, and shall dye as men, and so assure your selues. Thus wee see that they whiche are aduaunced to highe estate, ought not too dazzle mens eyes, but rather acknowledge their owne frayle state, and that forasmuche as the worlde and the shape therof passeth away: their riches, t' eir credite, and their honor shall come to nought. Therefore let them not besot them selues. But let them continually thinke vpon death, and let those that haue seruauntes and subiectes vnder them, thinke thus with them selues: we must come to account, we haue one in heauen who is master of vs all, as saint Paule sayth: there will bee no accepting of persons, there shall bee no more bondage or mastershippe for men too allege before God. True it is that the earthly policie, and also the state of Magistrates is ordeyned of God. But all this concerneth the worlde and worldly things, whiche shall take an ende. And therefore must these things bee transitorie also. Then let vs all take heede that wee holde our selues in lowlynnesse and modestie, and that wee attempt not any thing which God hath not giuen vs libertie too do. But nowe let vs returne to the matter that we beganne withall: that is too wit, that Iobs talke ceassed not too bee outragious and excessiue, and without any measure: and that if he hadde consented vnto it, it had bee ne horrible blasphemie. But the case so standeth, that forasmuche as he had not suche a strength in him selfe as too bee able too master him selfe: he was attaynted with many euill faultes, as men must needs feele in the encountering, that they haue alwayes infirmities in their fleshe. And furthermore we see heere howe Job speaketh of little babes. For where as he sayth: *As an vntimely birthe*: it is as muche as if he ment too tell vs, that when God putteth an humayne creature into the mothers wombe, it hath no soule. But contrarily wee knowe that when the creature is conceyued in the motheis wombe, God breatheth a soule into it, and it is certayne that it hathe in it the seede of lyfe. And so Job sheweth him selfe not too bee well inough settled in his wites, to consider of Gods workes, and too iudge rig hly of them, too discerne betweene blacke and white, but is altogether straight. And whereof commeth that? Euen of the hardinesse of his passions, as I haue sayde. VVee see heere as it were a tempest or storme that maketh Job bothe deafe and blinde. Sometimes when it thundreth, and the ayre is so sore troublid that a man can not haire any thing, all oure wittes bee as it were vtterly amazed, and therewithall we be striken in feare: and when we see the

*1.Cor.7.5.1.* flashes of lightning, and haire the thundercrackes, and the ratling of some sore and vehement hayle: wee imagine that wee should bee fordoone, and wee shrinke our selues inwardre in suche wyse, as wee dare not once put out our heads. Euen so stooode the case with Job. VVherefore let vs consider these things, and therewithall let vs also beare in minde the doctrine that I haue touched already. True it is, that heere wee must marke two things: for wee haue two extremities, whereof it behoueth vs to take heede. The one sorte thinke it is no pacience, if a man bee not altogether peaceable. The other sorte are of opinion, that although a man chafe agaynst God, and resift him: yet he ceaseth not to be patient, conditionally that at the end he mislike of his fault and repent it. These men giue them selues the bridle, and take leaue to commit many sinnes, yea and they suppose them selues too bee pacient when they haue so stomaked agaynst God by that meane, wherethrough they bereue them selues of Gods grace. Therefore wee must take heede of these two extremities. And let vs marke, that our pacientnesse in submitting our selues too Gods good wyll, is not too bee without any greefe at all, or not too stomacke the matter at some times, or not too feele the waues that come rushing agaynst vs, so as wee shoulde be as senselesse persons in that behalfe: But rather, when wee be in suche battels, let vs not discourage our selues for the matter: but let vs call vpon God, and therewithall feeing continually howe greatly wee bee giltie before him, let vs pray him too strengthen vs by the power of his holy spirite, that wee may bee able to withstande suche assauutes, whereby wee mighte bee oppressed at the first biowe, if he susteyned vs not. Beholde (I say) howe it behoueth vs to deale, to the ende that when God shall haue giuen vs any power and strength too withstande temptations, he may encrease the same in vs, vntill we be come to the ende of all our battels.

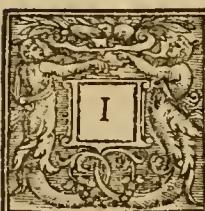
Nowe let vs fall downe in the prefence of our good God, with acknowledgement of our faults, beseeching him to make vs feele better what we haue not done, that we may be sory for them, and craue pardon of him, and walke in suche aduisednesse, that beeing shrouded vnder the shadowe of his wings, we may be fenced with a good and invincible defence agaynst our aduersarie, and all that ever he can practize agaynst vs. And forasmuch as we bee inuironed with so many wants while we be in this world, let vs pray also too bee strengthened with power from aboue, that wee may not faint in the midst of our journey, but holde out our race, hauing alwayes our eye vpon the glory that is promised vs in heauen, and purchased for vs by the death and passion of our Lorde Iesus Christ, not doubting but that we shall fully and perfectly enjoy it, when we shall haue earst taken possession of it heere beneathe by hope and pacience. That it may please him too graunt this grace, not onely to vs, but also too all people and nations of the worlde, &c.

### *The thirtenth Sermon, which is the third vpon the third Chapter.*

20. VVhy giueth he light to them that are in miserie, and lyfe vnto them that haue sorrowfull hearts,
21. VVhiche vvayte for death, and it commeth not to them: [and] vvhiche seeke for it more bulily than for treasures?
22. They vvould reioyce and bee merie, they vvould bee very glad if they mighte finde the graue.
23. [VVhy giueth helight] to the man vvhose vvay is hidden, and vvhich God hath shet vp?
24. My lighing commeth before I take my repaste, and my roaring is lyke the ouerflowyng of

of vwaters.

25. I haue met vwith the thing that I stoode in feare of, and the thing that I mistrusted is falne vpon mee.
26. I haue not beene in prosperitie, I haue not beene in quiet, I am not in rest, and yet notwithstanding this trouble is come vpon mee.



Ob complayneth heere, as though God did men wrong too put them into the worlde , and too exercise them with store of miseries. And so 10 he maketh his reckening, that if God will haue vs to liue, he should maynteyne vs at our ease, and not incomber vs with many troubles. Thus wee see breifly what is conteyned heere. Verily Iobs intent was not too pleade agaynst God, as if he would go to lawe with him: but yet in the meane whyle, the greefe that he susteyned carried him so farforth, that these complayntes passed out of his mouth. Howe nowe? VVherefore hath God set vs in this world? Is it not to the ende that wee should 20 knowe him too bee our father, and that wee should blisse him, because wee bee sure that he hathe a care of vs? But contrariwise it is too bee seene, that many men are afflited and tormented with many miseries. Too what purpose doth God holde them at that poynt? It seemeth that he would haue his name too bee blasphemed. VVhat can they doo whome he handleth so rigorously? when they see death before their eyes, or rather haue it betweene their teeth, they can not but fret and chafe at it. Thus wee see an occasion of murmuring agaynst God, 30 and it seemeth that he him selfe is the cause of it. Heere wee haue a very good and profitable lesson: which is that wee shoulde assure our selues, that when God scourgeth vs, yet he ceaseth not too giue vs some taste of his goodnessse, in suche wise as euen in the middest of our afflictions wee may still prayse him, and reioyce in him. Yet notwithstanding it is true that he refrayneth our ioyes, and turneth them into bitternessse. But there is a meane betwixt blessing of Gods name, and blaspheming of it: which meane is too call vpon him when wee bee oppresed with aduersitie, and too resorte vnto him, desiring him too receyue vs vnto mercy. But men can never keepe this meane, except God haue an eye too it of him selfe when he scourgeth vs. Therefore let vs marke first, that whensoeuer God sendeth vs any troubles and sorowes, he ceaseth not too make vs taste of his goodnessse therewithall, too assuage the anguise that mighte holde our hartes in distresse. Howe is that? VVe haue shewed heeretofore, that if men had an eye too Gods former benefites towards them (yea though it were but in that he hathe susteyned them from their childehoode, after he had brought the out of their mothers wombe, and giuen them life:) it were inough to comfort them, euen when they bee ouerladen with dispayre , and too make them thinke: May not God punishe vs justly? for wee bee bound too beare patiently the aduersitie that he sendeth, and nature teacheth vs so to doo, forsomuche as he bestoweth so many benefites vpon vs , according as Iob hath shewed heeretosore. VVe see then howe this one-ly one consideration oughte too assuage our sorowes, according as it is too bee seene, that if men put suger or honey into a medicinethat is ouer bitter, it will alay it in suche sorte, as the patient may the better take it, wheras otherwise it would go neere to choke him. But there is yet a further matter in this: namely, that God sheweth vs the vse of his chastizemēts which he sendeth vs: which is not that he meeneth too destroy vs so ofte as he scour-

geth vs : but that it is for our profite and welfare: and he promiseth vs, that if wee bee faythfull, he will not suffer vs too bee racked out of measure, but will supporthe vs. So then, if wee bee afflicted, there is no reason why wee should take pritch agaynst God, as though wee founde nothing but rigour at his hande. For wee bee so comfor-te in our afflictions, as if our vnthankfulnesse letted vs not, wee might reioyce and say, blessed bee the name of God, although he sende vs not all our owne desires. Thus muche for the first poynt. And nowe heerewithall wee must marke also the seconde article, which I haue tou-ched a'ready: whiche is, that although wee haue nothing but distresse, although wee bee helde as it were vpon the racke, and that wee haue nothing at all too comforthe vs: yet must wee not bee hasty too take pritch agaynst God, but wee muste rather call vpon him, according as it is sayde: let him that is sorrowfull pray. Sainct Iames she-weth vs the meane whiche wee ought too holde. If wee bee merrie (sayth he) let vs sing: not after the maner of the worlde (whiche ruffleth it, and royeteth it, without acknowledging that his goodes come of God) but in rendering prayse too God for our gladnesse. And if wee be in sorowe and heauinessse, let vs pray vnto God, beseeching him to pitie vs, and to abate his rigour. Thus wee see, that when the faythfull are at their wittes ende, so as they can no further go, yet must they not rushe agaynst God, and finde faulte with him: neither must they outrage, as those do which are full of pride and rebellious-nesse: but rather let vs thinke thus: Lorde, I see my selfe too bee a wretched creature. I knowe not where too be-come, I wote not what too doo, except thou receyue me to mercy, and shewe thy selfe so pityfull towardes me, as to releue me of my miserie, which I can no longer beare: 40 Thus wee see that the children of God must beare their aduersities paciently, although God chastize them rough-ly for a tyme. And it is too bee seene, that although Iob had continually minded the same lesson: yet was he not sufficiently arm'd too withstande temptations: for he sayth heere, *VVhy dothc God give light too suche as are of troubled minde?* He remembred not that God had iust cause too keepe men in the middes of many miseries, and that although their state be wretched here below, yet is God righteous still: and that albeit he punishe vs, and 50 keepe vs occupied many wayes, yet it becommeth not vs to holde plea with him, vnder colour that he holdeth vs heere agaynst our will, and that wee bee shutte vp in prison while wee bee in this life: neither must wee conceyue any displeasure for all that. Iob did not sufficiently consider this. Now if suche a person as Iob was, happened too ouershoote him selfe, and too kicke agaynst God, for want of hauing the sayde regarde that I haue spoken of: muche more must wee set our mindes vpon the sayd two poynts: that is to wit, that we beare in remembrance, that God never forsaketh vs, and therefore that we may not bee ouer sorrowful when God sendeth vs any aduersities, bicause wee bee sure that his chastizing of vs is af-ter suche a sorte, as therewithall he releueuth our greefe, at leastwise if it bee not long of oure selues, and of oure owne vnthankfulnesse: And secondly, that when wee bee distressed that wee can no more: God calleth and allureth vs friendly vnto him, yea I say, he prouoketh vs 60 D.v. too

toore sorte vnto prayer as often as wee bee as it were vtterly stripped out of all that wee haue. Lo heere the true remedie : which is too call vpon our good God too haue pitie vpon vs, and not too suffer vs too bee so dismayde as too say, I wote not what to doo, and it is too no purpose too go vnto God. Let vs keepe our selues from suche incombraunce, and persuade our selues that wee shall alwayes be sure too fare well, if wee call vpon God, who will bee alwayes mercyfull too vs, even in the middest of our afflictions. VVhen wee haue these two 10 poyntes well settled in our remembraunce, wee shall no more say : VVherefore is it that God holdeth those here whiche are in sorrowe of minde ? For wee see wherefore he dothe it. There is great reason why God should chastize men. For howe great are our sinnes ? the number of them is infinite. Agayne, if wee looke vpon our lustes, there is also a very bottomlesse gulfe, which hath neede too bee mended. God therefore must mortifie vs. Furthermore, if wee consider howe muche wee bee giuen 20 too the worlde : wee shall finde that our affections had neede too bee plucked from it by Gods chastizementes. Moreouer howe great is our pride and presumptuousnesse : And therfore must God needes humble vs. Besides all this, howe colde are wee too craue his helpe : and therefore he must bee fayne too inforce vs too it. Finally ought not our fayth to be tryed and made knownen ? Then see wee not reasons inowe why God holdeth vs heere, and will haue vs to be miserable, so as there is nothing but paine, trouble, torment, and anguish in all our whole life ? Is there not sufficient reason why 30 God should doo this ? Marke heere a speciall poynt. And sithe that he continually calleth vs vnto him, and maketh vs free passage vnto him, and that wee haue suche a remedie in our miseries : may we not holde our selues well appayed ? VVe see howe we ought too bee armed and fenced agaynst the sayde temptations, whiche reynged ouernuche in Job, howbeit that he was not vtterly overcome of it. For when Job speaketh heere of *suche as desire the graue, and whiche willingly dig for it as for some bidden treasure, longing to dye and can not*: he putteth him 40 selfe in the same ranke, as we shall see by the sequele : wherin he confirmeth his owne infirmitie and vice. For it is not lawfull for the faythfull to mislike their owne lyfe, and too wishe so for death. True it is that wee may wish for death in one respect : which is, in consideration that we be hilde heere in suche bondage of sinne, as wee can not serue God so freely as were too bee wished, because we are ouerfraught with vices. In respect hereof it is certayne that we may sigh, and desire God to take vs quickly out of the worlde. But (as is sayde afore) it may not bee 50 for that we hate our life, or for that wee bee weiry too be hilde heere because wee be handled ouer rigorously : but wee must beare our lot paciently, in wayting Gods leysure too deliuers vs. And wee see that Paule holdeth the selfe same measure when he sayth too the Romanes,

*Rom.7.d.24.*  
25.

Alas, who shall deliuers me from this mortall body ? For I am vnhappy. But yet therewithall he sayth, Thankes bee too God through our Lorde Iesu Christe. Lo heere howe saint Paule on the one side calleth himselfe unhappie, and desirith too bee taken out of the world : and on the other side is contented and at rest, because God preserueth him, and he knoweth that God will never forsake him, howbeit that he bee subiecte too many miseries. VVe see heere his contention. And that wee may the better vnderstande the whole : let vs marke howe Job hath done amisse in two poynts. That is too witte, in not hauing the regarde that he ought too haue had in desiring death : and also in not keeping measure.

Heere wee see two faults that are very grosse. VVhen I say that Job had not his eyes fastned vpon the marke that he oughte : I meane that hys wishing for death, was not bicause he sawe himselfe to bee a miserable sinner, and coulde not attayne too the perfection which all of vs ought too labour for : but because he was weiry of the nipping greeves, as well which he presently indured in his person, as whiche he had susteyned before in his goodes. And so he desired death, because it seemed to him that God pressed him ouersore. Thus wee see the first faulte that I speake of. But if wee apply the same too oure owne vse, it will bee yet better vnderstoode and apparaunte. If a man searche and trye him selfe throughly, and thinke thus with him selfe : I am giuen to suche a vice, and I fight agaynst it, but I can not come to my purpose : and the matter is not for one vice alone, but I haue two or three that torment me. Surely yet I will not give my selfe the bryde, neither will I wounde my selfe, I feare the vengeance of God, and will holde my selfe in suche sorte as I bee not vtterly vanquished : I see I must bee muche more earnest in seruing God, and in fighting agaynst the world and mine owne flesh, as it is verye requisite I shoulde bee, for I am hilde backe and hindered by mine owne lustes. I saye, if a man acknowledge him selfe suche a one : after he hath well examined his lyfe, he sayth therepon : yea my God, I see my selfe in miserable plighe, and when shall I bee deliuered out of it ? For needes must I beare sinne in me, and although it reigne not in me, yet doth it dwell in mee. And what else is sinne, but the diuels scepter, whereby he reigneth ouer vs ? Then am I the bondslauie of Satan and of death. O my God, muste I tarrie euermore in this weerysome plighe ? A Christian man may well haue suche sighes, and beseeche God too set him free from suche a bondage wherein he seeth him selfe too bee. But if the matter concerne aduersitie: wee must regarde nother colde nor heate, nor pouertie, nor sicknesse : but we must haue our eye only on our sinnes. And specially when God punisheth vs, in what wise so ever it bee, wee must mount vp higher, without any resting vpon the bodily aduersitie, and think thus with our selues : beholde the frutes of our sinnes: forasmuch as we haue done agaynst Gods will, it is good reason that he shoulde shewe him selfe a iudge towards vs. VVhen we haue thus acknowledged our sinnes, the same worketh a remorse in vs, and prouoketh vs to conceiue the sorrowe wheroft S.Paule speaketh. And thus much as concerning 2.Cor.7.c.u. the first poynt. But it is not inough to thinke as afore is sayd : that is to wit, to wish death in such wise as I haue earst shewed : but it behoueth also too keepe measure. I say, we must not onely wish it vpon good cause, but we must also bridle our desire, so as it bee ruled by the good pleasure of God. And this will bring too passe, that the outrage which is shewed heere in Job, shal be restrayned as with a bridle. I haue already touched this poynt in the text which I alleaged out of S.Paule. For after he had made his moane, and wished to be deliuered out of this prison of death : he addeth, I thanke my God : and he ceaseth not to be quiet, even in the midst of those complaintes and longings. And why so ? for he seeth it is good reason that God shoulde be the master, and gouerne vs at his pleasure : and that we should paciently wayte for such ende as he listeth to giue vs. S.Paule perceiving this, concludeth immediatly, that although he be a wretched sinner : yet notwithstanding he is sure that God will guide him in such wise, as his saluatō can not miscarie. S.Paule then had an eye to those two things. And therefore he sayth that he yeldeth God thanks, notwithstanding that he

he bee in miserie. Euen so muste wee doo. And in so do oing, wee shall not onely bee the readier too indure all the myseries of this worlde for the honour of God, that hee maye be glorifyed both in our persons, and in oure humilitie : but also wee shall bee willyng too suffer for our neighbours, as Sainct Paule also sheweth vs by his owne example. He sayeth too the Philippians that as for himselfe, it shoulde bee farre better for hym to bee taken out of the worlde : but for youre sakes (sayeth he) it is requisite that I live, because I know that you haue as yet neede of my labour, and that God imployeth mee about the edifying of your fayth, and vnto him do I submit my selfe. And afterwarde he sayeth: Although it were for my behoofe to goe hence oute of hand, yet am I willing to abyde here still. Lo how faint Paule exhorteth all men to submitte themselues in such wyse vntoo Gods pleasure, as whyle they liue in thyss worlde, they may not onely bear their afflictions paciently, but also bee readie to suffer for their neighbours, so as their labour may be profitable to the cōmon weale, 20 and they themselues do seruice to the church of God. Thus we see what wee haue to marke. But what? This lesson is not yet vnderstode, forasmuch as there are verie few that put it in vre: for if God leauē vs in rest, ye shall see vs so blynched with vayne and fonde ioye, and wee be so ouersotted, as wee knowe neyther death, nor our owne frayltie any more, neyther haue wee ayu discretion at all. And if God visite vs with any afflictions: it needes not to be asked whether we blasphemē or no, or whether any othes passe out of our mouth or no: there 30 will be store of mysliking, of murmuring, and of impaciencie, which shall be full of sturdinessse. And when the winde is in that doore with vs, howe many be there that thinke vpon their sinnes, and that grone vnder suche a burden, and therewithall looke vntoo the ayde that God giueth them, howe he suffereth them not to be vterly ouercome by Satan, and therewpon doo quiet themselues and take comfort in that he preferueth them? The number of them is verie small: and yet is not this written in vayne. But in generall wee haue now to consider, that the faythfull may well sighe and grone all their lyfe long, till God haue taken them out of the worlde, alwayes wishing for their ende, that is to saye, for death: and yet notwithstanding they must restrayne themselves in such wyse, as they maye wholly submitte themselues to Gods good pleasure, knowing that they are not made for them selues. Fyrste I saye, that the faythfull may well sighe as folke that are wearie of their long pinning in thyss prison of their fleshe: namely for the cause that I haue touched, whiche is, because they serue not God in such freedom as were requisite, but drawe theyr lynes amisse, so as they woorke awrye, and oftentimes swarue asyde. And (whiche more is) wee muste syghe but so fare foorth as is lawfull for vs: whyche is too bee doone so often as wee enter intoo the confyderation of oure owne ouerwearynesse when the matter standeth vpon the seruyng of GOD. For, that muste spurre vs to desyre God too take vs oute of this worlde, and make vs haue an eye to the lyfe that is prepared for vs in heauen, whyche shall bee fully shewed vpon vs at the comming of our Lorde Iesus Chryst.

And heereby wee see howe it is not onely graunted to Gods children to wishe for deathe, but also that they ought to wish for it. For they shew not a good proove of their faith, except they seeke to go out of this worlde, according as in deed all things hast and labour toward their marke. But our mark is aloft, and therfore must we never leauē running till wee come to oure wayes ende whichē

GOD hathe sette vs: and wee muste desyre that that may be quickly. Neuerthelesse lette vs alwayes beare in mynde the cause that I haue spoken: namely that wee must not bee prouoked to wish for death, because we be subiect some to sicknesse, some to pouertie, some to one thing, and some to an other: but bycause we be not fully reformed to the image of God, and because we haue manie imperfections in vs. Marke well (I say the cause that muste spurre and prouoke vs to desire death: namely, too the ende that beeinge ridde of this mortall boodie (whiche is lyke a cabane full of all flinche and noysomnessse) wee maye bee fully reformed too the image of God, so as hee maye reigne in vs, and all the corruption of our nature be vterly done away.

And furthermore, lette vs keepe vs within the compasse of desyring too lyue and dye at Gods pleasure, so as wee maye not bee giuen too oure owne will, but so as wee maye make as a sacrifice of it in that behalfe, that our liuing maye not bee too our selues but to God, so as wee may say, Lorde, I know myne ewne frayltie. Neuerthelesse it is thy will to holde me in thyss world, and here I am, and good reason it is that I shoulde tarye here: But whēsoever it shal please thee to cal me hence, I make no great accompt of my lyfe, it is always at thy comandement, to dispose of it at thine owne pleasure.

Bcholde (I saye) howe we ought too deale in this case. And herewithall, lette vs haue oure affections euermore quieted, yea euen in such sorte, as wee may continually prayse Gods name, assuring our selues, that both in life and death, he will alwayes shewe himselfe a Father and Sauior towards vs. But after that Job hath spoken so, he addeth: *That such as are so distressed in their hearts, would bee full gladdē and fayne, if they myght fynde theyr graue.* VVherein he bewrayeth himselfe to speake thorough a brutishe and vnauidited affection, and that hee keepeth neyther measure nor modestie. For hee confesseth that wee come to nought there. So then wee see howe he is faine, howbeit not with a deadly fall, but with a halfe fall, and God rayseth him vp agayne afterwarde as wee shall see. Yet neuerthelesse the case standeth so, as wee must verily condemne this infirmitie heere in Job: that is too saye, he was so dismayde with heauinessse, as he could no more taste of Gods goodnesse, therby to gather never so little comforte too sustaine himselfe by.

But forasmuche as wee see that this besell vnto him: so muche the more muste wee bee earnest in praying vntoo God, that sorowe maye not ouermate vs so, as wee shoulde bee vterly ouerwhelmed by it. Therefore let vs alwayes be so vnderdropped and stayed vp, as wee maye syghte agaynst sorowfulnessse, and feele that it is good for vs to liue heere according to Gods will, and that although we haue greate grieses and troubles heere, yet must wee stande fully resolued vpon this point, that it is good for vs to continue here still in this world. And wherefore? To the ende that God may be glorifyed in vs, to the ende that our fayth may bee tryed, to the end we should call vpon him, and professē him to be alwayes our father, notwithstanding that he scourge vs, and to the ende that by meanes thereof we may bee prepared too 60 the heauenly lyfe. This taste of the said fathery goodnessse, must always make vs desyrous to go vnto God, & not suffer vs too gliae bridle to anye one outrageous and beastly affection, as wee see that Job hath doone heere. And by the waye hee sheweth, whence this heauinessse came vpon him, that had so wholly swallowed him vp, and from whence also it proceedeth in those that are so dismayde as they can not admit any conforte to assuage their miseries. He sayth, *To the man whose waye is bidden,* and

and which God bath shut in, as if he had made hedges round about it, that no man shoulde enter into it.

This is well woorthe to bee noted. For Job sheweth wherin he sayled: namely in not yelding himself inough to Gods prouidence. Yet notwithstanding, heerewithall hee discouereth a disease wherevnto all of vs are subiect. That is to wit, that we be desirous to know all that must befall vs, and what our state shal be: and al this we would haue declared to vs: in so muche that when wee are in perplexitie, so as wee knowe not what shall become of vs, and that the inconuenience pyncheth vs, and we see no ende of it: then are we at the poynct of vtter dispaire.

Lo here a mischiefe that is ouer common and ordinarie. And wee must marke it well, to the ende wee maye seeke the remedie on the contrarie parte. VVhat then is the inclination of men? It is, that they could well fynd in their heartes too leape vp to the cloudes, to knowe what shall bee the course of their whole lyfe. And we see how they determine with themselues, I will do this and that.

*Prou.16.4.1.* Salomon mocking at the ouerweening that is in men, sayeth that they determine vpon their whole lyfe: and whereas they can not moue the tip of their tong without God doe guyde it: yet determine they vpon this and that. And what a mockerie is it? They are not able too moue the tippe of their tong, and yet they presume too say, Behold I will doo this a ten yeeres hence: according

*Lam.4.1.13.* also as Sainct James agreeith with Salomon, in scorning of the sayd presumptuousnesse whiche is in men. For so long as God letteth vs alone at our ease, every man beleueth what he listeth himself, and we take our selues too be petigoddes. But assone as God turneth his hand, and beateth vs with his rods: ye shall see vs so amazed, as we wote not where to become: we think it not possible for vs euer to scape out of our miseries, we looke on the one syde and on the other, and we see no end at al of them: we be as it were so shet vp in them, that we cannot take hold of the goodnesse and myghtie power of God to succour vs. And this is the verye affection that Job sheweth vs here, which is an ouercómon disease as we fynd well ynough by experience. For there is not anye thing

that troubleth and tormenteth vs so much, as when wee see our selues shut vp, and know not what wil be the end of our miseries, nor what shall become of vs, in so much as being assayled on all sydes, we conclude with our selues, that we can neuer get away without vtter oppression and ouerthrow. Haue we this sayd disease? Then let vs resort to the remedie. For if the disease be not cured, we must nedes fall into the sayd excessiue passion, whereof mention is made heere: namely that wee shal. wishe for death as ,men in despaire, and shall haue no assuagement of our miseries, but only to desire God to ouerwhelme vs out of hande. But the conueniente remedie of this disease is, to referre our selues to Gods prouidence, that he may see brightly for vs, and that sith wee bee blynde, and in darkenesse, our God maye guyde vs as he knoweth is good for vs, and leade vs foorth in all our enterprises. Beholde also whervnto the holie scripture binngeth vs backe. Ieremie sayeth, O Lord, I know that the waye of man is not in his owne power, neyther is it in man to walke and direct his owne steps. This is as much to saye, as a man taketh too muche vpon him, when hee purposeth to dispose of his owne lyfe. Let vs vnderstád then, that it is Gods will to humble vs, in as much as he shutteth our eyes, so as we see not what must become of vs, and wee know not to daye what wee haue to doo to morowe, but God intertayneth vs by the day lyke iourneymen (as men terme them) after the maner of a hyreling, who being waged for a daye, woteth not who shall

set him a worke the next morowe. Beholde howe God will haue vs to liue, to the ende wee shoulde learne to depend wholly vpon hym, saying: True it is Lord, that my lyfe is frayle, but yet thou knowest what shal betyde me, thou hast forseen me Lorde, and therefore I put my selfe into thyne hande. I haue many cares too torment me and trouble me, but I discharge mee of them into thy lappe: forasmuch as I am sure too be safe vnder thy protection and custodie, I holde my selfe contented.

Thus we see how it behoueth vs to deale: And when we haue this sayd Prouidence of God thoroughly imprinted in our harts, so as we can depend wholly vpon it: although wee be turmoyled with manie troubles in thys worlde, yet we see a good foundation that will make vs to stand steadie and constant in our calling, to serue God according to his will all the dayes of our lyfe. Then let vs learne to settle our selues vpon the sayde prouidence of God: and when we see things so shuffled together in the worlde, as wee knowe not on which syde to turne vs, we may not therfore ceasse to be apeaceable and quiet, assuring our selues that God ordereth and guydeth all things in suche wise, as there is nothing that can hinder the welfare of the faithfull, seing that he hath once taken them into his protection.

Thus we see what wee haue to marke in this strayne: Now in the ende Job addeth, *that he bath no rest, and that he is in heauiness before he take his repast*: and yet notwithstanding (sayeth he) I haue not behaued my self heretofore as moste men doo: I haue not settled my self in my prosperitie, but *I haue continually feared the miserie that is come vpon mee*. Let vs mark then this complaunt of Iobs. For on the one side it sheweth, that his miseric was extreme: and therewithall (sayeth hee) what is the cause why GOD handleth mee so? For when God threateneth menne, he sayeth: Forasmuche as thou hast made thy selfe drunken in thyne own pleasures: forasmuch as thou hast ben as it were blynded by them: forasmuch as thou wart so altered when I didde thee good, that thou hast not knowne me: thou maist see wherfore I intend to punish thee. And God sheweth precisely that he cannot abyde with this fleshly selfeloue which is in me. For whē they wene that they shall always haue ease at will, and whē they shal say peace, and al is safe: behold a sodain storne shal ouerthrow them, which they forswa not aforé had. VVc see then how god punishesth this presumption and rashnesse that is in men, who whyle they bee in prosperitie, beleue they shall dwell in it for euer, and in the meane season consider not, that they are in the hand of God, nor think vpon their owne frayltie. But

*1. Theffas. 5. 4.3.* God cannot abyde that, for when we be at our ease, we must referre all vnto God, and therewithall prepare our selues to be afflicted when it shall please him, and in such maner as he knoweth to be expedient. So then, forasmuche as God threateneth those that are blynded after that maner in their pleasures: Job beholding himself so sore tormented and affliccted, was amazed at it, because he had not at any tyme sotted himself in his abundance, but had always foremistrusted the mischief that was now lyghted vpon him, and had not borne himself in hand that he should from thensforth continuallie in the ease and prosperitie that God had set him in, like them that think no more of their mortall lyfe, when God hath once aduaunced them aboue others. He sayeth he had continually thought afore hand on the miseries that might happen vnto him. How then hapned it that he was so ouertaken? Although this thing cannot now be discoursed at length: yet may we gather therby in one word, that in as much as Job (who had alwayes put himself

himself in a redinesse to indure the aduersitie that God should send vnto him) was ouertaken with such anguish and so greate : it standeth vs on hand to looke to haue much worse, according to our deserts. And if God spare vs and hold vs vp for a tyme, let vs not therevpon conseyue any vayne and fond imaginacion, to think that no aduersitie can touche vs. For if we think so, God must wake vs vp in good earnest, and shew what power and authoritic he hathe ouer vs. VVhat must we then do? we must be vigilant to keepe good watch, and specially whē God handleth vs gently, so as we susteyne no aduersitie: yet notwithstanding we must haue an eye to that which may betyde vs, after the example of Iob. For if the miserie that he misdoubted, lighted vpon him, wee may be sure we are not sharper sighted than hee was, to foresee a farre off the incōueniences that may hit vpon vs. Also when we be falne into them, let vs not therfore ceasse to resort to our God. For we see how God

hathe ayded his seruant in the ende? And although he seemed to be plunged into the gulfes of hell: yet notwithstanding God reached him his hande, and therfore let vs also hope for the like towards our selues.

Now lette vs pray this good God, that it may please him to open our eyes, that wee maye the better knowe what is needfull for vs, and that when wee see too howe many wantes and myseries wee bee subiecte in this worlde, we may learne to sigh and grone: and specially that forasmuch as we be hild here in the bondage of sinne, so as we can not serue our God in full libertie, we may long for the kingdome of heauen, where wee shall haue full perfection and enioyemente of the graces, wherof we haue but a tast in this world: and also where wee shall be ioyned to our heade Iesus Christ, to reygne with him in euerlasting glorie. That it maye please him to graunt this grace not only too vs, but also too all people and nations of the world, bringing backe.&c.

### *The fourteenth Sermon, which is the first vpon the fourth Chapter.*

*This Sermon conteyneth still the Exposition of the two last verses of the thirde Chapter,  
and then the fourthe chapter as followeth.*

1. E Liphas the Themanite ansvered and sayd.
2. If a man assay to talke, shall it grieue thee? And vvho can holde himself from speaking?
3. Behold, thou hast taught many, and thou hast strengthened the vyearie handes.
4. By thy wordes thou hast stayed them vp that vvere falling, thou hast strengthened the weake and trembling knees.
5. But novvethat the euil is come vpon thee, thou art out of quiet: and novvethat it hath touched thee, thou art astonyed.
6. Is not this thy feare, thy trust, thy hope, and the vprightnesse of thy vvayes?



Pon Iobs talke which we treated of yesterday, ther remaineth to vnderstand, that whē we be in prosperitie we cannot hope that God wil continue it for the tyme to come, nor let vs be in rest still. For Job semeth to meene, that the faithful must alwaies stand in dout, and that they must thinke that the thing which they hold with the one hand, shal be forthwith taken away in the other. Herevpon wee note, that we must not imagine more than God promiseth vs. For it is a vayne and fonde presumption, when men behight them selues that thing which God leaueth them in dout of. And therfore God punisheth such maner of ouerweening, when we imagin what wee liste, and write vpon it that it shal be so. God will not haue vs to haue any other leaningstock than his woord, which is the assured truthe that can not ly. Therfore whensoeuer men presume vpon themselues, there is nothing but vanitie and leasing, and it is no wonder though they be disapoyneted of their purpose. For our Lord hath good reason to mocke them, when they passe mesure after that fashiō. And so must we hold this for a generall rule, that our trust must be settled wholly vpon Gods promises. And now lette vs consider what God promiseth. He sayeth that if he haue thought vpon vs to day, he wil not forget vs any more to morow but we shal be helped by his hand all the tyme of our life. Behold what his promise is. Then may we wel assure our selues, that God will always kepe vs, and that by meanes thereof we shal not be in daunger of falling into decaye. But yet herewithal we must make our account to be subiect to manie inconueniences. For our Lord sayeth not that he will keepe vs shut vp in a mew, so as wee shall see no aduersitie, nor be acquainted with any trouble, but be

in continual ioy and felicitie: hee promiseth vs no such matter: but only that hee will ayde and succour vs in all our necessities. VVherefore it behoueth vs to vnderstand, that God will exercise vs in manie aduersities, and that we be subiect to the common afflictions of this presente lyfe: and that in the meane season it oughte to suffize vs that we shall be ayded by him, and that we shal not be vtterly forsaken. Seing the case standeth so, wee perceyue verie well, that we must not sleepe when we be in prosperitie, as thoughē this state of ours were euerlasting, so as nothing coulde chaunge it. And therfore in presuming so farre, we step beyond our boundes: and why so? For God telleteth vs that wee may peraduenture suffer manie aduersities: but he will helpe vs continually. Nowe then, in the meane whyle we shall fight, yea and be assayled on all sides. And therefore those that passe their boundes in suche wise, shall be punished for their ouerhardinesse, as I haue sayd alreadie. At a woorde, the fayrhfull may euer be in doubte, and yet never ceasse to be in quiet. How so? For when we consider the chaunges and turmoylings of this worlde: wee must needs be afryde and careful, and euery of vs must prepare himself to receiue blowes, when it shall please God to smyte him. But yet heerewithall wee knowe, that in oure falling we can not lyghte otherwyse than vpon our feete, because we be hilde vp by the hande of God: nor bee vtterly oppressed, bycause hee releueuth vs. VVee see then how we can not bee vexed with ouergreat vnquietnesse, and yet wee may bee sore greeued in our heauinessse, not to withdrawe oure selues from God, and to make no accompt of calling vpon him, but to haue our recourse vnto him. To be short, there is great diuersitie betweene the carelesnesse wherevnto we be inclined by nature, according to the disposition of our fleshe, and the assurednesse that we haue by resting oure selues

selues vpon Gods promises. For when we haue the sayd fleshly presumptuousnesse , it is like a certaine drunkennesse, which maketh vs blockishe , so as we haue no regarde of God nor of his helpe , making oure reckening that all shall go well with vs though he nother looke to vs,nor thinke vpon vs. But if we rest vpon Gods worde: we will call vpon him, and we will looke about vs on all sides , and consider that oure life is a thing of nothing, that our state is wretched, that death manaceth vs on all sides, and that we be hemmed in with infinite miseries. 10  
 Heerevpon wee pray vnto God, and make our moane vnto hiin : and yet neuerthelesse , if it please him too punishe vs, wee are readie to receyue his strypes with all meekenesse : Loe howe wee ought to deale. But there is yet more : which is, that the faythfull man must enter intoo himselfe , acknowledge his sinnes , and consider that he giueth continually newe occasion why God shoulde iustly punishe him . So then, although wee bee promised that God will mainteyne vs in this worlde, as though wee were brooded vnder his wings, so as we shal bee there in peace and without any disquietnesse : yet doo our sinnes cause him to chastize vs, and to shewe some roughnesse towardes vs. God can not abyde too suffer vs to runne so into decay : and if he shoulde leaue vs after that sort at random without anie chastizement, it woulde bee oure vtter vndoing . If earthly fathers marre their children when they cocker them too much : it is certaine that we shoulde bee much more marred, if God shoulde not chastize vs and shewe some signe of roughnesse towardes vs . For as experience sheweth, 30 we abuse his goodnessse in all respectes . The faythfull therefore, acknowledging themselues to offend God without ceasing, must also beare in minde, that he hath rodde in a readinesse too beate them for their sinnes, and that eyther too day or to morrow hee can chaunge the prosperitie which they presently enjoy , and therevpon deale rigorously with them. So then let vs marke, that we must not sleape after such a sort, but that when God mainteyneth vs heere in quietnesse, wee must also haue an eye to that which may betide vs, and be alwayes 40 ready to receyue the afflictions that hee shall sende vs. Nowe let vs come to that which is reported heere: that is to wit, that *Eliphas the Themanite* one of Iobs friendes that came to cōfort him, is entred into talke against him. For he telleth him in effect, how he feeth to wel, that the feare of God & the purenesse which he seemed to haue in outward appearāce, was but hypocrisie because he delt so farre out of square, & could not paciently receyue the correction that God sent him. But anon after he entreth yet further : that is to wit, that of force it must needs 50 be that Iob is a reprobate, considering that God handleth him so roughly. And why so? for the good men are never smitten with such extremitie. Lo heere the first ground that this Eliphas taketh to reason vppon agaynst Iob. But we must bethinke vs of that which I haue declared heretofore : which is, that Iob hath a good case, but hee handleth it verie yll : and that his countercompanions haue an yll case , and handle it verie well : according as some tymes a man may set a fayre colour vpon an euill matter, and so doo they . It standeth vs in hande to markethis: for otherwise all the talke that is rehearsed too vs here , will bee confused. Iob (as I haue sayde) hath a good case. For hee acknowledgeth that it is God whiche scourgeth him : and althoough he account hymselfe woorthie of such corrections in as much as hee is a sinner, yet notwithstanding he is fullie perwaded that God looketh not at that, and that his sending of so great aduersities vnto him,

is not in respecte of his sinnes , but for some other secrete cause whereof he is not priuie . In the meane while he shutteth his mouth, and sayth that hee can win nothing by pleading agaynst God . Yet ceaseth he not to vse much wandring talke : And that is the cause why I sayde that he handled a good case amisse . But they that visite him doo take an vntrue principle : which is, that God doth alwayes deale with men in this earthly life , according to their desernes . This saying is vtterly false : for we see the plaine contrarie , and the scripture sheweth it vs , and experience serueth vs for another proufe of it. But yet the case so standeth, as in the meane seafon they that say so , ceasse not to alleage good & holy reasons, whereoutof wee also may gather good and profitable doctrine. Howbeit for the better vnderstanding of the whole , let vs call to remembrance howe it is sayde in the Psalme. Blessed is the man that considereth aright of him that is smitten : that is to say which iudgeth discretely of him that is afflicted . And what maner of wisedome is that? It is too thinke that God will deliuer him in the time of aduersitie . Thus we see what the holy ghost requireth of vs, if wee will not bee rashe iudges, and turne all Gods woorkes vpside downe. VVhen wee see poore men beaten that they can beare no more : wee must vnderstande that God is so mercifull, as he will succour them : and that it is not to be sayd, that he meeneth to destroy them vtterly. To bee short, if we will bee discrete iudgers of the chastizements and corrections that God sendeth vpon men : wee must wayte for the ende of them : and we must not bee ouerhastie to giue sentence at the first dash : but we must stay our selues, and marke what it pleaseth God to do. And according as he sayeth that his displeasure is short, and Psal.41.4.1. that his mercie lasteth vnto life : wee must encline our selues to wayte on the hither side, that is to wit , to hope well, and to wayte for a good and happie issue. Thus we see what we haue to marke . But Iobs friendes remembred not that, and that was the cause why they overshot themselues. They see Iob smitten with extremitie , and thereupon conclude, that God ment to shewe in him an example of a reprobate person , and that those thinges had not happened vnto him, if he had not beeene a wicked and vngracious person. And why so? for they conceyued not that which the scripture sheweth vs : namely how it is the propertie of God to succour those that are his, when they be in distresse . And the scripture telleth vs, not onely that God aydeth the afflicted , but also that he draweth those out of their graues, which seeme to bee alreadie deade. Although then that our afflictions bee great and excessiue , yet muste wee still hope for Gods helpe , which doubtlesse will bee beyonde all the opinion of man, and beyonde all the meanes that we can conceyue. And it is not in this Text onely that the Scripture speaketh so : but it is a doctrine verie ryfe through out . It is sayde that the righteous man Eze.37.4.16. Pro.24.1.16 not onely shall bee shaken , but also that hee shall fall seuen tymes a day . Then may wee fall many tymes : but yet shall Gods hande bee readie to holde vs vp, so as our fallings shall not bee deadly , at leastwyse not too broose vs so sore , but that God shall deliuer vs. Beholde howe the Scripture speaketh. True it is that there bee diuorse promyses whereby it seeneth that God maketh a difference of his owne children from the reprobates and dispysers of hys woordc : as when hee sayeth , that the hardhearted man shall bee ta med by force of strypes lyke a Mule or a restye horse , and that GOD will not cease too beate vpon them with great strokes, whiche are so rebelliou

lious and sturdie agaynst him : and contrariwise that such as trust in him shall be hedged in with mercy, that is too say, that God wil on al sides blesse them and make them too prosper. VVee see heere a princely promise, whiche seemeth to exempt Gods children from all aduersities.

*Psal.30.a.4 Esa.38.d.17* But yet it behoueth vs so to expound these sayd promises, as we haue an eye to that which is sayde, howe God will be knownen to bee the preseruer of his seruaunts, by drawing them from their graue. So then, if God hedge vs in with his mercy, it is not to make vs cockneys, so as no aduersitie should touche vs, so as we should not be needy, so as we should feele no scarsitie, or so as we should never haue any greefe: God mindest not to vse suche manner of dealing : for it were not conuenient for vs. But he will haue vs too passe through fire and water (that is too say, through all kinde of miseries) and too bee so distressed, as wee wote not where too become. And heere-  
upon he will remedie our necessities, to the ende we may knowe howe it is he too whom wee bee beholding for our welfare. Thus wee see after what maner our Lorde worketh. Also let vs note, that too iudge wel, it behoueth too beare this poynt alwayes in minde : that is too wit, not onely that God punisheth such as are the worst sort, but also that he exerciseth the pacience of his faythfull ones, scourging them and handling them farre more roughly than he dothe the wicked. To bee shorte, let vs alwayes haue an eye too the issue, as I haue sayde, and let vs not maruell though we see not Gods helpe at the first day. Lo heere the principle which wee muylay before vs, that we may knowe howe to make our owne profite  
30 by that whiche is recited to vs heere. As touching the words that Eliphias vseth, they bee these : *If a man at-tempt talke, or If a man rayse talke*: for as well the one as the other may be spoken, bicause the Hebreue word hath a double signification. And forasmuche as the Hebreue worde which is put heere for talke or speeche, is sometimes taken also for a thing : Some vnderstande it thus : If God tempt thee, is it meete that thou shouldest bee so farre out of pacience? Is it meete that thou shouldest be so sore moued? For wee knowe that the Scripture termeth it a temptation, when wee bee troubled, and when God trieth vs after what maner so euer it bee. So then, the meening shoulde bee suche as this : is it meete that thou shouldest repine agaynst God, when thou seest that he trieth and tempteth thee? that is to say, when thou seest that he mindest too proue what is in thee? But if al things bee throughly considered : the naturall meening is, *If a man assay or attempt too speake*. And why so? For Eliphias addeth immediatly, *And who is he that can with-bolde him selfe from speaking?* As if he should say, thou art so farre out of square agaynst all reason, that men must needes finde faulte with thee, and there is not the myldest man in the worlde, but he shouldest bee constrainyd to rebuke thee, if he sawe thy outragiousnesse and thy behauing of thy selfe heere like a sauge beast. Therefore thou must bee restrayned, for thou wouldest inforce the meekest man aliue too speake. Lo heere the playne meening. But in effect Eliphassis minde is, too shewe that Job hath not walked aright, nor with a cleere conscience before God. Lo heere the first poynt. Afterwarde he entreth into this general argument which I haue touched : that is to wit, that the righteous are never oppressed in that wise with affliction : but that it is alwayes a token of Gods vengeance. And therefore when he perceyued that Job was tormented in this wise, he deemed him too bee a reprobate person. Thus yee see the two poyntes. And nowe let vs come vnto the first of them. He sayth vnto him, *Thou becretofore hast taughte the*

*whole worlde, thou hast strengthened the quinering knees. Thou hast refreshed the weery bandes, thou hast ame-ded suche as dyd amyffe, thou hast comforted suche as were tormented: and nowe when the miserie is come vpon thyselfe, I see thou arte out of quiet: and therefore I con-clude, that the feare of God whiche thou haste had, was no more but the very same hope whiche thou pre-tendest: namely, that God shoulde always haue beene fauorable vnto thee. Too bee shorte, thou haste serued God vpon vsurie. It was not for that thou diddest giue ouer thy selfe vnto him in good earnest, but in respect that thou diddest hope he woulde always haue beene mercyfull vnto thee, and so long thou couldest well finde in thine heart too scru him, but nowe that thou feelest him somewhat roughe, thou renouncest his seruice. VVhereby it is to bee perceyued, that there was nothing else but hypocrisie in thee. Thus wee see in effecte, the whole grouud of the discourse that Eliphias maketh here. But true it is, that wee marke not what is in our selues, when wee eyther counsell other men, or comfort them, or rebuke them. Euery man can doo that: yea euen the moyste idiothes. For (as it is sayde in a common prouerbe) it is easie for them that are in health, too comfort suche as are diseased. But if wee can shewe by oure owne dooings, that the thing whiche wee speake vnto others is in our selues, and that wee speake it from the heart : that is a true prooef that wee deale not deceit-fully. VVee shall see diuers that are as eloquent, and more eloquent than needeth, and whiche can babble so well too the purpose as yee woulde wonder, and they never want tongue, if it bee but too prattle. But if it happen that God doo but fillip them with his fingers ende, they wote not what conforte or any thing else meeneth. VVhat is too bee done then? VVhen wee speake too our neighbours, let vs shewe vnto them, that the thing which wee speake vnto them with our mouth, is throughly grounded in our harts. Thus we see how we ought to proceede. Yet is it not met hereby, that we should cease to comfort and incourage our neighbors, and to reproove one another. For they that passe not to chastize such as do amisse, and to cōfort such as are in heauiness, and to reforme such as go astray : shew theselues to haue no care, neither of God, nor of his seruice. For if we loue God with a right affection : it is certayne that (as muche as in vs lieth) we will seeke that all men may do the like. A true Christian will not content him selfe too walke a-right : but he wil [doo his best] too drawe the whole worlde to the same accord. And therfore it behoueth vs to put that thing in vre, which S. Paule also sheweth vs,  
40 *1.Tbes.5.b.11.* of teaching and reforming one another : but (as I sayd) we must do it frō our hart. And how is that? Verily that whē it shal come to the trial, we may shew in very deede that we haue not spoken frō the teeth outwarde, but that the word which issued out of our mouthe, is throughly rooted in our hart. But here we see what the vse of Gods word is: namely not only to teach and too shew what is good: but also to correct such as haue done amisse, to rebuke such as deale disorderly, and to strēngthen the weak, the feeble, and those that are of small corage. And ther-  
60 fore the prophet Esay auoucheth, that it belongeth too the charge of all Prophetes, all teachers of the Churche, and all such as haue charge to beare abrode the worde of God: not onely to vter that which is commanded them to speake, (wee may see heere what God will haue declared vnto vs) but also too haue the cheerfulnessesse too spurre and pricke forwarde them that are lazie, too giue corage too the weake, too lifte vp them that are falne, and too bring backe them that stray, into the right way.  
*Esa.35.a.3.**

Thus

Thus yee see what is the true vse of Gods worde : namely that it is the way, aswell too instruct men aright, as also too shewe the effectualnesse of the Gospell, according also as when S. Paule telleth vs howe wee must apply the holy scripture too our instruction, he saythe, that it serueth not onely to knowe what is good, and too discerne betweene good and euill : but also too exhort, too reprove, and too conuince vs. And heereby wee must bee the more prouoked too receyue Gods worde desirously, and with a cheerefull and louing affection, forso-  
much as wee see howe all that belongeth too our welfare is comprehended therein. God then not onely bringeth vs that whiche is for our behoofe too knowe : but also forasmuche as he seeth our frayltie, he intendeth to remedie it, and will haue his word to serue to strengthen vs : and forasmuch as he seeth we be brittle and in daunger too fall, he setteth vs vp agayne anone after : and forasmuche as he seeth vs inclined too hypocrisie, and too soothe our selues in our owne vices : he spurreth vs,  
too the ende wee may perceyue our owne euils, and not delight in them. Seeing then that wee perceyue howe God hath so well prouided for all things which he knoweth too bee behoefull, as he will haue his worde too serue vs throughly in that behalfe : ought not wee to be the more inflamed to receyue the same worde ? Seeing wee perceyue it too bee suche a treasure, ought wee not (I say) too receyue it with a cheerefull minde : consideringe howe it is sweeter than honyn, as it is sayde in the nyneteenth Psalme. Also when wee heare the worde of God : it standeth vs in hande too knowe wherefore.  
There are that would haue a man too doo nothing else but say, Beholde what wee haue too marke vpon this text : and that man should make colde expositions, and that there shoulde bee no exhortations, no rebuking of vices, nor liuelynesse. Yea, but that were as muche as to deface the doctrine of God, as if a man should cut a sunder the sinewes of a body, that it might haue no more strength in it. VVhat is too bee done then ? VVhen wee come too a sermon, or when any man readeth alone by him selfe, wee must vnderstande, that it is Gods intent, not onely too shewe vs what is good, as if he should say, go on that way : but also too rebuke our sinnes in vs, that it may bee as a messenger too pricke vs forwarde too learne too humble our selues before him. Is it euen so ? Then let vs marke also howe sluggish bee, and that wee hye vs not vnto him with suche zele as were requisite, insomuche that he is sayne too giue vs some strokes of the spurre too quicken vs vp, and all his exhortations serue too humble vs, and too make vs too submit oure selues frankly to his will. Thus we see howe we ought to deale to make the worde of God to serue to our vse, and in what wise we ought too put it in vre. Aboue all, they that are cheefe in this charge must marke well, that they bee not quite discharged when they haue faythfully informed the people what is good : but also that they must haue the foresayde liuelynesse of encoraging them, too the intent that suche as are dul, may be somewhat quickned : and of comforting suche as are in distresse, too the intent they may finde reliefe in God : and of rebuking suche as delight in their owne vices, too spurre them in suche wise as they may be abashed and ashamed in them selues. And like as the ministers and teachers must app'y these things to all men openly : so must every one of vs apply it to himselfe, following that whiche the Apostle sayth in the Epistle to the Hebrues : for in alleaging the saying of the prophet Esay, he sayth wee must not tarry till others speake to vs, but every one of vs must bee a scholemaster to him selfe. As if he should say, Beholde

how that vnto al such as are appoynted to carry abroade Gods worde in his name, the Prophet Esay giueth commaundement to comfort the trembling knees, to stay vp the handes of suche as faynt, to releue suche as are oppressed, and too pull them backe into the righte path, which are gone astray. But yet neverthelesse my freends (sayth he) marke howe every one of you also is bounde to succour him that is weake and feeble, to cherishe him that is weery and out of heart, to comforte them that are oppressed with sorrowe, and (to be short) to employ him selfe in that which he knoweth to bee meete and expedient for the welfare of his neighbours : and finally, that every one of vs must do the duetic of a preacher towards him selfe. Lo what we haue to marke in this text. And whereas recorde is giuen vnto Job, that he had instructed many. Heere is shewed vs, first the excellent vertue that was in him. And wee must also take instruction by it to doo the like : that is to wit, to drawe all men with vs (as muche as in vs lyeth) to serue God with one common consent. True it is, that all men are not indewed with so great giftes : but yet must every man consider his owne measure, and employ him selfe according as God hath giuen him abilitie towards his neighbours. Therefore wee must vnderstande, that whatsoeuer God hath imprinted in eche of vs for the common buylding vp of his Churche, wee must discharge our selues of it, and according to the giftes that every of vs hath receyued, so must he profite others, and all of vs must communicate togithers, that wee may go to God with one accorde, and every man shewe openly that he hathe a desire to serue his neighbours turne. But nowe let vs come to the conclusion that Eliphas maketh. Forasmuche (sayth he) as thou art out of pacience when the aduersitie is come vpon thee : it must needes be sayde, that thou hast beeene but an hypocrite, and that the feare which thou hast had, was but a hope and a looking that God should always fauour thee. Verily had Job beeene suche a one as Eliphas surmizeth him to bee, his saying had beene true. For (as I haue touched afore) the marke too knowe hypocrites by, is when they can babble to teache others, and shewe not in dede that their doctrine serueth their owne turne : and when they haue a fayre vtterance, but keepe nothing within to serue their owne turne at their neede. Then let vs learne to bee every man his owne scholemaster and teacher : And if we minde to profite our neighbours by this doctrine : let every one of vs beginne with it at him selfe. And whereas Eliphas dothe Job wrong, in saying that he founde him astonished, as though there had beene nother wit nor reason in him : wee perceyue thereby, that to humble vs therewith, God may well suffer vs to be so delte withall : but yet wee muste also presuppose, that whatsoeuer temptations happen too Gods children, they shall neuer vtterly decay, but God will succour them in suche wise, as they shall haue wherwith too stablish and strengthen themselves, notwithstanding that of nature they bee so feeble and weake, as euen to stumble without ablenesse to rise agayne, were it not that God reached out his hande vnto them. Then let vs vnderstande, that when wee haue taughte other men, and wrought wonders, in reproving the sturdie and wilfull sorte, in reforming those that went astray, and in strengthening suche as are fayntharted : wee shall bee so muche the more blamable and worthy too bee condemned, if wee shewe not by our owne doings, that wee spake it from our harte and earnestly. The greater then shall the damnation of those bee, who hauing meddled with teaching of others, doo themselues take no profitte at all by the doctrine. And this ought well too make vs  
too

to walke in feare and humblenesse. Therefore when it commeth to the case of instructing, let vs thinke thus: True it is that God will haue me serue my neighbours turnes. But so it is that I must be mine owne iudge: I carie abrode his woerde, and therefore I must teache mine owneselfe. Otherwise, if I frame not my life according to that which I speake and vtter with my mouth, it wil be to my great and horrible confusion. Aboue all men, the ministers of the Gospell must well consider this. Here we

*1.Cor. 9. 4.* see also why Sainct Paule sayeth, that he blamed and condemned himselfe, to the ende he might be the first in the ranke, when the condemning of others shal come in question.

*27.* To be brief, we that haue the charge to beare about the woerde of God, shall be so muche the more blame worthie, though wee haue faithfully taught that which God himself hath shed out vpon vs by the gift of his holy spirit, if we haue not begonne to shew the same at our owne persons. And so, must we amend others? Let vs first amende our selues. Muste wee exhort others? Lette vs

*Gal. 6. 4. 1.* first exhort our selues, and lette vs alwayes bee the first in leading of the daunce. Specially when we rebuke such as haue done amisse, let vs practyze that which Sainct Paule sayeth, that is to wit: let vs vse all softnesse in reproving them that haue done amisse. And that it is so, looke vpon thy selfe (sayeth he:) and if thou finde thy selfe frayle, then must thou beare with thy neighbours, and yet in the meane while the same must not hinder the liuely admonishments which God inioyneth vs. Thus wee see what we haue to gather, that we may profit our selues by this text: [that is to wit,] that as oft as it shall please God to correct vs, (after what maner so euer it be) wee muste shewe, that when we be desirous to comfort other men that are inlike troubles, we haue bene good and faithfull teachers towards our selues. As concerning the sentence where it is sayd, *VVas not thy feare then a counterfetnesse?* *Were not thy hope and the simplicitie of thy wayes [so likewise].* Here Eliphias meeneth to shewe Job, that he had bene an hypocrite, and had not serued God but for desire to see me and to be seene. And certaine it is, that if we serue not God, (yea though we feare that we shall haue him against vs:) it is but a flauishe maner of seruice. For God will not haue vs to be as hyrelings in seruing him: but he will haue vs to go to it with a free courage, and to be so wholy giuen vnto him, as we may say, Lord, we bee thine, and reason it is that euery one of vs shoulde dedicate himselfe vnto thee, and labour to glorifie thy name. VVe see then how we ought to haue a free harte in ser-

uing of God, and not be led to it by flauishe constraint. True it is that in some other textes it is rightly sayde, that we may well serue God, considering that we shall not be disappointed of our labour, according as it is sayd in the *Psa. 19. d. 12* nineteenth Psalme, and in other like places. But all this doth easly agree togither, that is to wit, that in seruing of God we muste be led with a free minded affection: and yet neuerthelesse must assure our selues, that God wil not suffer our labour to bee vnprofitable, according also as Sainct Paule speaketh. God (sayeth he) is righteous, who *1.Cor. 15. g.* promiseth that your traueling shall not be in vayne, so as *58.* it should bee loste labour when you bee so persecuted. *2.Thef. 1. c. 7* The holy Scripture is full of this doctrine, and specially it is sayd in effect, that suche as truste in God shall not *Heb. 6. c. 10.* lose their rewarde. Then as touching the first poynt wee may well haue an eye too the promises that God hath made vs, namely that wee shall not lose our labour in seruing him, nor be disappointed of our longing, but that our rewarde is greate in heauen: and yet notwithstanding that in the meane time the seruice that wee do vnto God, muste bee free hارت: that is to wit, that when soeuer it pleaseth him to plague vs, wee muste not therfore ceasse to continue our obedience towardes him, and to walke in his feare, as well as when he dealt gently with vs, and mainteyned vs in good plig. And in doing hereof yee see how wee must not looke too haue a hyrelings rewarde, to say, O I will serue God condicionally that he deale with me after mine owne desire. If wee come too this point, it is no seruing of God after the maner of children: but after the maner of those that bee hyred for wages by the day. VVhat is, to bee done then? we must haue a freeharted affection too dedicate our selues wholy vnto God and to give our selues wholy to the seruing of him, yea euen as well in wo as in weale: being well assured that our labour shall not be disappointed, when wee shall haue proceeded in such simplicitie. But for asmuch as this matter can not bee layde forth at length as now: *40* wee will keepe the rest till to morrow.

Now let vs humble our selues in the presence of our good God with acknowledgement of our sinnes, praying him too make vs vnderstante them better, that wee may dislyke them, and seeke the remedies which he offereth vs, to the ende they may bee corrected, and therewithall guyde vs in suche wise in this worlde, as we may desire nothing but too please him in all points and all respects, and to follow his holy commaundements. And so let vs all say, Almighty God our heauenly father, &c.

### The fifteenth Sermon, which is the second vpon the fourth Chapter.

*This Sermon contayneth yet still the exposition of the sixth verse, and then afterward as foloweth.*

7. Consider I pray thee, vwho euer perished being an innocent? or vwhere haue the vpright bene destroyed?
8. As I haue seene, they that plough vnrighitousnesse, and sovve incomberance, gather the same.
9. They perished vvith the blast of God, and vvere consumed vvith the breath of his mouth.
10. The roring of the Lyon, the noyze of the Libarde, and the teeth of the Lyons vvhelpes are dispatched.
11. The Lyon perisheth for vvant of pray, and the LyonesSES vvhelpes are chaced avvay.



Irst and formost wee haue to beare in minde what was declared yesterday: whiche is, that to serue God aright, wee muste bee ledde by a freeharted affectiō, to give our selues vnto him without hauing any respect of being well intreated

at his hande afterward, or that he will sende vs our owne hartes desire. For as for those that will so indent with God to receyue at Godshande what soeuer they themselues desire: firste they shewe thermeselves too be ouer-fleshly, and to muche giuen to their lustes: and secondly they woulde binde God after a very straunge fashion, and behaue not themselues as children towrades their

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father.

father. For they bee drien by a flauishe respect, they bee hyrelinges, and wagismen. VVhat muste wee doo then? Referring our selues to Gods good pleasure, wee muste haue suche a constancie in vs, as too honour him bothe in woo and weale, and too desire too bee his, and too continue in the obeying of him, what soever hee doo too vs, or how soever he dispose of vs. If wee bee not of this minde, all the seruice we can doo him shall like him neuer a whit, notwithstanding that it bee neuer so well liked and esteemed of the worlde. And therfore lette vs not referte our fearing and reuerencing of God, too the ende that wee would haue him doo what wee liste. But although he be rough and sharpe towards vs, so as it may sometimes seeme that he would thunder vpon vs: yet neuerthelesse lette vs abyde still in awe, and say: Lorde it is reason that thou shouldest raigne ouer thy creatures. Also it is not for the childe to commaunde his father, nor too binde him too the stake, but too say: Here I am Sir, gouerne you mee according too your good pleasure, for I protest I desire nothing but too bee subiect vnto you. Behold what wee haue to doo. But surely wee knowe well inough, that (as the

*Heb. ii. b. 6.* Scripture sheweth vs) it is not loste labour to serue God,

for he hath promised vs a plentifull rewarde, and wee shall not bee disappoyned of our expectation. But yet must the sayde freeharted affection go before it, that we make not any bargayning with God too say he is bound to vs according too our appetites, and that he muste of necessitie graunt vs what soever wee haue imagined in our owne brayne. Lo howe Gods seruaunts knowing 30 that their seruice is acceptable, and that it shall not bee vnprofitable, doo notwithstanding not reste themselues vpon the rewarde that is promised them: much lesse then muste they intend too bring God too the bente of their bowe, or too taske him of necessitie too doo this or that: but muste with all lowlinesse referte themselues wholly in all things too his pleasure. And whereas I speake here of rewarde: I debate not whither rewarde bee dewe vnto vs or no, for as nowe wee stande not vpon that matter. VVhen wee haue done all that is possibele too be done, God shall be neuer a whit in our debte. But when he promiseth vs rewarde: I vnderstande it too bee of freegift, and that it is not for that wee haue deserued it, or for that wee bee woorthie of it: but because that as he hath receyued vs into his fauour, so will he also allowe of our woorkes, yea, whiche he himselfe dothe by his holye spirite. For as touching goodnessse there is none in vs, and yet looke what God hath giuen vs, he accepteth it as if we brought it to him of our owne. And when he receyuth our woorkes so of his owne mere 50 goodnessse, it is too giue vs the better courage too serue him by hauing an eye too his promises, wherein he protesteth vnto vs, that our rewarde is greate in heauen, yea and that he will blisse vs in this worlde also, so as wee shall not want any thing at all. Then may wee cast our eyes herevpon, and comfort our selues: but herewithall (as I haue sayde) wee muste not recken that God shoulde deale with vs after our owne deuyce: but rather determine with our selues too referte the matter wholly vnto him, and too submitte our selues wholly 60 too his good will. Thus wee see the doctrine that wee haue too gather of this texte, whiche is very profitable for vs. For it is a marke whereby too discerne Hypocrytes from Gods children. An Hipocrite may well magnifie God with full mouthe in time of prosperitie. But if the worlde go against his desire, a man shall see that all is chaunged with him. And what is the cause of it? It is for that suche maner of menne beare no reue-

rence too Godward, further foorth than he applieth himselfe vnto them. And what kinde of reuerence is that? If I bee minded too serue mine owne turne by one: very well, bycause I can drawe profit out of him, I will make good countenance too him: but if he perceyue it, he will shake me off like a villaine, and he serues mee but well. Nowe if mortall menne can not beare suche carlifnesse: what shall become of vs when wee come vnto God? shall wee loue him, or shall wee honour him, but onely so farre foorth as may bee for our owne profit: what a mockerie is that? See wee not how the order of nature is peruerted? But if there bee true friendship betweene vs and any manne: wee will honor him for his vertues which wee knowe to bee in him, and too the ende wee may liue togither in one common acconde too serue God. I say that when God giueth vs suche markes, wee may well serue and honour a man. So then, wee may well haue this regarde too creatures whiche are nothing. But as touching God, he muste bee honored for his owne sake, bicause he deserueth it: and wee muste bee so rauished to the honoring of him, as wee may not thinke of our selues, sauing as in second place and in inferiour degree. VVee may see then how the hypocrites bewray themselues by repyning against God in the time of aduersitie, and when he handleth them not after their owne fansie.

And for asmuch as moste men are giuen to this vice: wee see there is cause, why wee ought to marke this lesson the better. And nowe Eliphas addeth: *Consider if ever any righteous man haue perished, Marke if the rightdealing men haue bene rooted out.* Eliphas (as I haue sayd alreadie) taketh here a good sentence, so as the reasons which he bringeth here against Job are good and holie, notwithstanding that the case bee euill. And surely the principles that are sette downe here, are drawne out of Gods pure truthe. By reason whereof it is as much as if the holie Ghost had pronounced this saying. That neuer any righteous man had yet perished, and that neuer any rightdealing man had bene destroyed. Neyther coulde any suche thing happen. VVhy so? For God hath promised too haue a care of the righteous, as it is sayde, *The eyes of the Lorde are vpon the righteous, and his eares are open too their prayers, too heare them and too succour them at their neede.* The Scripture is full of this matter: that is too witte, that Gods hande is stretched out too preserue the righteous, whiche call vpon him and put their truste in him. For needes must the Diuell haue bene stronger than God, if the righteous might haue perished: and therefore lette vs alwayes haue recourse too this sentence of Iesus Christe. The father *Iohn. 20. f.* who hath put you into my handes is stronger than all. His meening is, that our welfare shall neuer bee in hazard, for so much as God taketh vs into his keeping. VVherefore? for he will spred out his power ouer vs too maynteyne vs. *Psal. 34. s. 16*

29.

Therefore let vs conclude, that our welfare is in good suretie, when God hath once taken charge of it. And so it is a sure doctrine, that the righteous cannot perishe, nor the rightdealing menne bee rooted out. But there is greate difference betweene perishing and afflicting: for punishmentes and afflictions serue not alwayes too destroy menne, as I haue declared partly alreadie. Yet may the affliction bee so grieuous sometimes, as it will seeme that they bee deadly. VVhat is too bee done then? wee muste conclude according as I haue shewed here before, that for so muche as God chalendgeth it too bee his office to pull menne out of their graues, wee neede not doubt but that wee shall bee

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*Luke. 17. c.*  
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*Math. 5. b.*  
*12. & 6. d. 33*  
*1. Tim. 4. c. 8*  
*Psa. 34. d. 11.*

succored by him, when wee haue indured for a tyme. VVee see then that Eliphias misapplieth his matter, as though Job were perished alreadie, and that God had forsaken him vterly without any remedie. But it is not so. True it is that he was a poore man altogether disfigured, irksome to beholde, and a spectacle that might shewe the wrath of God: but yet did not God ceasse too loue him, as wee may see, and as experience sheweth at the ende. Eliphias therefore is prevented with a dread, whiche maketh him too misdeeme, in so muche 10 that he leaueth no more roome for Gods mercie and meere goodnessse. Lo wherein he ouershot himselfe. Also when wee see a man in suche miserable plignt, that he seemeth too bee vterly fordone, and that there is no more hope of his recouerie: lette vs learne, (I say) too magnifie Gods goodnessse, and too hope that he can yet still remedie the mischieses that seeme incurable. True it is that too mans expectation, all may bee fordone: but God hath meanes (which are incomprehensible too vs) whereby to succour his seruants, when 20 he listerth too shewe himselfe pitifull towrdes them. Let vs tarie his leasure till he shewe vs the ende: and in the meane whiile let vs suspende our iudgements, least wee be iudged to be ouerhatie and rashe. Thus we see what wee haue too marke: namely that wee muste acknowledge the power of God to be so greate, as he is able too succour those that are as it were ouerthrownen, and that he is able too quicken them againe although they were alreadie dead. But we must not apply this doctrine one 30 ly to our neighbours: wee must also practice it eche one of vs in himselfe. And wherefore? For when God sendeth vs any great troubles: by and by wee conceyue that which is spoken here of Job: wee neede no Eliphias too vexe vs and too beare vs in hande that wee bee paste recouerie. There is none of vs all, that hath not the seede of hartburning in himselfe, too trouble and too martyr himselfe in his afflictions, yea euen too drive vs into despayre. Our owne nature affoordeth vs that. So then, when God scourgeth vs, wee bee troubled with suche an imaginacion as this: Howe nowe? God hath promised 40 too succour suche as are his: and thou pynest away here, yea euen with extremitie. Thou callest vpon God, and he answereth thee not. VVhere are his promises? Thou seest well ynough he hath shaken thee off: and therefore there is no cause why thou shouldest any more thinke, that he accounteth thee for any of his. For if thou were, it is hyghe time for him too looke vpon thee and to pitie thee nowe, or neuer. But he sheteth his eyes, and makes as though he sawe thee not: and therefore thou seest he hath vterly forsaken thee. Beholde the temptations wherunto wee bee subiect, and which steppe before vs too driue vs vterly into despayre. So much the more then haue wee neede to bee fensed against suche a conflict. And after what maner? It is (as I haue sayde) that when any mans minde casteth suche temptations before him, he muste answere and say: It is true that neuer righteous man yet perished: it is true that the right dealing men cannot bee rooted out: but what is this perishing? it is more than too bee onely afflicted. And wherefore? For the holy Scripture telleth vs that God rayzeth vp the dead, that he giueth courage too suche as are vterly dismayed, and that he recouereth suche as are wounded to death. VVhen the Scripture sayeth so: is it not to shewe that God vtereth his woorking towards all that are afflicted? Yes: for when it is sayde, you that are dead, you that are alreadie rotten, lifte vp your selues, receyue yee full liuelynesse, and flourishe yee as fresh herbes: Too whome is it that Esay speaketh? It is

too the faythfull. The faithfull then muste sometimes become like rotten carkeses, that God may giue them liuelynesse agayne. For as wee see the herbes too become greene in the springtime, which were as good as dead in the winter: even so muste God worke in vs. There bee many other sentences, whiche tende vnto the selfe same ende. So then, wee perceyue that God preserueth not his seruants as one that meerieth to make them Cokneyes: but as he that mindeth too take them out of their graves, and to maynteyne them after a wonderfull fashion, too the intent they may knowe howe it is he too whome it belongeth too haue dominion ouer death, and to give life. And therfore wee haue a warrant, that the isses of death are in Gods hande. Beholde here a notable promise. VVhen Dauid intendeth too shewe vs howe it is God that guydeth vs: he sayeth that the isses or outgoinges of death belong vnto him. And why is that? He meeneth that wee bee as it were throwen headlong into death at euery blowe, and that wee cannot setforth one stuppe, but it shall seeme that wee are vterly vndone. But God hath the isses of death in his hande sayeth he. So then lette vs marke well these sentences, that wee may bee throughly fencid when the Diuell shall come too blowe in our eare, And who art thou? Seest thou not howe thou haste no succour from aboue? the righteous perishe not. Too barre Satan of his purpose, lette vs haue these answeres ready: It is true that the righteous perishe not, nother am I perished. But thou arte as good as a dead man: [saythe the Diuell] and my God [let vs say] is he that hath the isses of death in his hande. And that is it which David meeneth in another texte, saying: Though I were 50 in the shadowe of death, thy sheepooke ô Lorde shall guyde mee, because I alwayes put my trusste in thee: yf thou bee my protector, I shall bee exempted from all euill.

Thus ye see howe wee ought too practice this lesson. And here it enseweth, That suche as sowe extortiōn, or labor extortiōn, and such as sowe incomberānce, shall gather the same. VVhiche thing is confirmed by a similitude. For Eliphias sayeth that the roring of the Lyons is stinted, that their teeth are broken, and that theyr whelpes are destitute of pray. VVhereby he meeneth, that suche as haue bene full of crueltie and extorcion, shall bee daunted by the hande of God. But somewhat afore, he had sayde, That the wicked had perished at the blaste of God, and by the breath of his mouthe. As touching the former sentence where he sayde, that suche as labour for iniuitie and sowe trouble or incomberānce &c. I say it is 60 a similitude taken of the tillers of the earth: And the sayde twoo woordes *Iniquitie* and *Trouble*, or (whiche is all one) *vnrightousnesse* and *incomberānce*, ate ioyned togither in the Scripture, too signifie the extorcions and outrages whiche the wicked commit, too vexe and disquiet their neyghbours: and also the woerde *Incomberānce* or *trouble*, is spoken of suche as doo nothing but tosse and tunnoyle other menne. And firste it is sayde, that they *Plough*, bycause that they whiche are so desirous too annoy their neyghbours, and too do them some harme, doo make preparatiues, lyke as when the labouour intendeth too sowe his grounde, he muste firste plowe it, and the earth muste firste bee tilled. Euen so the wicked consulte aforehande vpon their vngraciousnesse, trecheries, and vnlawfull dooings, devysing guiles and deceytes: and afterwarde when they haue layde the whole platforme, they seeke all meanes posible to put their lewde enterpryses in execution: and that is the verie laboring [or tillage] that Eliphias speakeith of here.

E.ij.

For

For he sayeth, that herevpon they sowe incomberance: that is to say, when they haue made their preparations, they runne vpon poore men too fleece them and to eate them vp. But these menne (sayeth he) doo reape that which they haue sowed: that is to say, God maketh all the mischiefe which they haue conceyued and inueneted agaynst others, to light vpon their owne heades. VVee see here a sentence that is true and wee must take it as spoken by the holy Ghoste, even to gather a generall lesson thereof. And to put it to the true vse, wee must pray God to graunt vs the spirit of wisedome in that behalfe, that wee may not wrest the Scripture this way or that way to drawe it to a contrarie sense, as wee see that Eliphias hath done. But whereas the holy Scripture sayeth, that suche as plowe iniquitie and sowe incomberance shall reape the same: it is a threatening whiche God vttereth against the wicked, who thinke to aduaunce themselues highly when they play the rauenous beastes, fleecing one man and eating vp another: specially when they deuour all, seeming to themselues to be iolly conquerours, and standing in their owne concytes for doing so. But our Lorde telleth them, that they beguyle themselues very muche: for he maketh all their enteipryzes too turne too their owne confusion.

VVherefore ye see a threatening, whereby God purposeth to represso the ouerboldnesse and maliciousnesse of men, minding too holde them shorte, too the intent they may liue togither in all good loue and vprightdealing, so as no man may labour to hinder his neighbour: like as on the contrarie side, we heare also the promise which is giuen vs in these wordes: he that soweth blis-  
*3.Cor.6.6.* fnessesse shall reape the same Sainct Paule speaketh this of Almesdeedes. He sayeth that if wee sowe vpon our neighbours, that which God giueth vnto vs, wee shal gather it agayne: in so much that wee shall haue abundance of his gracious gifthes and blissinges, and God shall shew out his riches vpon vs, and shewe himselfe gracious and liberal towardes vs when we bee in necessitie. This promise then serueth to giue the faithfull a good minde to deale frankly with their neighbours and to succour them.

Now see we the true vse of this Lesson: which is, that we must keepe our selues well from practyzing any annoy-  
*Esa.33.4.1.* ance or deceyte. And why so? So little shall wee bee able to auaunce our selues by these wicked practizes or other vnlawfull meanes: that God shall put vs to confusion in the ende. VVee see then how wee ought to represso all our wicked lustes, that wee may deale vprightly and reasonably with our neighbours. On the other side, for as much as all noysomnesse and extortion displease God, let vs be well ware to behaue our selues vprightly: that is to say, let vs labour to do well, so as euery one of vs may not onely absteyne from all misdealing, but also consider that if God haue giuen vs any abilitie, we must profit one another, and cōmunicate mutually al together. And here-  
*Psal.7.16* vnto lette vs also gather togither the sentences of holy Scripture which tende to the same ende. Cursed be thou that robbest, for thou shalt bee robbed when thy turne comes about. And afterwarde, Looke what measure men make, the same shall bee giuen them againe. VVhen we heare all these sayinges, let vs vnderstand that God doth euermore turne all the mischiefe that wicked men had deuised, vpon themselues. The Scripture speaking of the wicked persone, sayeth: he shall fall into the pit that he hath digged. And afterwarde, iudgement without mercie shall he haue which is merciless and vnpitifull. VVhen wee heare suche sentences, lette vs tremble and bee circumspect to walke so iustly and vprightly with our neighbours, as men may knowe that wee bee con-

tinually restrayned by the feare of God. Thus wee see what we haue to marke in effect in this sentence. But by the way, if a man be vexed after he haue done good, or if he be persecuted when he seeketh to liue in peace and cōcord with his neighbours: we must not conclude that he is of the companie of those which gather trouble and incomberance because they had sowed it. And why so? For we heare howe the holy Scripture sayeth the contrarie: namely that God doth sometimes suffer such things, too triе the pacientnesse of such as are his. VVee see the examples that are reported to vs in the holy Scripture. Dauid protesteth that he sought nothing but concorde, and *Psal.120.6.7.* yet notwithstanding, that he was troubled, not the lesse, but the more. Had he prouoked his enimies? had he giuen them cause to doo him displeasure? No: but he sayeth he was hated without cause: and herein he shewed himselfe a true member of Iesus Christe. Therefore wee must come backe to that which Sainct Peter sayeth, yea *Psal.69.4.* even alledging the Psalme. VVho so (sayeth he) is desirous to prosper, and to be blissted of God, and to leade a quiet life: let him seeke peace, and giue himselfe to wel-  
*5. & 1.Pet.3.b.10.* doing. Lo what God promiseth vs: that is to wit, an ordinarie blisssing, which is, that when we be giuen to well doing, he will guyde vs, and not suffer vs to bee racked out of measure. But what? Neuerthelesse if yee suffer for welswoing, thanke God, sayeth he. And whereas he sayeth, If yee seeke to be at peace with euery man, yee shall finde it: immediatly he addeth, that there shall alwaies bee so much vnrthankefulness in the world, as the wicked shall deale lewdly with thoes that haue sought nothing but their welfare. Then if wee see any man afflited: wee muste not by and by conclude, that he is so dealt with for sowing of iniquitie, or for sowing of trouble and incomberance: for wee knowe not what the cause is that God visiteth them in such wise. True it is, that if wee shall haue knownen one too haue bene a wicked persone, then is Gods iudgement visiblie and notorious vpon him. If a man haue bene a despicer of God, or such a one as hath ledde a lawlesse lyfe too the offence of others: wee cannot but iudge as the Scripture telleth vs. But if wee will judge at the firste dashe without further knowing of the partie, than onely by that wee see him scourged: and therewpon say he is cursed: Behold, this is a rashe and ouerpresumptuous iudgement, and suche a one as God findeth fault withall. Therefore we muste haue a stay of our selues, and proceede with suche mildenesse and aduisenesse, as I haue shewed heretofore. But after that Eliphias hath spoken so, he addeth that such maner of men, (that is to wit, as haue practyzed deceyte and violence to oppresse their neighbours, & haue put their wicked practizes in execution) shall be destroyed by the blaste of God, and by the breath of his mouthe. VVhereby he sheweth, that although menne ceasse too doo their dueties, yet God ceaseth not too doo his in punishing suche as are so giuen too outrage, crueltie, and annoyance. And that is a thing very true and well worthie too bee throughly marked by vs. And wherfore? what thing is it that hardeneth the wicked, and which causest them to go through with their vngaciousnesse? Bycause they beare themselues in hand, that no manne dare open his lippes against them, that men will stande in feare of them if they behaue themselues like wilde beastes, that euery man shoulde stande in such awe of them as all the world should quake at their onely looke, and that when they haue pilled and polled all that euer they can, noman can once speake against them, bicause they haue wherwith to currie fauour with such as may annoy them, according as wee see how thoes that haue

have vsed suche wicked practyses, haue alwayes brybes at hand to stop the mouthes of them that may punishe them. For as much therefore as the wicked which give themselues to suche misdealing, hope to scape all punishment at mans hande: it is sayde, that they shall bee destroyed by the blast of God: that is to say, that although men omitte their duerie, so as there is no iustice executed, and that they which haue the vsing of the swoorde, holde their peace and play the dumbe Idolles, so as there is no man to maynteyne right and reason, but wickednesse is borne out: Yet will not God be idle in heauen. Then lette vs beare in minde, that if the whole worlde soothe vs vp in our naughtinesse: yet shall our cace bee neuer the better for all that, neyther shall wee haue gayned any thing by beeing so flattered in our vyses at mens handes: for we must come to our account before the heauenly iudge. Behold here a speciall poynt which wee haue to marke. And therefore let no man blindfolde his owne eyes to giue ouer himselfe too naughtinesse, when he seeth [he may saye,] VVell, if I plucke this 20 thing to my selfe, no man dare speake agaynst mee. Yea: but wee heare howe it is sayde here, that if men giue vs libertie to doo euill, is God idle in the meane while? *Psal.ii.b.4.* will he bolstre the euill? hath he not tolde vs that like as he is neere too suche as call vpon him: so also he beholdeth and marketh with his eyes, all the wicked and all those that doo men violence and extortio[n]? Then seeing the cace is so: let it prouoke vs too walke in feare, assuring our selues that wee must yelde our account before our iudge, and that we shall haue gayned nothing by the 30 fauour of men. Thus we see what we haue to marke. But it is a sentence of great weyght when it is sayde, that the wicked perishe by the blaste of God and by the breath of his mouth. For herein it is signified vnto vs, that God needeth not to make any greate preparacion, or to arme himselfe when he intendeth to represe such as are stubborne, or whiche deuour all things, or which give themselues too guylefulness too deceyue their neighbours, and specially which are full of crueltie and extorcion too deuour the whole worlde. God then needeth not to 40 leuie greate powers of men too strengthen himselfe with all: he needeth not to seeke meanes here and there how to ouerthrow them: let him but onely blowe vpon them, and behold all is dispatched. Nowe therefore we see that this maner of speaking, (wherein it is sayde that the wicked perish at the blast of God and at the breath of his mouth) importeth very much: like as Esay also speaking of men generally, setteth vs downe this selfsame blast, to shewe vs howe brittle our state is, and therefore that wee haue neede to be maynteyned by God, or els we shall be in hazard of perishing every minute of an houre: & furthermore to make vs to vnderstande that although the wicked haue their full scope in this worlde, that they triumph, and that they be both stoute and strong, so as they seeme invincible: yet there needeth no great force to destroy them, for the onely blast of God wil be inough to dispatch them quite and cleane. And now let vs come to that which is sayd concerning the kingdome of our Lord Iesus Christ. For this sayd power is referred to the breath of his mouth, and to his word: that is to wit, that the wicked shall be rooted out by it. Behold how Esay speaketh, *Ezai.ii.b.4.* *2.Theb.2.* and Paule applieth the same texte to the latter comming of our Lord Iesus Christ. How then is it that Iesus Christ reigneth? It is when his enimies are confounded by his simple woerde, which is as a blaste, and he needeth no other thunderboltes to ouerthrow them. Sith the cace standeth so: let vs looke to our selues. For as oft as the Gospell is preached, God thundereth vpon all the despi-

zers thereof, and vpon all such as become harde harted and stubborne against him. True it is that for a tyme wee perceyue not the force of this woerde in punishing the wicked. But yet in the ende they shall be fayne too feele, how it is not in vayne that God hath sayde by his Prophet, and confirmed it by his Apostle, that Iesus Christ shall destroy the wicked by the blast of his mouth and by the vertue of his word. And therfore (for feare of the said sentence) let vs submit our selues to the Gospell, that we feele not the force inclosed in the same to our owne confusion, but rather see the experience of it to our welfare. Thus muche concerning this texte. Afterward there is a similitude of Lyons, Lionesses, and Lionesses whelpes, howe all of them shall bee scattered and destroyed. There is no doubte but that Eliphassis meening here, is that God stretcheth out his strong arme against suche as are outrageous, and violent against men, and to be shorte, which resemble Lyons and wilde beastes. Here wee see what the effect is. True it is that wee see the meeke ones so afflicted, as it seemeth that God would breake them and brooze them in pieces, as wee haue example in Dauid. But yet for all that, this sentence ceaseth not to bee true, specially if wee consider Gods iudgements, howe he procedeth with them moste commonly. For as touching the punishments that God layeth vpon the worlde, there can no rule bee made of them without exception. VVhen it is sayde that suche as are mercylesse shall haue iudgement without mercie, *James.2.c.13.* wee muste not vnderstande it in all poyntes and in all caces according too the present course of things whiche wee see: neyther muste wee conclude that all suche as are cruelly persecuted, haue therefore bene cruell. VVee see what befell too our Lorde Iesus Christe who is the Head, the Mirrour, and the Patterne of all Gods children. VVee see also what hath befallne too moste of the faythfull. But (as I haue erst sayde) wee muste take it as an ordinarie iudgement. And that it is so, wee heare by the promisse on the contrarie parte. That is, *Blis. Psal.37.b.11.* sed are the meeke for they shall inherite the earthe. *& Math.5.* Iesus Christe telleth vs there, that if wee bee mylde *a.5.* and lousing, if wee liue gently among our neyghbours, and if wee indeuer too doo every man good: wee shall inioye the earth: that is too say, wee shall continue in quietnesse and wee shall not bee troubled. Yea: But (as I haue declared before) it is not mente hereby, that wee shall bee exempted from all inconueniences: onely God will cause that wee shall possesse the earth, vere-ly so farre forth as shall bee expedient for vs. Lo what wee haue to beare in remembrance. So then, lette vs 50 not thinke that thing straunge whiche is spoken in this texte, that is too wittie, that the Lyons teeth shall bee broken, and that the roring which they make shall bee stinched, that is too say, that God will stretche out his arme and his power to daunt such as are so full of pryde and fiercenesse, as they seeke nothing but to eate vp and too deuour all. God therefore sheweth his arme too bee strong, as wee ordinarily see. For wherevpon shal God shewe his iudgements more greate and notable, than vpon these Lyons that are like woodde beastes, set vpon the spoyle, yea and gluttred with mannes bloude. VVee see howe God sheweth himselfe a judge more nota-ble in that cace, than vpon the litle ones and vpon those that haue not exercised suche violence. And therefore lette vs learne too bee afaynde of Gods iudgements, and too preuent them: and as oft as he executeth suche things vpon those that are giuen too hurte their neyghbours, lette vs glorifie him, assuring our selues that hee wil iudge the whole worlde, and *E.ij.* haue

haue pitie of such as are wrongfully vexed, so as in the end he wil bee their safety, and shewe by verye deede that he never forgeate them; no not euen then when they seemed to be vterly cast off. VVhat is to be done the we must looke vpon Gods iudgements in such wyse as we may perceyue them whē he sheweth them. For this world is as a Stage, whervpon God setteth vs forth manie examples, which we must turne to our owne behoues, that we may walk in his feare absteyning from all euill, and dooing good to our neyours, by walking soundly, and 10 vprightly among them in all respects. And if wee doo so: no doubt but wee shall feele the power of our God too maynteyne vs, notwithstanding that wee must bee fayne too walk through many miseries in this world, and (to be short) although we be as it were among a thousand deathes, and perceyue not as yet the help that he promiseth, yet shall wee not ceasse too be maynteyned by him after a woonderfull maner.

But let vs fall downe in the presence of our good God

with acknowledgment of our faults, praying him to make vs perceyue them better than wee haue doone heretofore, and that in hauing an eye to his promises wherby he allureth vs so gently vntoo him, wee may warrant our selues, that if wee walk in his feare, he will never forget vs. And that although wee haue offended him so manie wayes, as wee bee well woorthie to bee shaken off by him, and that Satan also would make vs beleue, that wee shall no more bee receyued to mercie: yet notwithstanding he will cause vs too knowe that he hath pardoned vs, yea and that he is readye to receyue vs at all tymes and as often as we will come backe to him. And that wee may rest vpon his promises for the performance hereof, let vs pray him so to guyde vs by the same, as we may atteyne to the perfect fulnesse of his benefits which he hath promised vs, and which he hath prepared for vs in heauen. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the earth, &c.

### *The sixteenth Sermon, which is the second vpon the third Chapter.*

12. But one thing hath bin brought to me in secret vvhersof myne eare hathe heard a little.
13. Among the thoughts of nyghtvisions vwhen men are asleepe.
14. Fearfulness and trembling came vpon mee, and made my bones afrayd.
15. The vvynd vvhisked hereand there, and made the heare of my bodie to stare.
16. There stode one, and I knevv not his face: there vvas an image before myne eyes, and I heard a voyce in silence.
17. Is man more ryghtouse than God? Is man more pure than his maker?
18. Behold, he syndeth no stedfastnesse in his seruants, And he hath put vanitie in his Angels.
19. How much more [then in] them that dvvell in houses of clay, vvhose foundacion is dust, vwhich are consumed and destroyed by the moth?



After that Eliphias hath shewed his reason, that Job had not serued God faithfully, and with a pure heart, at least wyse not of any affection that he had to doo so: heere he addeth Gods authoritie, to shewe that Job neither can nor ought by any means to replie, that he should not be condemned of God by good right. Some men thinke that Eliphias boastereth here of the hauing of some revelation, which he neverthelesse had not. But if al be wel considered: there is no dout, but that his pretending that God had reveled such a matter vnto hym, is a matter of certaintie. For wee must holde this for a principle, that these generall sentences whiche he alledged are good, but yet ill applyed. And we muste 50 not thinke it strange, that God should inspire him after that maner. For nowe adays we be taught after an other fashion than were the fathers of that age. God speakest vnto vs. But howe? It is in suche wyse, as that the Prophets are the instrumentes of the holie Ghoste, and wee haue the gospell wherin God sheweth himselfe familiarily.

Then let vs looke vpon the maner of speaking which God vseth now adayes in his Church: which is, that he hath disclosed his whole will vnto vs in his holie scriptures. In tymes past God opened himselfe to such as it pleased him to shewe that speciall fauour. And how? By visions, as the holie Scripture witnesseth. So then let vs assure our selues that Eliphias was an excellent man: and therfore we must not thinke it strange, that God should appeere vnto him in vision by night, and that he should knowe that thing whiche the Scripture teacheth vs this daye. Then is not the pretending of this matter a false

brag. But Eliphias doth out of dout in this case misapply that thing to an euill purpose in the person of Job, which had bene reveled vnto him for an other ende and vse. For we see that God sheweth him, that men oughte too walke in lowlynesse.

Beholde, whervnto this vision which was giuen him tendeth: that is to wit, that menne shoulde not stande in their owne conceyte, nor bee puffte vp in pryd, too thinke themselues ryghtuous or of great woorthinesse: but that they shoulde vnderstande, that when they come to shewe themselues before God, there is nothing but sinne in them, by reason whereof they must needs bee confounded, and therfore must haue an eye to their corruptions and bee sorie for the same. Eliphias had receyued suche maner of doctrine as this, whiche was good. But now he layeth al the burthen vpon Job, and thinketh himselfe to haue woonne his spurres by ouercharging him that had serued God faithfully. VVe see then, that for the generall case, Eliphias boasteth not in wayne, that he had bin taught of God. But he playeth the ill scholer in this poynt, that he taketh no heede too himself, but intendeth too oppresse Job contrarie too the truthe.

Now let vs come too lay foorth the whole matter particularly. He sayeth, *That a thing was brought to him in secrete, and that his eare had bearde a little of it: Yea (sayeth he) in a vision by night, that I hearde a blast which whiskest hitther and thither, and at the laste there was a voyce, whiche spake to mee in silence.* True it is that he addeth, that there was also *an Image:* and wheras he sayeth he knew not what it was, sauing that he was abashed euen that he shudderred all his bodie ouer, and that the heares of his flesh flood staring vp for feare and astonishment, and that he was as in a traunce: all this tendeth to shewe, that

that he reporteth no dreames here, but that it is the very testimonie of God whiche muste bee receiued with au-

*Gen. 15.c.12.* thoritie. And hereby wee see that in all the visions

& *28.d.17.* which the auncient fathers had, God did set certeine

*Act. 7. d. 31.* tokens to amaze them, and to put them in some terrour

*32.* and feare which serued to authorize his woord, too the

*Esa. 6. b.5.* end it should bee receyued the better. For wee see how

men are not so well inclyned too heare God speake as

they ought too bee, except he make them too feele his

Maiestie. If a man of some great estate speake vntoo

vs, it is a wonder too see how wee bee more earnest too

hearken vntoo him, than wee bee too heare or reade the

holie scripture. VVherof cometh this, but of that wee be

carnall and beastly? Now too remedie such faultinesse, it

hath pleased God too giue always some tokens of his

Maiestie, too the intent that his woord myght bee recey-

ued, and that men should take them to bee of the greater

credit and authoritie. Also when mention is made of any

visions in the holie scripture, it is always sayd that the

holie fathers haue bin striken in some feare, and not

without cause for so it behoed them too bee prepared

to humilitie, that they myght obey God simply. There is

yet another reason; which is, that although we seeme to

be well minded to heare God, yet are we not of capacitie

to receyue that which he telleth vs, except our flesh bee

tamed. For there is an inward prude in vs which puffeth

vs vp after such a sort, that we knowe not what is good &

conuenient for vs, vntill such tyme as God haue striken

vs downe. Thus wee see wherfore God never appeared

vntoo men, but he gaue them some feeling of feare, na-

mely to the end they should not like to well of theselues,

nor stand too much vpon their owne reputation, nor

trust too much too their owne strength. Now then wee

perceiue whervnto the long description that Eliphias ma-

keth here, is referred. But he saith it is a secret matter, and

whereof he had had but small intelligence. True it is that

at the first blushe it may seeme a trifling, whē he calleth it

a secrete, that God should at leastwise be as righteouse as

men, or (as hee concludeth in the ende) that men haue not

regarded to be so righteous as he. Euer man confesseth

this in wordes: and not so much as the very heathen

haue euer gaynsayd it. VVhat mysterie then or what Se-

cret is there in this matter? Let vs assure our selues it is

more than necessarie: for although me agree in this point,

that there is none ryghtuous but onely God, and that we

bee full of infirmitie in comparison of him: yet notwithstanding

wee acknowledge it not suffisiently, neither is it suffisiently imprinted in vs: for were wee fully and

throughly persuaded of Gods ryghtuousenesse, and of our owne naughtiness: it is certeine that wee should

not doubt as we commonly doo, there should no grudgings bee hearde in our mouthes, there should bee no

gaynsaying nor replying in our harts, wee should bee altoogither quiet, and whensoeuer it should please God

too put vs too shame, wee would confess he had good

right so to do. But now the cace standeth so, as ye shall see

me kicke against God assoone as he toucheth them: nay,

if he spare their sinnes and do but warne them of them,

they wil not come to any true acknowledgement of them.

And so a man may perceyue hereby, that all men are puf-

fed vp with presumptuousenesse, and knowe not what

Gods ryghtuousenesse is, that they might humble theselues vnder it. And therfore it is not without cause that

Eliphias termeth it here a secrete, when God sheweth

him that he himself only is ryghtuous, that all men ought

to be ashamed of their wants, and knowledge theselues to be wretched. And after the same maner also

*Rom. 3.c.21.* doth Sainct Paule take it, when he telleth the Romanes

how it was an vnknowne and secrete thing vntoo men, that God purposed too vtter foorth his ryghtuousenesse by Iesu Christ, to the end that all the world should ac-

knowledge theselues indettē vntoo God. True it is

that a man cannot say, there is anye difficultie herein:

but yet (as I haue shewed afore) men attribute I wote not

what too theselues, and they cannot fynd in their

hartes too vncace theselues out of the sayde vayne ouer-

stateliness: in so much that in their owne opinion, they

thinke theselues able to worke wonders by their free

will. Herepon they beare theselues in hande, that

they shall purchase rewarde at Gods hande. But contra-

riwyse God will bee knownen to be onely righteous, and

that there is nothing but wickednesse to be founde in

men. Thus much concerning this poynt. But Eliphias

in saying *that he herde a little of the sayde woerde*, sheweth

wel: that he exalted not himselfe to farre. For he taketh

not vpon him a perfection of wisedome, to say that no-

thing had escaped him, and that he had comprehended

every whit of it to the vttermoste: but he sayth he had

some taste of the saide doctrine of God, and that he had

conceyued some part of it. VVee see then that here he

speaketh modestly: declaring that he is not as an Angell

of heauen, so as he could behold Gods glorie in full sight:

but that according to mans rudenesse, he had bene taught

to know how to communicate that thing vnto his neigh-

ours, which he had receyued of God. Lo what he ment

to say in effect. And hereby we be admonished, that how

familiarly so euer God shewe himselfe vnto vs: it is a

great matter that wee [be admitted to] knowe things in

part, and we must not thinke that we ca haue any so per-

fect vnderstanding, as there may be no lacke in it. For

they that thinke so of theselues, beguile theselues, and

thereby shet theselues out of the gate that was open for

them to come in at afore. And so let vs marke well, that

there is much done for vs, when wee haue any little taste,

or any enterancē into the knowledge of Gods truth. If

this bee ment of the Prophets and teachers whom God

hath chosen and ordeyned, and vnto whom he hath gi-

uen most excellent giftes, (as wee see here an example in

Eliphias:) what shall be sayd of vs? for he is set before vs,

not as one of the simple and contōn sort of people: but as

one to whom God himselfe hath appeared: and yet he

telleth vs he heard but a little. Behold then what we haue

to marke in the firste place. Truly were wee throughly

persuaded of this, there should no suche ouerweching

be seene in our talke. For every of vs beares himselfe in

hande, that he is ignorant in nothing: and they that are

least exercysed in the holy Scriptures, will needes haue

50 this reputation of theselues, that they be so subtle and

sharpwitted, as they speake nothing but good reason, as

though the holy Ghost were in their sleeue. And whence

cometh such pride, but that they which are not yet out of

their apcēe, imagine theselues to vnderstaad all things? And

furthermore this pride is accompanied with carelesnesse:

for the most part passe not to profite theselues. And why

so? They weene they be come to the perfection of all

knowledge: and many men when they haue heard a two

or three woordes of the Gospell, yee shall see them so ful

60 of it, as they can be. They passe not for learning of any

more knowledge: no, they will needes teach other men:

to be shorte, they be more than Doctours. But God

laugheth such presumption to skorne. For the little that

they might haue receyued must be takē from them, & so

shal they go away empty, according to that which is writ-

ten in the song of the virgin Marie: which is that such as

*Luke 1.c.13.* are full of winde, esteeming theselues riche, and standing

vpon their reputatiō: haue bene starued for hunger. Then

let vs learne to prayse God in such wise for that which he hath giuen vs, and so to know that we haue neede to proceede dayly more and more, as wee may haue an earnest desire too profite more and more, and come too it with all modestie. And the more familiarly that wee be taught concerning God and his worde, so much the more must we be as little scholers, that we steppe not to it with such pride as to thinke that all is in our owne brayne, but that we come to it according to our abiutie, as I haue sayd. For there muste be none that hath the perfection of all wisedome, saue Iesus Christ, to the intent that he may deale it to euery man in measure and certaine portion. Furthermore let vs marke well the circumstance of this place. For it treateth of Gods righþousnesse wherof we haue spoken, and of our knowing how we be full of sinnes & corruptiōs, to the end we may apply our whole studie to the same doctrine, assuring our selues well, that we shall never bring it throughly to passe. VVherefore it behoueth vs to minde it so much the more, and to applie our whole lyfe therewith. For had it bene throughly knownen, men had not falne into so horrible darknesse in the papacie. But what? There it seemeth to them to be a superfluous thing to treate of free iustification by fayth: they counte that as a madde doctrine, and skoffe at vs for stāding so much vpon it. Yea: but here it is shewed vs, that euen those which haue had visions from heauen, haue had much a do to vnderstand a little of such secrecie. So then, let vs vnderstand, that it behoueth vs to be diligent in this article: for when we haue imployed all our wittes about it, yet shall we not comprehend the hundredth parte of that which is in it. And for proofe hereof, is not Gods righþousnesse an infinite thing? And are not our corruptiōs, as a Sea, or as a bottomlesse pitte? Therefore we must not maruell at Eliphas for telling vs here that he had but a small taste of this article. But let vs nowe come to that which he addeth, which is, *That a breath (or winde) went to and fro, so as his bodie quaked and shuddered, and his beare stooode vp stiffe through out all his bodie: and that there appeared an image vnto him, which he knew not, and that at the ende he heard a voyce in silence.* All this was done to the ende which I haue touched: that is to wit, to make Eliphas readie to receyue that which God purposed to say to him, and to prepare him in such wise, as he might vnderstand how it was God that spake, to the ende that his doctrine might be of authoritie: and furthermore that Eliphas might be humbled, so as he might no more be hoysed vp with presumption, according as men comonly chalenge to themselues I wote not what. It behoued Eliphas to be altogether abased, to the end he might know his owne want, and give the glorie vnto God. True it is that in these dayes we haue no such visions as they had in times past. But it behoueth vs to knowe, that whereas God gaue such signes to the auncient Fathers, they must serue for vs also at this day. And therfore when we reade the holie Scripture, or come to a sermon: we muste be touched with the Maiestie of God, to yelde him reverence, so as we defile not his holy truth by esteeming it as if a man should tell vs some merie conceyted tale, but rather thinke thus: Seing that our maker speaketh vnto vs, it behoueth all knees to bowe before him, and all men ought to quake at that which he sayeth. Lo what we haue to marke in this sentence. And morcouver, wee knowe,

*Exod. 19. c.* that God in publishing his lawe, shewed tokens to affray  
*16. & 20. c.* all such as he ment to teache at that time: and therewpon  
*18. 19.* the people sayd: Let vs not come neere the mountayne,  
*Heb. 12. c. 18* for wee shall all die if God speake vnto vs: Thus yee  
*19.* see how it was Gods will to authoryze his lawe in such  
 wise, as the people were vtterly dismayed by reason of

the grete number of miracles that he shewed. And was this done for their sakes onely which were of that time? No, but God ment to giue vs also knowledge of his power which is permanent vnto the worldes end. The Gospell hath had yet greater prooef of maiestic. So then, there is nothing that eyther can or ought to hinder vs frō receyuing of the Gospell, except our owne vnthankfulnesse and vngraciousnesse put out our eyes. Although wee can not see all the wonders that God hath shewed: *10* yet muste wee holde our selues contented in that God teacheth vs by his woerde, without any longing for new visions, as many wandring spirites doo, which woulde that the Angels shoulde come downe from heauen, and bring them some newe reuelations. But herein they doo God great wrong, for that they content not themselues in that God hath shewed himself so familiarly vnto vs. For seeing that wee haue the holy Scripture, it is certayne that wee cannot want any thing. And aboue all thinges, in this brightness of the Gospell wee haue a perfection of wisedome, as Sainet Paule sheweth. Sith the case standeth so: they that are tickled with a fonde desire to haue some visions, doo well bewray, that they neuer knewe what the holy Scripture is. Then let vs content vs with that which it hath pleased God to disclose vnto vs, as well by his Prophetes, as by his sonne our Lorde Iesus Christe, assuring our selues, that there he maketh vs a finall conclusion without any further passing. And hereby wee see whereto they are come, that haue such a desire to raunge abrode, and to leape beyonde their boundes. Here wee see from whence came the horrible confusion that is in the Popedom: here wee see wherevpon the Pope groundeth all his doctrine. For he sayeth that the Apostles haue not declared all that is for the profit of the Churche, and that the holy Ghost is come too make men to frame new articles, and to make menne to reste themselues vpon holy Councils. For asmuch then as the Pope and all his hangers on, haue not hold themselues to the purenesse of the holy Scripture: God hath vndoubtedly blinded them in their owne folies, and we see some among them to be so dull and brutishe, and finally which haue bene growen so farre out of kinde, as to worshipe stones and stockes of timber, and that thinges are so farre out of square, that euen little babes might well bee ashamed of them. And this commeth of that Diuelish curiositie, that they bee not contented to be taught simply by the holy Scripture. Beholde also wherevpon the Religion of the Turkes is founded. Mahomet hath reported himselfe to bee the partie, that should bring the full Reuelation ouer and besides the Gospell. And by meanes therof, they be vtterly become brute beastes. And at this day wee see, that those poore beastes buzie their heades about as doltish and vnsensible thinges, as any can bee. But it is the iuste vengeance of God, who hath giuen them ouer to a wilfull stubborne mynde. As much hath bene done to other fantasticall persones (and specially of our dayes) whiche haue troubled the Churche, and woulde needes haue their visions. And it was one of the Articles of that cursed creature that was burnt. *Hee mice-*  
*neth Seruet* yet, but that he was to come. That wicked creature *the Spani-*  
*dishonored* God, as though the Fathers of olde time *arde.* had had but a shadow of the holy Ghoste, and as though that after he had once shedde out himselfe visibly vpon the Apostles, he had retyred againe incontinently, in suche sorte as the Churche hath bene destitute of the holy Ghoste. Beholde what he did sette downe: and as in respect of himselfe, he would haue made himselfe a Mahomet, to haue the holy Ghost at his comandement.

But

But a man may see how the deuill had caried him away : & it was requisite that God should bring some such men to that poynt, to the end we might the more abhorre the. But for our part, let vs follow the order that I haue tolde alreadie : that is to wit, let vs bee taught according to the rule that God hath ordeyned , and let vs not be so headie as to binde God to agree to oure desires , nor to our fashions : but let vs content vs with the holy Scripture, seeing that God hath inclosed vs within the bounds thereof. Furthermore as touching that Eliphias sayeth, *That hee beard the voyce in silence* : It is too shewe , that God had prepared him in such wise , as hee bare away that which was spoken vnto him. For a man that is rauished as it were in a traunce, may well heare a thing , and yet haue no remembrance of it when he commeth againe to himselfe : and so there are many , who when they come too sermons, doo heare well the matter that is treated of, but it settleth not in them, insomuch that if one aske them what was treated of, they cannot tell him one worde. And why so? for (as the prouerbe sayth) their wittes were a woolgathering : one of them muzed on this thing , and another on that : they were houering in the aire, and they were not setled to giue eare vnto God. For all such vaine fancies as we conceyue, and as come in our mindes , are as many turmoyles to hinder vs from giuing such eare and audience vnto God, as we ought to give . So then, those that wander in their owne imaginacions , cannot comprehend these things , to say , I see a lesson whiche ought to bee common among vs , and wee must bee fully settled in it by sayth. For this cause Eliphias sayth, that this voyce came to him in silence or stilnesse. For before that God had so disposed him, he presupposed that it stooode him on hande to give eare , and to bee attentiu to that which should bee spoken vnto him . And this is it that I haue touched alreadie: namely that when we come to heare Gods woerde, wee must not haue our wits rouing here and there after that maner : but we must holde them short, to giue diligent hearing vnto God, so as our fleshely affections and vanities carie vs not vnto wickednesse, and turne vs not hither and thither out of the way. And to be short, wee must be quiet to heare all that God will haue sayde, to the ende that the same may be rightly vnderstoode of vs. VVe see then what wee haue to gather vpon this sentence. And nowe let vs come to the doctrine that Eliphias handleth heere. *Shall man be righteous than God? and shall man be more righteous than his mas- ker?* Beholde he findeþ no stedfastnesse (or truth) in his seruants, he bath iudged that there is follie (or vanitie) in his angelles. And boþe shall they do then which drell in houses of Clay ? In the first place heere Eliphias setteþ downe the sentence, and as it were the Theme that hee groundeth himselfe vpon : that is to wit , that it is an vreasonablenesse in men, to desire to glorifie themselues in comparison of their maker. Must not men needs bee destitute of wit and reason , when they will so glorifie themselues in comparing themselues with God? Lo here his Theme or grounde. And forasmuch as men cannot easily abyde to haue their owne authoritie condemned : Beholde here the reason whiche hee addeth to confirme his doctrine, which is, that if God shoulde examine his Aungels, hee should finde fault in them, and he should not finde them stedfast : but they should perceiue themselues to be vaine and weake creatures. Now if the Aungels be such: what shall become of men, which dwell in houses of Clay ? For what is our bodie? what foundation hath it? what firmenesse souer seemeth too be in it: there needs but one little shoure of raine too washe it quite away. Then sith the case standeth so : let vs now assure our selues, that

we cannot stande in Gods presence, if wee come thither presuming to bring any righteousnesse of our owne, considering that the verye Aungels are not able to doo that. Thus we see in effect what is sayde vnto vs heere. But we haue too consider what is ment by the mention that is made here of Aungels . Some imagining it to be against reason that God should not finde his Aungels throughly righteous : haue concluded , that it is not ment here concerning those Angelles that continued in their obedience to God , but of those that are faine and become renegates. For the Deuils were once Gods Aungels, But they kept not the state wherein God had created them, but fell an horrible fall, insomuch that they are faine to bee the mirours of damnation. VVe see then after what manner diuers haue expounded this text : namely, *that seeing there was no stedfastnesse in these Angels which fell*: what is to bee looked for in men whose foundation is of Clay &c. But we must not seke out forced expositions to magnifie the Angels. For this place speaketh of Gods seruaunts, & the tytle is honorable. Eliphias would not haue sayd, *God bath not found stedfastnesse in his seruants, but he would haue sayd, Beholde the Deuils which were heretofore appoynted to the seruice of God* : But nowe they be faine after such an horrible fashion , that by their fall all things are brought into a wauering, insomuch that euē mankind also is come to like perdition , and is drawne into the selfe same decay. Eliphias woulde haue spoken so : but he sayth, God found no truth in his Aungelles : he founde follie or vanitie : He sayth not that he founde Rebellion or backsliding, but he sayth onely vanitie, which is a greater maner of speeche . So then when all is well considered, no doubt but Eliphias speaketh heere, of the Aungelles that serue God, and giue themselues wholly therunto. And what meaneth he then by saying that there was no stedfastnesse, but rather vanitie and vnstedfastnesse in them ? *1.Tim.d.16.* VVhen Sainct Paule sayth that there is none Immortall but onely God: it is certaine that hee excludeth all creatures. And yet we know that the Aungels are immortall spirites. For God hath created them of purpose, that they should not any more returne to nothing , no more than the soule of man may at any time die . Howe then shall we make these sentences agree , that the Aungelles are created to liue euerlastingly : and that there is none immortall but onely God? The solution is verie easie. For the Aungels are immortall, because they bee sustayned by power from aboue, and bycause God mainteyneth them, who beeing the immortall nature it selfe and the verie fountaine of life, is in them, as it is sayde in the Psalme. *Psa.36.c.10* O Lorde, the fountaine of lyfe dwelleth in thee , and in thy light shall we see light. Then seeing there is no life but in God onely, and yet notwithstanding the same is no hinderance to the spredding of life into all creatures, because it proceedeth of his grace : wee perceyue howe the Aungelles are immortall, and yet haue no stedfastnesse in themselues, but haue need of God to strengthen them by his meere goodnessse. VVithout this, the thing would happen vnto them which is spoken in the hundred and fourth Psalme, which sayth, when thou withdrawest thy spirite, all decayeth. VVhat is it then that giueth liuelinessse to the Aungelles of heauen, but the spirit of God? And so wee see they haue not that thing of themselues, which is giuen them of God, neither could they inioy it for euer, if GOD shoulde not continue the sayde grace which he hath put into them. And like as wee speake of life, so must we speake of righteousnesse also. The Aungels are not stedfast furtherfoorth than GOD holdeth them vp by his hande. Rightly are they called Principalities and powers : but that is because God executeth his

his power by them and guideth them. To bee short, the Angels haue nothing in theselues whereof to make their boast. For all the power and stedfastnesse whiche they haue, they holde it of God, and are so much the more indeitd to him for it. As touching that which followeth, namely, *that God findeth or putteth* (for the Hebrew word importeth that God putteth) *follie or vanitie*: it implyeth not that the vanitie which is in the Angels commeth of God: but the meening of it is, that he putteth it to the [or chargeth them with it] by his iudgement: that is to say, *that as a judge hee giueth sentence that there is folly and vanitie*, (that is to say, that there is faultinesse) in the Angels, yea & that they coulde not stande before him, if hee would deale rigorously with them. Verily this seemeth straige to such as are not exercised in the holy scripture. But if wee wist what the righteousnesse of God is: wee should not marueyle that the Angels themselues are foud to bee faultie, if he should compare them with himselfe. For we must alwayes come backe to this poynt, that the good things that are in all creatures, are small in estimation of that which is in God which is vtterly infinite. Therefore we must alwayes put a difference betwene the one & the other. VVe see the Angels haue wonderfull power & vertues, specially in respect of vs: for notwithstanding that the Angels abide in the degree of creatures, yet may wee well gloriſe them. But when wee come to God: the greatnessſe of him muſt swallow vp all the rest, in likewise as wee ſee how the Sunne darkneth all the Starres of the Skie. And what is the Sunne? He is a planet as well as the rest: and yet neuertheleſſe bycause God hath graunted that creature to haue more brightnesſe than the other Starres: all of them muſt needs bee ouerſhadowed, ſo as no Starre can bee perceyued when the Sunne hath his full power. And what will be done then, when God himſelfe commeth foorth? As the Prophete Eſay ſayth, there ſhall bee neither Sunne nor Moone any more, but the brightnesſe of God ſhall bee ſuch, as it ſhall be ſeen and knowne ouer all. VVhen Eſay ſpeaketh of Gods kingdome, he ſheweth that all things muſt be done away, and nothing bee glorified but onely God. Seeing it is ſo, let vs reſerue it alſo to that which is ſpoken heere: that is to wit, that God findeth lacke in his Angels, although they be his ſeruants. And yet this is no let, but that the ſeruice which the Angels do vnto God, is perfect, according to the perfection that can be in creatures: likewiſe as in that respect, when in praying wee desire God that his will may be done on earth as it is in heauen, we witneſſe that there is no vntowardnesſe in the obedience which the Angels yeeld vnto him, but that he reigneth in them after ſuch a peaceable maner, as they bee wholly conſirmable to his will. But wee muſt alwayes bear in minde that which I haue touched: that as long as we go no further but to the degree and ſtate of creatures: there ſhall be a perfection in the Angels, verily ſuch perfection as may in creatures. But come we once vnto God: the ſayd perfection is as it were swallowed vp, like as the Starres appeere not any more when the Sunne giues his light. Furthermore it behoueth vs to marke well howe S. Paule ſayth, that Iefus Christ is come too gather togither the things that are in heauen and earth. And therby he ſheweth, that the Angels

haue their stedfastnesſe in the grace of our Lorde Iefus Christ, forſomuch as he is the mediator betwene God & his creatures. True it is that Iefus Christ redemeſ not the Angels, for they needed not to be rauſomed from death whervnto they were not yet falne: but yet was he theyr mediator. And howſo: to the intent to ioyne the vnto god in all perfection, and afterward to mainteyne them by his grace, that they may be preſered frō falling. Now ſeeing that God findeth faultinesſe in his Angels: that is to ſay, that they haue no stedfastnesſe in them further thā they be mainteyned from aboue: what is to be thought of vs? VVe muſt be fain to come to that which Eliphas addeth. Are men of ſuch glorie, yea or of ſuch power as the Angels of heauen? Let their caſe be conſidered. For howe were we created? we dwell in corruptible and transitorie lodgings. Brag wee as muſch as we liſt, yet is there nothing but vanitie in vs: that is to ſay, our bodies are but dust and poulder, and all muſt go into corruption. Then ſeeing that wee dwell in houles of Clay: will wee bee excellenter than thoſe that dwell in the glorie of God, and beholde his face alreadie? The Angelles being not ſubiect to any of the chaunges & turnings of this world, dwell alreadie in the heauenly immortalitie. And we find by expeſience, that our life is no better than a blaſt, and we looke to be diſpatched out of this worlde every minute of an hour. Sith the caſe standeth ſo: how commes it to paſe that we preſume ſo of our ſelues? To be ſhort, there is no stedfastnesſe in men, which doth not ſlip and vaniſhe away by and by. Then if the caſe ſtand betweene God and vs, let vs leaue to haue good regarde too the one ſide, that is to wit vnto God. True it is that we vnderſtand not his mightie power as apperteyneth: but the Angels (which are now muſch neerer to him than we bee) and which beholde his face) haue no ſuch perfection but that ſome fault may be found in them, if hee liſt to examine them with rigor. VVhat ſhall become of vs then, if we conſider our owne weaknesſe? what ſhall become of our vertues, if we would compare them with the Angels which are ſo noble and excellent creatures? Thus we ſee what we haue to remember in this ſentence. For the reſidue cannot be declared at this preſent.

Now let vs fall down before the face of our good God with acknowledgement of our faults, praying him ſo to dispose vs to the receiuing of his worde, as wee may not come to it heedleſly, as the things that we heare, may run in at the one eare and out at the other, but that wee may beare them away, and imprint the throughly in our harts, to make vs chaunge our wicked affectiōs, & to renounce our ſelues: that being quite ridde of all vaine truſt in our ſelues, wee may deſire nothing but to worship the great God, and to yeeld him the praife that he deſerueth, ſpecially for the inestimable grace that he giueth vs in our lord Iefus Christ, and for the loue that hee hath ſhewed vs in him, in that he ſpared him not, but deliuereſ him to death for vs: and that he may make vs ſo too feele the frute and effectualnesſe which hee hath purcaſed vs by his death and paſſion, as in the ende we maye bee receyued as righteous and giltleſſe by God his father. That it may please him to graunt this grace, not onely vnto vs, but alſo. &c.

Eſay 24. d.

23.

Col. 1. c. 20.

### The ſeuenteenth Sermon, which is the fourth vpon the fourth Chapter, and the firſt vpon the fifth Chapter.

This Sermon conteyneth ſtill the expositiō of the .xvij. and .xix. verſes of the fourth Chapter, and then as followeth.

20. From

20. From Morning to Euening they bee destroyed, and bicause no man setteth his minde vpon it, they perish for euer.  
 21. Doth not their excellencie go avvay with them ? they shall perishe, [but]not in vvisedome.

*Nowe followeth the fift Chapter.*

1. **C**All novv if there be any to aunsvvere thee, and consider any one of the Sainctes.  
 2. Doubtlesse, Anger sleaeth the foole, and enuie killeth the vvitlesse person.



E haue seene already whervnto this talke tendeth: that is to wit, to humble men, bicause they be farre from the perfection of the Angels . And sith the case standeth so, that if God listed to iudge his angels with rigor, he should find fault ynoch in the : what then shold become of them which are so vnable to say any thing for themselues, as they haue nothing in the but vanitie? Neuerthelesse it might seeme, that that which is rehersed heere, was not sufficient to proue the intent of Eliphias . For albeit that men bee feeble , and albeit that their lyfe be nothing : yet doth it not therefore followe, that they be eyther sinners or faultie before God . For they be seueral things to say, our life is transitorie, and vanishest away euery minute of an houre, and to saye that God may condemne vs . But if all things be well considered : the reasons that are heere alleaged, are fitte for the purpose . For the case standeth not simplie vpon mens frailtie as in respect of their bodies: but vpon their dwelling here in this corruptible flesh , and that they bee so earthly as they thinke not on themselues , although they haue death continually before their eies. Also wee must marke the comparison in such maner and forme as it is set downe heere, betweene the Angels and mortall men . VVe see the Angels are neere vnto God, and behold his glorie, and are wholy giuen to his seruice : and yet for all that, there is no stedfastnesse in them , further than they be vphild by the grace of God : They might fade and vanish awaye of themselues, were it not that God of hys meere goodnesse mainteyned them . But now let vs come to men . VVhere dwell they ? They bee farre ynoch off from the sayd heauenly glorie, they are here in the sayde transitorie lodging : for what else are our bodies ? Then are we (to speake properly) in our graues . For our bodies are prisons, as darke to hinder vs from the beholding of God, as if we were alreadie vnder the earth . VVhat is our foundation ? dust : and yet wee consider our selues neuer the more , how that we continually go into decay, and that death threatneth vs incessantly: we consider not this a whitte . Therefore wee neede not too woonder though there be nothing else but infirmitie in men, seeing that the Angels which are so neere vnto God, haue not so exquisite a perfection , but that God may condemne them if hee list to enter into iudgement with them . Now we see that the argumēt which Eliphias vseth heere, is verily fit and agreeing to his purpose . But now remayneth to wey the words that are touched here, that we may aduantage our selues by them . Truely when any man speaketh to vs of the shortnesse of our life, we thinke it to be but a needlesse talk : for who is he that knowes it not? But it is not for nought that God speaketh so oft of it, and putteth vs in remembrance of it . For had we throughly conceyted what our life is : it is certaine , that first wee woulde not bee so worldly as wee bee , neither woulde oure thoughts bee so blockish as they bee : And secondly wee would haue regarde of the heauenly kingdome, and rest our selues wholly therupon . But we despise the heauenly life and are so intangled heere, as we cannot bee drawne hence . It foloweth then that none of vs knowe what the

thing is which euery of vs confesseth : that is to say, that our life is but as a shadow that passeth away, & that a man is but like a floure, or a greene herbe, which incontinently is cut downe and withereth . To be short, although the proverbs that import the ouershortnesse of this worldly life haue alwayes bene rife ynoch, & yet still are : yet do they not peerce to the harts of vs . And here we see why we be warned to thinke vpon it the better . Surely if wee could recken our yeares as Moyses speaketh of them in the xc. Psalme : certesse wee should bee taught as well to *Psa.90.d.12* thinke vpon death, as also to tend to the marke that God calleth vs to . But what ? we wote not how to count them vpon our fingers . For beholde our childhōd is such, that they which are in it , differ little or nothing from brute beastes, sauing that there is more incombrance and trouble with them : but as for vnderstanding or reason, there is small or none in little ones . And certes, draw we once neere mans estate, our lustes are so ouerboylng , as wee cannot bee bridlede . Are wee come to mans estate ? It passeth away out of hande : and anon olde age attacheth vs, so as there remayneth nothing to vs, but to bee wearie of our life, and to put other folkes to trouble & paine . Nowe then if wee wist howe to reckon the race of our life vpon our fingers : certeynly we should not bee such dullards as wee bee . And therefore let vs not thinke wee lose our time, when we set our mindes vpon this lesson : that is to wit, to knowe that our life is nothing, and that a hundred thousande deathes manace vs in the cheefe lustinesse that we haue heere bylowe , when any of our kinsfolke or friendes depart , or if we see any Corse go to buriall : wee haue the witte to say , And what is mans life ? If there bee anie great death in a Towne or in a Countrey, wee bee yet more moued . But all this is forgotten with vs by and by . Therefore haue wee neede to exercise our selues in this doctrine all the tyme of oure life . And thus wee see why the Scripture speaketh so vnto vs . As concerning the present text, it is sayd first of all, *That men dwell in houses of Clay, and that theyr foundation is but dust* . That is to say, if we consider this present life by it selfe , wherein consisteth it ? In beeing inclosed within lodgings that tende but to corruption . And what else are those but oure bodies ? Beholde then what our stedfastnesse is : that is to wit , that every whit of it goeth incontinently vnto dust, and we be consumed either by woormes or by wīnde : that is to say , wee bee dispatched as soone as a worme which is but a thing of nought, and which we scarce esteeme as a living creature: and yet are we consumed sooner than it . Thus wee see what is sayde vnto vs in the first place . Afterwarde Eliphias addeth : *That men perishe and are consumed from morning vnto the euening* . Some expound this, as though it were ment that men perishe in small time : and that is verie true . But hecrewithall there is yet more: that is to witte , that wee passe not a minute of oure lyfe, but it is as it were in approaching vntoo death . If wee consider it well, when a man ryseth in the Morning , hee is sure hee shall not steppe foorth one pace, hee is sure hee shall not take hys repaste, hee is sure hee shall not turne about his hande, but hee shall still wex elder and elder, and his life euer shortneth . Then

Then must wee consider euen by eye sight, that our lyfe fleeteth and flydeth away from vs. Thus wee see what is ment by beeing consumed from Morning to Euening. And it is sayd afterward, that men perish for euer, because no man thinkes vpon it. VVee must treate of these two poyntes, that we may profite our selues by this doctrine. The one poynt is, that whatsoeuer wee doo, we should alwayes haue death before our eyes, and bee prouoked to thinke vpon it. This (as I haue sayde) is well knowne among men: the verie Heathen had skill to say so. But what for that? Euerie man can playe the Doctor in teaching other men that, which is conteyned heere, and yet in the meane while there is neuer a good scholler of vs all in this behalfe. For there is not any man which sheweth by his doings, that euer he knewe what it is to bee consumed from Morning to Euening: that is to wit, that all his lustinesse is but feblenesse, and that there is no stedfastnesse in vs, to holde our selues in one continual state: but that we alwayes hafte toward death, and death towardes vs, so as we must needs come thither at length. Verely if wee had no more but this single doctrine alone: It woulde stande vs in no steade, but to make vs storne and torment our selues: lyke as when the Paynims knewe that our life was so flightfull, they concluded therupon, that it was best neuer too bee borne, and that the sooner wee dyed the better it was for vs. Lo howe the Paynims rejected the grace of God, because they knewe not the honour that hee doth vs when he sendeth vs intoo this worlde, euen to shewe himselfe a father towardes vs. For in as much as wee bee reasonable creatures, and haue the Image of God printed in our nature: wee haue a recorde, that he holdeth vs heere as his children. And to dispize such a grace, and to say, it had beeene better for vs neuer too haue beeene created: is it not apparent blasphemie? So then it is not ynoch enough for vs to knowe, that so long as wee bee in this worlde, wee bee consumed euerie minute of an houre: But we must come to the seconde poynt: that is too witte, that when wee haue well behilde howe brittle our lyfe is: wee must also marke how wee bee repayred againe by Gods grace, and specially howe wee bee susteyned and vphilde by the same: according also as these twoo poyntes are matched together in the hundred and fourth Psalme. For it is sayde there, that as soone as G O D withdraweth his spirite and woorking, all goeth too decay. Yea: but the Prophete addeth also, that if God spred foorth hys power, all is renewed in this worlde, and all things take their liueliness of him. VVee see then what wee haue to marke: that is to wit, that when wee knowe our selues to bee lesse than nothing, and that wee bee so subiect vnto death, as we must run thither (as ye would say) spite of our teeth: we must vnderstand also, that in this so great weaknessse, God holdeth vs by the hand, so as we be vphild by his power, & strengthned by his grace. Behold wherein we haue to reioyce. But the chiefe poynt is, that we should haue an eie to the benefit & good grace which God hath giue vs aboue the order of nature in restoring vs by his worde, as the Prophet Esay sayth: All flesh is but as grasse. Verely man is greene and florisheth for a while: but he withereth by and by. VVhereas the worde of the Lorde indureth for euer: yea, not onely too continue in heauen, but also to the ende that by it we may haue euerlasting life, & be redeemed out of the vniuersall corruption of this earthly life, that God may dwell in vs & make vs partakers of his euerlastynesse. VVee see then wherto we must come to profit our selues by this lesson, as we shal say yet once againe anon. Furthermore forasmuchas wee see our selues wanze away so fast, that from Morning to

Euening we go continually to our decay: therfore must we be the busier to bestow the time well that God giueth vs, because it is so short. God hath put vs into this worlde to keep vs occupied in his seruice: if we haue long time, yet can we not bee to diligent nor earnest in dooing our dutie, to discharge our selues when it shall come to the poynt to doo God seruice, both with our bodies and our soules. But forasmuchas wee see that he needeth but to turne his hand, and beholde we be at the last cast: ought we not to bee much more earnest to runne? according also as the Scripture exhorteth vs, shewing vs that this life heere is but as a race, and therefore wee may not go loyteringly, but euery man must cheere vp himselfe, and pricke and spurre forwarde himselfe. Thus wee see what we had as yet to note vpon this sentence, where it is sayd that men are consumed away from morning to night. But now let vs come to that which Eliphias addeth. He sayth. *That they perish for euer, because no man thinketh vpon it.* A man might demaunde heere, whether we shun death when we thinke not vpon it. For in the nine and fortie Psalme, it is sayd that the wise men and fooles are gathered all into one herde. So then it behoueth vs to vnderstande, that all mankinde is shet vp vnder this necessitie of dying. And wherefore then is it sayd heere, that all perishe for euer, because none thinke of it? First of all Eliphias ment to teach vs heere, that men doo as it were wex beastly when they looke not to them selues. For loke what he speaketh here, we must alwayes referre it to the present case. He maketh it not his generall case to treate of, that mans life is transitorie, without going any further: but he intendeth to shewe vs, that forasmuch as wee bee poore silie creatures creeping heere vpon the earth: wee cannot attaine to the perfection of Angels, nor yet come neere it. So then whereas he sayth that all perish for euer because none thinke of it: he meeneth that men go on as brute beastes, without iudgement, without discretion, without thinking vpon death any long time aforehande, and therefore are taken tardie. On the other side he purposeth to declare, what meare of their owne nature, were it not that God hath gathered them to himselfe, and gouerned them by his holie spirite, to the ende they should take heede to his doctrine. Beholde the two poynts which wee haue to marke heere. And as touching the first, It draweth neere to the text which we alledged euen nowe out of the Prophet. For there the Prophet mocketh the carelessnessse of men, that make their account to dwell here bilow for euer, notwithstanding that they ought wel to perceyue what their life is: that is to wit, that in the turning of a hande ye shall see it broken off. But no man thinks of that: It should seeme that men take pleasure in beguiling & forgetting theselues: they consider not their endes, but they beare themselues in hande, that they be as it were Idols. Is not this a wilfull sortting of themselues in brutishnesse? But the Prophete sayth this follie is reproued, and that it is well knowne by experience, that men deceyue themselues and throw themselues hedlong into destruction, when they frame themselues such an immortalltie, as to imagine that they shall dwell here for euer. Thus wee see a folie heere, which is conuinced euen by eiesight. But yet (sayth he) so farre of are their posteritie from waxing any whitte the wyzer by it: that they bee gathered thither in one flocke like sheepe, and the graue swalloweth them vp both great and small: and yet of all the while, none of them thinkes vpon it. See howe this geere replyeth to the purpose of Eliphias. So then let vs marke that the holye Ghoste intendeth too doo vs too vnderstande, that forasmuch as wee bee so flightfull, wee ought to haue death alwayes

Psa.104.d.  
29.30.

Esay.40.b.  
6.7.8.

Psa.49.b.11

Psal.49.c.

14.15.

alwayes before our eyes, to the ende we should make hast thitherward, and not be attached with scarefulness when it shall please God to take vs out of this world, nor yet be amazed as wee see the most part to bee, who are striken with such an astonishmēt, that they know not where they be. Therfore if we bethinke vs a great while afore hand what our end shall be, and vpon what condition we were created: then shall we not perish like fooles without thinking vpon it. But there is yet more: that is to wit, that we must haue a further foresight than to this matter onely, 10 if we will not perish for euer. VVhy so? For here is mention made but of men in their owne kinde. Now it is certaine, that if we haue not an eie to the renewment which God maketh by the power of his spirite: we must all of vs be consumed. And for the better conceyuing heereo, let vs take the helpe of that which is sayd in the hundred and second psalme. There, to the intent that men should not ouerlike of themselues in their owne state, nor brag of any lustiness of their owne: the Prophet giueth vs euēn the verye skies for an example. Although wee see so 20 high a maiestie in them, as wee bee driuen into a maze with it: yet notwithstanding, euēn those selfe same skies must grow olde, and be chaunged, and go into corruption as a garment doth. And what then shall become of men? Must not they needs be much more frayle? But in the meane season (saith he) the sonnes of Gods children shall continue. If we bee giuen to the feare of God, wee shall haue a firme and well settled state. Beholde how the Prophete separateth Gods children from the common order of nature, when they haue once the seede of life in them, whereof Sainct Paule also speaketh in the eight to the Romanes. For see howe he comforteth vs: forasmuch as we be loden with the burthen and with the corruptible weight of this bodie, wee haue (sayth hee) the spirite of God, which is the seede of our true life, and by his power we shall one day be fully restored. And therefore let vs marke well, that such as thinke vpon their fraitle as they ought to do: after they haue knowne theselues to be nothing, and that there is nougat else but vanitie and leasing in them: shall not perish for al togither. And why so? For 40 they seeke the remedie which God hath offered them: which is, that they shall bee gathered out of this bondage of death, and be renued by God, who hath chosen them to himselfe, and make his power to flowe downe vpon them, that they may drawe water out of that fountaine of lyfe. VVe see then how such as bethinke themselues both of this present life, and of the ende thereof, cannot be consumed for euer, because God remediethe the wretched state wherein wee bee borne by nature, and calleth them to himselfe. This is it that we haue to gather of this sentence: and this is it that I touched not long since: that is to wit, that when we haue singly perceyued that our life is nothing, our so doing will not greatly boote vs. VVhy so? For it will but make vs dismayde. But if wee wil take courage: we must haue an eie to both the points: that is to wit, that when we see the necessitie that is in vs vntil we draw neere vnto our God, we must mourne, and not do as the worldlings do, who beeing drunken in their pomps, pleasures, or riches, doo wittingly and willingly mocke and beguile themselues. But (as I haue sayd) wee must cast away all these kinde of blindfoldings, and open our eies: and when we be come vnto our God, and haue acknowledged the miserable plight wherein we bee, wee must assure our selues, that God will reach out his hand vnto vs, because hee seeketh nothing else but to succour vs, and to draw vs out of the darkenesse wherein we bee by nature. Thus wee see what wee haue to marke in effect. And immediately after, it is sayde, That the ex-

<sup>7</sup>cellencie of men shall bee taken astray in them, and that they shall perishe [and] not in wisedome. True it is, that it behoueth vs to bee humbled by death: that is to witte, that God should bereue vs of all glorie, and that wee shoulde bee brought as it were to nothing, to the ende wee might know that al our steds astnesse and power proceedeth not from else where, than from the free goodnesse of our God: and to be short, that we liue, not in our selues, but because it pleaseth God to haue vs too come neere vntoo him, and that we should drawe out of the fulnesse that is in him, according as he hath giuen it vs in our Lord Iesus Christ. For hee is the fountaine that is opened vntoo vs, and which God sheweth vs, and whervnto he leadeth vs, to the intent we may be filled therewith. Then behoueth it vs to be brought to nothing in our owne nature: and yet therwithall to know, that after that God hath once striped vs out of it, he will cloth vs with it againe. And heere we see wherefore S. Paule (when he hath sayde that wee must grone so lōg as we liue in this world) addeth, not for that wee desire to bee vnclothed, (for wee desire too bee heere still: beholde wherevntoo our nature driueth vs) but because wee knowe there is another better dwelling place prepared for vs, when this lodging of ours is once destroyed, and that God will cloth vs with his owne immortalitie, and bring vs againe into our true state. And this is the thing wherein wee differ from the vnbeleevuers, and from those that haue not tasted a whitte of Gods grace. Thus we see why it is sayde in this sentece, Shall not all their excellencie bee taken away with them? For if ye do but behold what the present state of men is, and consider what they be in themselues: ye must needs conclude that they be brought to nothing by death. But we haue the grace of God, which is a supernaturall succor to vs, insomuch that in perishing we perish not, and when we be vnclothed we be immediately clothed againe, as I haue sayd alreadie. And thus we see why Eliphas addeth, Not in wisedome. For he intendeth alwayes to condemne men bicause they bee so blockishe, as they neuer thinke vpon themselues. Then let vs marke, that it is great wisedom to prepare our selues vnto death, & to passe through it cheerfully when we come at it. I say we shall haue profited greatly, and be reputed for wise in Gods sight, when we shal haue learned this present lesson throughly, and be able to put it in vre to receyue frute by it: and yet notwithstanding we see how every man shunneth it. For it is a melancholike matter, insomuch that if a man speake of death, every man is greeued at it, & falles into his dumps. Neuerthelesse the case so standeth, that if men set not their mindes vpon it: they must needs overshoot themselues in all their deuises, and in all their consultations: and all the greatest wisedome that they weene too haue, must needs bee turned into foolishnesse. And wherefore? For is there any greater folly, than for a man not to know him selfe? to what purpose serue all our wisedome and discretion, but to looke too our selues? And so they that thinke not vpon death, ne put theselues in mind of it, overshoot themselues as much as is possible for them. Yea they could finde in their hearts, to play the wilde Colts in forgetting themselues. VVe see then how it is all one, as if men ment to burie all the wit and reason that God hath giuen them. Therfore it is not without cause that Eliphas cōdemneth men heere, for dying without wisedom. For it is as much to say, as although God haue tolde them whervnto they must come, & haue set the Butte before their eies, as if he should say, Go me thither: yet they run astray all their life long, & know not whither they go. And when it cōmeth to the poynt that they must depart hence, they grunt and grudge at it, striuing & fighting against god: and although it boote

it boote them not to doo so : yet shew they a furious sturdiness. Thus then doo wee now see in effect, what wee haue to marke in this text . It remayneth to see the conclusion that Eliphias maketh here : which is , that he sayth to Job , that when hee hath turned him on all sides, *Hee shall not finde any faythfull man of his sort*, nor of his compa-  
nie, but that he is as a man vterly forsaken of God. Here-  
by we see, that when he spake of men heretofore, he toke  
them as they are in their owne proper nature : that is too  
wit, without hauing any respect to the special grace which  
God giueth too those that are his , in opening his king-  
dome vnto him, in giuing them the hope of saluation , in  
gouerning them by his holy spirit, and in making them to  
go to a better and an euerlasting life. Eliphias then ment  
here, to set me down in their owne proper state & plight,  
such as they be of their owne selues , during the time that  
they be separated from god. And this appeareth in that he  
sayth to Job , Thou canst not finde so much as one fayth-  
full man of thy sorte , or whome thou mayest call thy  
companion. VVhy so ? For (sayth hee) *Anger sleaeth the  
fooles, and Envie, (or spite, or fretting, or choler, or moodi-  
nessse, which gnaweth a man like a wilde beast)* is the thing  
(sayth he) *which killeth the wittlesse*. But certes, according  
as I haue declared alreadie, Eliphias doth amisse in apply-  
ing this to the person of Job : yea and hee doth him great  
wrongs in it. Yet notwithstanding, this doctrine ceaseth  
not to be both true and verie profitable. As how ? That is  
to wit, that as oft as we be chastized at Gods hande, wee  
must haue an eye to those that haue gone afore vs, to see  
whether they haue suffred the like tormentes and anguish  
or no. For if wee see Gods children too haue traced the  
path before vs : it must not greeue vs to bee ioyned with  
them. As how ? VVe see that the holy fathers which were  
farre excellenter than all other men , haue indured ad-  
uersitie, no men more. Now if God haue not spared them:  
why should we chalendge more priuilege than they had?  
So then, as oftas we see that Gods children haue beene  
beaten with diuers rods, and vexed with many miseries  
and greefes : we haue wherewith to comfort our selues,  
and to cheere vp our hartes. For we must alwayes haue an  
eye to the ende, howe God never forsooke them, but pitied  
them when they were come too such extremityes. So  
must wee also hope that hee will doo as much for vs.  
Marke this for a speciall poynt. Furthermore if wee will  
haue God too be pitifull and mercifull vnto vs in our ad-  
uersities : let vs beware that wee frette not agaynst him,  
and that we kicke not agaynst the spurre. For if we doo,  
then shall this sentence bee verified vpon vs , That anger  
sleaeth the foole : as if it were sayde, that such as chafe  
and grinde their teeth against their afflictions, shew them-  
selues too haue profited euill in Gods schole. And, what  
shall they gaine by it in the ende ? It shall bee a doubling  
of their miserie. VVhen they shall haue fomed out their  
rage agaynst GOD, or when they shall haue spewed out  
their blasphemies: do they thinke they haue wonne their  
prize by it ? Alas , it maye not bee so : they deceyue  
themselues too much. For (as I haue sayde alreadie)  
it shall bee but a doubling of theyr miserie. Lo howe  
Anger sleaeth the foole. Moreouer when they haue a  
spye at others , and ~~shame~~ pleading agaynst G O D  
for dealing roughlier ~~w~~<sup>in</sup> them , than with such and  
such : what else doth siche manner of fretting , but  
make them to pine the<sup>sigh</sup>slues awaye, so as in the ende:  
they perishe and come vterly too nought ? Beholde  
what wee haue too gather vpon this Text. But the  
Papistes were tootoo farre ouerfolted , when they  
made this saying of Eliphias to serue their turne , too  
prooue that men ought too pray too the Sainctes that

are departed, and that men ought to flee to them for re-  
fuge. Beholde ( say they ) it is sayde that Job shoulde  
haue a respect too some one of the Sainctes, and that he  
shoulde seeke to him, if peraduenture hee would answe-  
him. This is much to the purpose. For is it sayd heere, that  
Job went to seeke to the dead too make intercession for  
him vntoo God ? No : but contrarily (as I haue shewed  
heretofore) the very truth of the matter is, that he should  
not finde any of the Sainctes too bee of his companie.  
And why so ? For the Sainctes were alwayes of a meeke  
mynde in theyr aduersities : and God chastized them  
after such a sort, as hee refrayned his rygour, so as the end  
was good and happye. And althoughe they had for a  
time beene as it were shaken off at his hande, in suche  
sort as it coulde not be perceyued that hee had any care of  
them : yet notwithstanding they referred themselues vnto  
him, and prayed alwayes vnto him, assuring themselues  
they should neuer be vterly forsaken of him, nor dis-  
appointed of the saluation that he had promised them. Lo  
heere the intent of Eliphias. So then we see heere that the  
Papistes are falsifyers , and haue manifestly corrupted the  
holy Scriptures. Verely they had neede to be borne with-  
all in one behalfe : I meene not in their beastliness : but  
in that they had verie great neede to wrest and wring the  
holy Scripture too prooue their dreames. They woulde  
make men beleue, that they ought too pray vnto Sainctes  
deceased : and yet the holy Scripture cyphereth not one  
woorde of it , neyther can a man finde so much as one  
fillable there for the good prooef of it. But they wil proue  
it : and therefore they muite needes confounde all , and  
white must bee turned into blacke. But in the meane  
while it behoueth vs too shunne all mennes inuentiones,  
which haue bene foolishly contrived without Gods war-  
rant. And wherefore ? For first of all men wander out of  
the right way of saluation , when they follow their owne  
deuiles: and secondlie it causeth the holy Scripture too  
bee torn a peeces, so as men corrupt it and turne it up-  
syde downe. Therefore let vs learne to mislyke what-  
soeuer thing men haue forged of their owne braine, and  
let vs holde vs to this simplicitie, namely that we must not  
couet too knowe ought, sauing that which God hath de-  
clared too vs with his owne mouth. And too conclude,  
let vs marke well these twoo poyntes , which wee haue  
glaunced at alreadie : that is too witte, as often as we bee  
scourged by Gods hande , let vs marke well whither the  
faythfull that haue gone before vs , haue not beene in  
the lyke plight. If wee finde that God hath exercysed  
them in manye tribulations : let vs comfort oure selues  
when it commeth too our turne too followe them , and  
let vs bee sure that God will not forsake vs at our neede,  
no more than hee forsooke them. Furthermore when  
wee see that God doth scourge vs in these dayes as well  
generally as particularly , and that wee must bee fayne to  
indure manye tormentes and troubles: Let vs acknow-  
ledge our selues too bee well woorthie of them , consider-  
ing the great thanklesnesse that is too bee seene in  
vs. For whereas it hath pleased God to call vs vntoo  
the knowledge of his Gospell, and too haue vs yelde  
a recorde that wee bee hys children : howe doo wee  
take anye profite by this hys grace ? Nay , contrarywise  
it seemeth , that there is in vs a delight too disanull it  
and too make it vnauyelable . Howe is God serued  
and honoured at our handes ? wee ought too bee (as yee  
woulde saye) little Angelles , considering the light of  
the Gospell whiche G O D hath giuen vnto vs. And  
yet wee see there is nothing but naughtinesse and hy-  
pocrisie in the most part of men: VVe can good skill  
to make some protestation of oure fayth : But let a  
man

man examine oure lyfe, and hee shall finde no conformatie to the Gospell, but rather it seemeth, that wee haue conspired against God, to withdraw our selues from him. VVe see how they that haue some goodly outward shew, become brurish : and theref ore let vs be sure that God visiteth vs with his whippes bicause of our sinnes. Yet notwithstanding let vs not cease to trust in him continually, and to call vpon him, praying him too burie our former faultes, and too guide vs in such wise henceforth, as it may serue to drawe vs vntoo him selfe : And too the intent hee may haue pitie vpon vs , let vs come vntoo him with a lowly minde, so as wee haue no peece of the enuie and hartburning in vs whereof mention is made heere : assuring our selues, that if wee haue, it will but styrre vp and inflame Gods vengeance the more agaynst vs . VVhen wee bee come too suche a sturdinessse , it behoueth G O D also too rushe stouterly vpon vs , as it is sayde in the eighteenth Psalme. VVith the frowarde thou wilt deale frowardely. For if men wyll needes playe the wylde beastes : it is sayde that God will stryke them both sidelings & ouerthwart. And

Psa.19.4.27

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And like as a tree that is throughly well sattled and deeply rooted in the ground, standeth fast though it be shaken with windes and stormes : euen so it seemeth that after God hath once aduaunced the wicked, they shall reigne continually, & their triumphes shall neuer come to an end. But Eliphias sayth, that when he saw such a likelihod, hee forbare not too curse the wicked out of hande : and hee sayth out of hand or immediatly, meening that he taried not til there came a change, as we comonly do, who at the first blush, whē we see the despisers of God to be in their cheefe ruffe, and to haue the winde at their sterne as they terme it, doo linger the time and are as it were astonied, saying, what will this geere proue to? If we perceiue them to be falling into decay, then we chaunge our minde : but so long as we see them florish, wee wote not what to say, we be at our wits end. Contrariwise Eliphias tellet vs, that hee was not abashed a whitte at the matter, but spake his minde according to that which God had vttered. For his comming to give iudgement and condemnation heere, is not of his owne head and after his owne fancie : but hee declareth that according as God sheweth vs that the wicked shall be confounded in the end, so he grounded himselfe therupon, and was not shaken from it by any temptation, but although he had seene the wicked flie so high a pitch, yet hee hilde still at one stay, saying : They must needs come to nought. Nowe wee see in effect what is conteyned here. And let vs applie this lesson to our owne vse, that we may knowe how well agreeable the same is vnto vs. True it is that we haue not to do with that condemning of other men: for it standeth every man in hand, rather to looke vnto himselfe, and that is the thing wherunto euery one of vs must applie his indeuer. For those that meddle so hastily with the iudging of their neighbors, forget themselues, & God will not spare the though they flatter themselues: they must be faine to come before their iudge, who wil handle them rigorously, bicause they ouerslipt themselues so much in their owne faults. Let vs note then, that our minde must not gad heere and there to seeke out the euill that is in our neighbours : but every man must enter into himselfe, and examin his owne state and life ; and when we finde any fault in our selues , wee must condemne it. Furthermore whereas it is sayd that we must also curse the wicked and the despizers of God: it is not to yelde such authoritie or preheminence to vs as of our selues. Howe is it then? First of all if the wicked sort persecute or trouble vs, so as they doo vs any wrong or annoyance : wee imagine that God hath gauen vs ouer, and that he careth no more for vs. And heerepon we bee tempted too conceyue a greefe as though we had lost our time by walking in singlenesse and vprightnesse, saying : Howe nowe? I looked that God should haue succoured mee at my neede : but I haue serued him , I haue put my trust in him, and yet he suffereth mee too bee tormented to the vttermost, I finde no releef: when I pray vnto him, hee makes as though he were deafe. VVee see heere a vereie troublesome temptation, when GOD seemeth too make none account of succoring vs, at such tyme as men missintreat vs and persecute vs. And therefore, too comfort our selues withall, wee must practise this lesson in all our troubles and incomberances: which is, that though the wicked bee in theyr tryumphe too daye , so as they sette theyr foote vpon our throte : it is not for that G O D hath forgotten vs, or for that hee will not sende vs remedie of it in the ende: But let vs wayte with pacience , and wee shall fynde the issue too bee suche as G O D hath promised: that is to witte, that he will regarde vs with mercie. Nowe then wce see what profit redoundeth vntoo vs by cursing the wic-

ked: that is to wit, wee shall perceyue howe there is nothing but vnhappinesse in all their estate throughout. But let vs proceede yet further. VVhen wee see the wicked too haue a better tyme than the good men and the children of God: when wee see them craftie and politike : when we see them triumph : and euen when they seeme to bee exempted from the common miseries of this earthly life : I say when we see this: we be vexed, and wee wote not what too say , nor what too thinke : for it seemeth that it were better to giue our selues to lewdenesse than to good, forsomuch as God setteth no better order in the matters of this world. But to the intent we bee not prouoked to doo amisse, wee must take this for a conclusion : that is to wit, that when the despisers of God seeme too bee as Kings and Princes , so as they take theyr pleasure and glorie in their estate : yet they ceasse not too bee cursed . True it is that this cursednesse appeereth not at the first day , for it is secrete : But it mult haue keyture too shewe it selfe. And on the other side, we must beholde the thing though it cannot be seene with eie: yea we must beholde it by fayth : and bicause God hath spoken it alreadie with his owne mouth, we must sticke vntoo that which hee sayth. And it is the selfe same matter that the seuen and thirtie Psalme treateth of . For as *Psal.37.*  
*Psa.73.b.7.* much as wee see things so confounded during this mortall life, as the wicked and frowarde sort not onely haue their ease as well as the good, but also it seemeth that God is minded too cocker them and to shewe them alfaour : by reason whereof wee may see them perking vp and flourishing like the Cedars in mount Libanus, and to be short, all that they desire commeth to effect , and it seemeth that their eyes will stroute out of their heades for fatnesse, as the three score and thirteenth Psalme saith. VVhat is to bee done in this cace? The worlde deemeth such folke blessed : and men clap their handes at them on all sides. VVee must curse them : that is to say, we must bee fully resolued with our selues that all this is nothing, and why so? For God hath tolde vs it is so. Then will he not haue our eyes to bee bleared with present things : but he will haue vs assure our selues by fayth, that all this shal turne to the mischiefe and vtter vndoing of such as submit not themselues vntoo him. And as concerning thyss word *Curse*, let vs marke that it giueth not vs scope too wiſe the mischiefe or confusion of the partie, (I meane through desire of vengeance, as oftentimes we bee so carried away by our passions , as there raigneth nothing in vs but hartburning and bitternessse, or at leastwise a foolishe and vndiscreete zeale: ) But whereas it is sayde that Eliphias cursed the wicked mans house : it importeth nothing else, but that he hilde him to that which the Scripture teacheth and sheweth vs. And therefore it is not for vs to be iudges : for it were too great a rashnesse , if wee should take so much preheminence vpon vs as to say, O, that man shall make an euill end, or such a man shall come to shame. A man must not presume so farre:but it belongeth to God only to curse or to blesse. On our part we haue no more to do, but to agree to that which he saith, answeiring. So be it Lord, thou only art the competent iudge of all the worlde. Then doth it behoue vs to herken what he tellet vs, and to obey his sayings without any replying to the contrary, or without any demauding how it shoulde bee possible too bee done , or howe it maye bee gone in hande with. For if G O D haue once spoken the woerde, euerie one of vs must holde himselfe contented with it. Nowe wee see what this woerde Curse importeth. It remayneth that we gather the whole summe of that which is conteyned heere. For these two temptations which are cast in our way are so commō, that every of vs feeleth

feeleth himselfe to haue neede to bee armed against it : for we shall euer be in daunger of miscaryng, vnlesse we take hold of the conclusion that is set down here. Therfore whensoeuer wee bee outrageously misintreated by the wicked, and that they haue vs at any aduantage, so as it should seeme they would deuoure vs, and that wee haue no meanes to put them from vs : let vs make much of this sentence, and call it to remembrance, that in the end God will not suffer the wicked to ruffle it out continually (for he is welable to redresse things amisse) whiche thing we may be sure of, seing that he sheweth it vs in verie effect and by experience. Beholde heere an inestimable comfort for the faithfull when they be oppresed and tormented wrongfully : which is, to knowe that those which so persecute them, are cursed of God.

And furthermore let vs vnderstand on the contrarie part also, that our afflictions are blissted: that is to say, that although the worlde esteeme vs as wretches, so as we be a gazingstock, and haue our fleeces eaten from our backs, yea and be also troubled and tormented : yet for all this, God ceaseth not to dispose things in suche wyse, as the euill is to vs warde turned intoo good, and all this their dealing shall further our welfare. Behold how the children of God ought to cheere vp themselues in the mids of their sorowes. And heere wee see why it is sayd in the Psalme, that God will cutte asunder the cordes of the wicked, which draw the plough vpon the backe of his churche: namely to the intente that good men shoulde not stretche out their handes to doo euill, as commonly we thinke that things shal continue alwaies in that broile, and that there shall neuer be any better ende of them : & therupon we be tempted to give ouer our selues vnto euill, and when any man goeth about to doo vs wrong, it is the next way to set vs in a chafe against him. VVee see then that such as be desirous to walk in the feare of God and in singlenesse, are in daunger to stretche oute theyr handes vnto euill, that is to say, to give themselues to the folowing of the wicked. But God sheweth that hee will cut asunder the cordes of them that torment vs so, and that they shal haue no more abilitie to anoy vs hereafter. Marke this for a speciall poynt. And furthermore when we see that suche as scorne God to the full, and are giuen ouer to all lewdnesse, are not restrayned of their full scope, but take the benefite of the tyme, so as Ladie Fortune (as they terme it) seemeth to laugh vpon them: Let vs not ceasse to curse them, that is to say, let vs paciently wyt what the ende of them shall be, and assure our selues that all their prosperitie shall turne to their confusyon, to the intent that we should not envie them for it.

And finally let vs learne to applye all this to oure vse, as I haue sayd. Therefore if God suffer vs to indure much in this worlde too humble vs withall, so as one of vs is smitten with sicknesse, another with pouertie, and eury man beareth his owne crosse : let vs not thinke for all this, that God hath forgotten vs, or that our state is the worse. And why so ? For like as we curse the wicked in their prosperitie, and know it is nothing else but a dream which glideth awaye by and by : so also on the contrarie part, when it shall seeme that God hathe shaken vs off, when the worlde iudgeth the same of vs, and when oure own flesh and our own nature prouoke vs to such temptations : Let vs assure our selues that God will turne all to our welfare, and that his afflicting of vs is, because we haue neede to be wounde out of this intangling worlde here, and that in so doing, he dothe the duetie of a Physition towards vs, intending to purge vs from all oure naughtie corruptions, and from all the outrageous lustes of our fleshe, which make vs to kicke agaynst our ma-

ster lyke horses that are ouerpampered. God then foreseeth all this. Also let vs holde it for certayne and sure, that wee bee blissed when the worlde feeth nothing but cursednesse in vs : and that euen when (according too the fleshe) wee can perceyue nothyng but vnhappynesse : euen then wee see by fayth, that we can not lyght otherwyse than vpon oure feete, bycause God loueth vs and sheweth himselfe to bee our father. VVee see in effect what we haue to beare in mynde. But lette vs bee well aduysed, that we cast not foorth suche sentence of cursing, but agaynst fooles. As for vs, we can not iudge who be fooles, except we haue Gods spirite to guyde vs with suche discretion as we maye not iudge at all aduenture. I haue tolde you alredie who be the fooles that Eliphias speaketh of: that is to wit, those whome menne woulde take too be the wylself, and whiche glorie of the fynenesse and suttletie of their wittes . Yea, but for so muche as they feare not the liuing God, and are so carryed away as they looke not euen to themselues: we see the reason why there is nothing but folie in them. VVil we iudge of suche men? First of all lette vs haue an eye vntoo God, and secondly lette euery of vs enter intoo himselfe, and examine himselfe well. For that is the true wisedome, and therein it consisteth. I saye we must first and formoste haue an eye vnto God : that is too wit, too submit our selues wholly vntoo him, too serue him in true humilitie, too frame our selues vntoo his woerde, to put oure whole trust in his grace, too call vpon hym, and to flee to him for refuge.

Thus wee see at what poynete wee must begin, if wee mynde too haue a true rule of wisedome. And afterwarde lette vs enter intoo our owne selues too vnderstante our owne vices and wantes, that wee may mylyke our selues for them, and syghe when we see that wee keepe not our way foorth on to Godwarde as wee oughte to doo. VVhen wee haue doone so, wee maye haue a good discretion to iudge of fooles. For although the worlde clappe their handes at the wicked: yet lette not vs ceasse to set light by them, yea and to hate them, and to abhorre them, as it is said in the fifteenth Psalme. *Psalme.15.b.4* For wee muste haue none in estimation but suche as walke in the feare of God.

Beholde who ought to be honourable, and honoured among vs. For as for all these despisers of God whiche delight in naughtynesse : we must esteeme them but as dirt and myre, wee must accounte their dooings but as fylth, so as wee can not abyde the stinche of it. For they liue not but too the dishonour of God: and when men make reuerence too them, or sooth them vp : we muste abhorre them as dogges, and as filthinesse that dothe but infect the whole worlde. Thus we see howe we ought to procede, that wee may iudge accordingly with God. And therewithall let vs also practise the thing that is set downe here when Eliphias sayeth, that he out of hande demed them accursed whom the world thought to haue attayned to the full measure of all felicitie. VVherby it is met, that we must not change our opinion, according to the alterations that we see in the world, whē we perceiue the wicked to be exalted, so as it seemeth too vs that all will come to naughte, or rather that God execute not his office any more, and that it is all one to doo good or euill, and that it is to no purpose to doo well. Therefore let vs not be so swift and hastie to iudge according too the successe of things: but lette vs consider, that bee the world neuer so troublesome, wee must always conclude, that whatsoeuer God hath once declared vntoo vs, shalbe fulfilled. Too be shorte, there is no reason why wee should measure Gods iudgements after our owne fan-

sie. But let vs hearken to that whiche he sayth vnto vs: and although that at the fyrste dash we perceiue not the effect and accomplishment of that whiche is conteyned in the holie scripture: yet let fayth worke in that behalf, and hold vs backe, and lette not our wits roaue here and there, but let vs say: Seing it is so, that this man is a despizer of God, and leadeth a loose life: it can not be but he must come to an euill end. And why so? Not for that wee know it alreadie, nor for that the missehap sheweth it selfe: but bycause God hathe sayde it: and that muste suffice vs.

Moreouer, lette vs learne too saye it as it is conteyned here. For Eliphas meaneth not that he heard other men report, behold such a man shall be cursed, or he shall be vnhappy: but he saith he trusted in God that it should be so. And although he sawe things confused in the worlde: yet notwithstanding, he was fully perswaded that none were blissted but the children of God, and such as honored him, and leaned altogether to his goodnessse, yea and that althoughe they were persecuted, and mocked, and reiecte, and made a laughing-stocke, so as it shoulde seeme they were starke doltes because they had not the iolitie of this worlde: yet for all that, they ceassed not too bee accepted and allowed of at Gods hande, notwithstanding that the worlde deeemed the contrarie.

Beholde what we haue to remember in this sentence. But if euer any tyme required too practize this lesson: these dayes require it. For the worlde is full of the contempt of God. Verely a man shall see wylinesse inough, and that folks wittes are sharp and subtle inough in these dayes: but a man shall see few or none that regard God, the number of these is verie smal: nay rather, men walk so rashly and headily, as yee would say, there were no religion at all: all the worlde seeth it. Also we see that iniquitie reigneth extremely, euen in such wise as the most part of men are become shamelesse, and are no more ashamed to do euill. VVe see thinges thus confused, and yet, which are they whome wee esteeme to bee moste in Gods fauour? Euen the woorste, and such as are furthest out of square, conditionally that they be subtle and sharpe witted to bring their matters wel about: for if they be full of wiles and shifts, then behold they be wise and discrete men. But although the wicked bee had in suche estimation, and every man make much of them: yet let vs holde them accursed, bycause God is at oddes wyth them, and can not shew them any fauor. And herewithall let vs curse the euill men, yea and let vs doe it out of hande. That is to say, let vs not tarie till God lift vp his hande, and worke by some manifeste meanes: for that were to do him verie smal honour, and too make no further account of his justice, than wee see it in execution. But when the wicked men are in their brauerie, and are proud of their good fortune, as they terme it: then let vs take scorne of them and abhorre them, and let vs holde them for accursed whatsoeuer come of it. Specially wee ought to marke well that whiche Eliphas addeth: which is, *That the children of them that despise God, shall fall downe in the Gate, and shall bee sette farrefrom saluation, and no man shall succoure them.*

Hee dothe vs too vnderstande, that if God accomplithe not his iudgements heere, hee can well worke them vpon the offspring of suche as shal seeme too haue escaped his hande. Howe is that? There may be some that shall giue themselues wholly vnto euill, so long as they liue, and God shall suffer them too gather goodes, and too increase contynually, and too heape vp riches anewe, euen till their dying day: and yet notwithstanding

ding for all thys they bee cursed, and their ryches and reuenues are cursed as well as they. Not that the curse is perceyued in the person of the father, but bycause it shall shewe it selfe in his children.

Hereby we bee admonished, that God hathe diuers manners of executing his vengeance, and therefore lette vs learne to walke in feare and aduisidnesse. Verely at the fyrste syghte it maye seeme straunge, why God shoulde punishe children for their fathers sakes: but yet thys doctrine is ryfe ynough in the Scripture. And besides this, it is meant heire, of suche as are like theyr Fathers. For God doothe well shewe hymselfe too bee the Sauioure of suche as are borne and descended of euyll auncesters, as wee see examples of it in hollye Scripture. But yet for all that, it falleth out mooste commonly, that the issue of the wicked sort is accursed, according also as God auoucheth, that hee will pursue his vengeance too the thirde and fourthe generation, vpon those that despize hym, and lifte vp themselves agaynst him.

And there is a double manner of punishing the wickednesse of the fathers vpon their children. For sometymes God sheweth mercie to the children, and yet notwithstanding cessest not to chaste the vnrightuousnesse of their fathers in the persones of theyr children. As for example: wee see a father that hathe gotten mucche goodes, howbeit by wicked bargayning, by suttletie, by crafte, and by crueltie: and yet will God haue pitie vpon the chylde of suche a man. And what will hee doo? Hee will ridde him quite and cleane of all those euil gotten goodes, because they woulde but bring him too confusion: according as it is sayd, that suche kynde of riches *Esa.5,f:24.* are as wood, whiche in the ende will kindle the fyre of *Zab.5.b.4.* Gods wrath. Therfore when our Lorde meaneth too saue the chylde of a wicked man that hath liued amisse: he bereueth him of all his euill gotten goods, as though he should let him blood to saue his lyfe, that hee mighte not bee wrapped in the mischife and corruption which his father had drawne vntoo himselfe.

Beholde, howe God punisheth the wickednesse of the fathers vpon the chylldren, and yet ceaseth not too bee the Sauioure of the chylldren, and too shewe them mercie. Sometymes hee passeth further, and because the fathers haue bene so farre oute of all square, as they haue ledde a stubborne frowarde lyfe, GOD forsaketh theyr offspryng, insomuche that the grace of his holie Spirite dwelleth not wyth them. Nowe when wee bee so destitute of Gods guyding, wee must needes runne into destruction, and needs must the mischief increase more and more.

Thus wee see that when the children of the vngodlie doo beare the synnes of theyr fathers, it is not only for that God forsaketh them, and leaueth them vp in the state of their owne nature: but also for that he gyueth Satan full power ouer them, and lette hym haue the brydle, too reygne in suche houses at his own pleasure. And when the diuell hathe ledde awaye the fathers, and caryed them too all naughtynesse: theyr chylldren shall also ouershoote themselues intoo excessiue outrage. VVe see then as now what is ment heire, that is too wit, that when the chylldren of wicked men are once destitute of Gods grace, and walke after their owne inordinate lustes: they muste needs come too greater confusyon than their fathers.

And thus yee may see why it is sayd, that they shall bee destitute of healpe, and that they shall fall downe at the gate: that is too witte, bycause they shall fall, not in a Forrest among thicues, but by open iustice.

For

Psal. 127. For in the Scripture the word *Gate* signifieth judgement, because mens eases were wont to be debated there, and it was the place where common assemblies were made, and finally it was the seate of iustice. And this is it that is ment in the Psalme where it is said, that the children of good men and of such as are blisfed of God, shall bee mainteyned in the Gate, and put their enimies to confusyon. Likewise on the contrary part it is sayde in this text that the children of the wicked shall stumble, and be crushed in peeces, yea euen by playne iustice. VVhereby it is the better expressed, how God persecuteth them openly, so as it is apparant to the eye, that it is he which layeth his hand vpon them. For he addeth immediatly, *That no man shall succoure them.* For when God mindest to put men so to destruction, hee leaueth them destitute of all meanes of help and succoure. In deede some do referre this vnto men: but it is to be vnderstoode, how it is God that hath bestriped them and left them destitute of all succoure, to the intent they should neuer be holpen vp agayne. But as for our partes, (according to that whiche I haue touched alredy) we haue so muche the more cause to cast downe our eyes, & to pray God to make vs walke aright in his obedience, and that although wee perceiue not his curse vpon vs nor vpon our childe, yet notwithstanding we may take it for a conclusion, that God hath meanes to vs incomprehensible, insomuche that when it shall seeme vnto vs that all things go well, and that wee haue prouided aforehande, not only for our whole life, but also for after our death, that our children also may be in good surenesse of welfare, so as it may seeme we haue set all thinges in good order, and nothing is amisse: we may consider that all this is nothing, and that assoone as God do but blowe vpon our determinacions and deuises, he shall turne them all vpside downe. VVhen wee knowe this, let vs not abuse his pacience: and if hee spare vs for a time, let it not make vs to oversleepe our selues and to sooth our selues in our vices: but let it learne vs to returne vnto him in due season, and to prevent this vengeance wherewith he menaceth al despisers in this place. But herewithall let vs marke, that oftentimes the good men and their childe may happen to be persecuted vniustly. Neuerthelesse the holy Ghost presupposeth that which is true, and which we also may sticke vnto as most certayne and infallible: whiche is, that in scourging and troubling of vs, God hath a respect to prouide for vs by it in the end: and when he hath sufficiently tried vs, and humbled vs, he will turne the euill to our benefite and to our welfare, as I haue saide. But contrarywise, whereas it is said that the race of the wicked shall stumble and be set farre from help: it is to expresse that whē God intendeth to punish the wicked, he proceedeth with it in such sorte, as men may perceiue hee doth it not to ta me them, that they might returne vnto him, nor to mortifie their fleshly affections, nor finally to cure them like a phisicion: but to confound them and to bring them to vtter destruction. Behold what the holy ghost presupposeth. Also let vs learne to discerne the chastizements that God vseth towardes his children to their benefite, from the punishments which he sendeth vpon the wicked, not to amend them, but to shew himselfe a judge against them. It so-

loweth, *That the goodes of such men shall be devoured by the hungrie, yea euen to the picking out of their corne from among the thornes:* so as not only their feelds shall be reaped by their enimies, who shall devoure al their substance: but also men shall scrape altogether that is betweene the hedges, so as if there be any thing hidden, (and it be but a two or three eares of corne among the bushes,) it shal be gleaned vp. Heereby Eliphias meeneth, that Gods iudgements vpon the wicked, are not lyke vnto the corrections which he sendeth too his children: but that he sheweth howe he hath vtterly cast them off, and that he pitith them not any more, and that hee will not haue them feele any more of his fatherly goodnesse, because he acknowledgeth them not for his. Lo what the effect is of that whiche is spoken here.

And heerepon wee haue now too call too mynde what I haue declared afore: that is too wit, that if wee be troubled, vexed and tormentid by the wicked: wee must paciently abyde Gods leasure till hee put too his hande to succour vs. And althoughe wee perceyue not Gods iudgements at the first pushe: yet notwithstanding let vs assure our selues, that hee will execute them in due tyme and place. Also when we see the execution of them, let the same make vs too stande in awe: and sith we see his vengeance is so horrible, let vs brydle our selues, and beware wee tempt not God, as saincte Paule also exhorteth vs. Lette no man abuse you (sayeth hee) with vayne woordes. For by reason of suche things, the vengeance of God is wont to come vpon the vnbeleuers and stubborne persons. Therfore when God doth so shewe vs his iudgements, lette vs quake at them, and lette vs stande in feare and awe of him, submitting our selues wholly too that which he sayeth and vttereth. And this is it that he addeth (howbeit, that it can not be expounded at this present) namely, that it becommeth vs too yelde our selues in suche wyse too Gods will, as we maye answere *Sobeit* too all that euer he sayth vnto vs, assuring our selues that things fall not out by chaunce in this world: nor that it is long of the earth, aire, or heauen that men are afflicted: but that men beare their bane in themselues. Then let vs acknowledge it, and when there happen any afflictions in the worlde, let vs bee sure it is the hand of God, which lighteth vpon vs for our sinnes, & that al the mischisf cometh of our selues, and that wee haue the verie welspring & groundwork thereof within vs. Let vs (I saye) acknowledge this, to the ende we may misselike of our selues in our vices, and therupon praye God to drawe vs too himselfe, and too make his graces whiche he hath put into vs, auayable to oure saluation, so that being maynteyned by his power whiche he hath openly shewed towards vs in the name of our Lorde Iesus Christ, we may be able to prosper through his blisshing.

Ephes. 5. 5. 6.

And let vs cast our selues doun before the presence of our good God, with acknowledgement of oure faultes, praying him to make vs feele the in such wise, as we may returne to him in true repenteance, and suffer our selues to be gouerned henceforth by his hand, yea after such manner, as his holie name may bee glorifyed by vs in all our whole lyfe. And so lette vs all saye, Almighty God and heauenly father, &c.

### The nineteenth Sermon, which is the thirde vpon the fifth Chapter.

*This Sermon conteyneth yet still the exposition of the sixth and seventh verses, and then as followeth.*

8. But I vwill reason vwith God and turne my talke vnto God.
9. It is hee that dothe greate vvoorkes, yea euen vnsucheable vvoorkes, and vvhich doth vvon-derfull deedes vwithout ende.
10. VVhich giueth rain vpon the earth, vvhich maketh the wvaters to gush downe the streetes.



Began heretofore too tell what is meant by this saying, *That trouble commeth not out of the earth, nor miserie out of the dust, but that man is borne to labour.* For when wee bee troubled with any inconuenience, wee gaze about vs here and there, and searche all the corners of our wits, to fynd the cause of it out of ourselues, & yet of al the whyle we perceiue not that God scourgeth vs for oure sinnes, and that the fountaine of all the aduersities and missehaps that we indure here belowe, must be sought for in oure owne lyfe. Then are wee warned by this sentence, that when wee heare speaking of the miseries of mannes lyfe, and that ech one of vs also feeleth his part & portion therof: our wittes must not wander abrode, nor fetch long wyndlasses atoneside or atother: but every man muste enter into himselfe too searche out his owne sinnes, and so shall wee finde, that it is no maruel though we be beset round about with so many necessities, and our lyfe subiect to this so wretched state. VVhy so? For lyke as wood carryeth that nature and propertie in it, that hee receyuth fire and kindleth easily: so also standeth the case with vs. For we haue sin, which is as it were the wood and matter of all afflictions: wherevpon commeth the wrath of god, & so must we nedes be consumed. The sparkles therfore do flye aloft (saith Eliphias) and yet if there were not a secret operario in the steele when it is striken vpon the stithe, it is certain that no sparks would passe out. Euē so it behoueth vs to vnderstand, that the fyre of all our miseries is inclosed in our selues. And we shal haue profited greatly if we beare away this lesson. For although euery one of vs confesse, that God scourgeth vs iustly: yet doo we not enter into this foresayd consideration, but rather labour to shunne it as muche as we can. VVhensoever a man hath any aduersitie, God knocketh at his dore, and prouoketh him to thinke vpon his sinnes. But the man makes none account of it, yea rather (which worse is) he sleepeth soundly in his aduersitie, and fatereth it either vpon this thing or vpon that, and he will fynd some casuall chaunce or other, whiich he goeth to seeke a great way off, and neuer entreteth into the examination of his owne lyfe. Therfore wheras we be subiecte to so many miseries and wantes: let vs learne to take the whole burthen and blame of it vpon our selues, and not charge eyther heauē or earth with it. As for example, when we see the weather distempered, so as there commeth frost, or thunder, or hayle: lette vs assure our selues, it is not the aire that is so disposed of it self: or if there come a drougħt, it is not the heauen that is so hardened of it owne nature: or if the earth be barren, it proceedeth not of it owne kinde, but we our selues are the cause of all. And therefore when it is said that wee be borne vnto it, Eliphias presupposeth, that forasmuche as we bee borne too euill, and are wholly inclined to ouermanye vices: it is meete that we shuld be handled therafter, and that God shuld answer vs according as we come vnto him. But verily we bring all corruption with vs out of oure mothers wombe, so as we be naturally giuen to naughtinesse and sinne: and therfore must our state be suitable therenvnto: that is to say, forasmuch as God findeth vs to be such, he must also sende vs that whiche he knoweth to be conuenient, iust and ryghtful for vs. And so Eliphias meeneth not that God hath created vs of purpose to deale so hardly with vs: but he taketh man in his corrupt nature euer since he was turned away from God, and saith it is requisite that his estate shuld be such as it is, because we be not able to conceiue how God spreadeth oute his goodnessse

vpon vs, and intreateth vs gently, as if we were obedient vnto him in all pointes. But forasmuch as men doo neuer humble themselues excepte they bee constrained thereto by force, but indeuer to strive against God: Eliphias addeth here another sentence, that is to wit, that he turneth himself vnto God, and purposeth to reason with him, as if he shoulde saye: Men can not abyde to receyue this doctrine, namely that it shoulde bee tolde them that they be well worthie to be scourged, and therefore that they must not strive against it, but take al in good worth, and not blame the other creatures for the miseries that they indure, but rather acknowledge theselues to be the cause therof. Men then can not stoupe to conceive that this is true, excepte they bee made too stoupe, by shewing them what the Maiestie of God is. And therfore vntill wee haue our sinnes layde afore vs, and be made to perceyue howe it is God with whom we haue to deale: there is not that man whiche will not holde himselfe a-loofe, or that hath not his answers readie at his tongues end, or that setteth not some colour vpon his misdoings. And though we be not altogether rebellious: yet notwithstanding there will be such a carelesnesse in vs, that what soeuer men say to vs, it is all one, and we are neither grieved nor moued at all at our vices. VVhat must wee doo then? VVe shall neuer learne true humilitie, vntill wee be made too vnderstand, that it is God too whome wee must answeare, that we bee cited to appeare at his throne, to feele him our iudge, and moreouer also that wee can not escape his hand, but that all our lyfe must be knowne and examined there. VVhen we be brought to this point that we must be fayne to looke vnto God: we begin after a sort too rouze vp ourselues, so as wee be no more so carelesse and drowzie as wee were: there is no more of this loftinessse and fonde ouerweening, too soothe and flatter oure selues withall: wee come to haue some feeling, and perceyuyng of oure mysteries: but aboue all, when Gods maiestie is sette before oure eyes, it is too make vs feele howe dreadfull it is: and when his greatnessse is sette afore vs, it maketh vs too tremble yet the more. VVee see it is no sporting matter, heere is no sleeping for vs, nor no bearing of our selues in hande with this or that. VVherefore? for there is no more roome for flatteries, when God, who is a consuming fire, appeereth, and maketh vs to come neere vntoo him, so as wee perceiue howe it is hee that maketh the mountaines to melt, and is able to make cleane riddance of all things. Therefore when wee knowe this greatnessse of God, needes muste wee sinke vnder it, and forgette all prydē.

Thus much concerning the intent of Eliphias. But now must we consider this doctrine, to applie it to our selues. Firste of all, as oft as we feele not ourselues sufficiencie wakened to condemne ourselues in our sinnes: lette vs vse the order that is sette downe too vs heere: whyche is, too haue an eye vnto God. Howe is that? VVe may see some man that is sufficiencie conuincid of his sinnes, who notwithstanding goeth on styll, and followeth his owne swyngē: and if he bee reproued, or else otherwysse feele remorse in hys owne conscience, hee passeth it ouer, and taketh no greate greefe for it, and why so? Bycause hee hath not his eye vpon God.

Thus yee see what maketh vs too continue in oure sinnes: ye see what is the cause why wee bee not caste downe with true humilitie: namely bycause wee perceiue not that God is oure iudge, and that it is hee wyth whom we haue to do. Then is there none other remedy than that which I haue spoken of: that is to wit, that first of all wee bee as it were wakened out of oure sinnes, for other-

otherwise wee will never thynke of them too bee sorie for them. But forasmuche as it may fall out, that the diuell shall as it were so bewitch vs, that when we be constrained to perceiue that all goeth not well with vs, wee shall become as amazed at it: wee must come to the seconde point, to say: Alas poore creature, art thou able to scape the vengeance of thy God? VVlieal the world hath magnified thee, yet shalt thou not misse to be condemned for the same. So it is that al creatures perceiue thy shame, thou must be brought to shame before the little babes, 10 and euen vnto the beastes: thou canst not shift thy han-des of it. And what shal become of thee, when thou must be faine to come before the heauenly judge? Thynkest thou that he hath not a dreadful iudgement of damnation against thee, seeing that thou continuest so in naughtynesse? Thus see we the meane to waken ourselues when oure sinnes displease vs not inough, and when we feele not so liuely and earnest a soriness for them as were requisite.

Thus we see that we must reason with God and not 20 with men. For we imagine our selues to haue the better ende of the staffe so long as we abyde here belowe, and we traueil always to that end, according as our fleshe and our nature is ouermuch giuen that way. For, if a man be rebuked, he besirres him at him that speake to him, and sayth, Hast thou to doo with that? If thou looke wel vpon thy selfe, thou shalt fynde more to be blamed at home: thou art too hasty vpon me: thou seemest as though thou wouldest quarell with mee; it seemeth that thou wouldest deface mee. Behold how we snap at me if they 30 rebuke vs: Yea and wee will doo as mucche to God, specially if there bee no man to accuse vs: for then wee will not sticke to seeke still for such a startinghole. As howe? VVhen a man considereth himselfe, he perceyveth well that if God punishe him, he dealeth rightely with him: but then will he starte out to the examinynge of his ney-bours, [and he will saye in himselfe,] is not such a one worse than I? or at least wise as badde as I? and hathe not such a one deserued as greate punishment as I?

Thus wee see howe we labour alwayes to iustifie oure 40 own case by fleeing from God. And therfore it behoueth vs too marke well this lesson, that wee muste not reason with men, that is to say, we must not stay there: for wee shall gayne nothing by dooing so: but wee muste rather call home our wittes, and aduisedly saye: Alas, I see well that my God scourgeth mee, and therefore it behoueth mee too be heedful to consider his hande, and therewpon to prepare my selfe to humiliacie, as I haue sayde alreadie. Furthermore where as I sayd, that we shall be the better touched by thinking ypon God: my meening is, that we 50 must know God to be such a one as hee is. For so long as men beare themselues in hande with this or that, they disguise God by their false imaginacions, bending him as it were some rede; and dalyng with hym as with a little babie. Yea (which worse is) there is greater libertie vsed with God, than with a little babe. And whereof proceedeth such outrage, but of that we consider not his greatnessse? Therfore wee must not so surmyze of God, as to presume to disguise him, and to make him such a one as our fancie and lust can away with: but wee muste knowe him to be such a one as he sheweth himselfe too bee [by his word,] and we must also conceiue him after such a sort as he vittereth himself by his works. VVhen we haue wel bethought vs of this: it is certaine that our prattling will be well stinted: we wilbe no more so pert nor so rashe as too come and pleade against him, or too bear our selues in hande that he tormenteth vs without cause, and that we haue not deserued it. Such maner self

flatterings muste be thrust downe, all hypocrisy must be doone away, and we must be abashed and dismayd at the sayd greatnessse of the maiestie which we shall haue concyued in our God. Thus then we see a seconde poynte which is wel worthie to be noted: which is, that we ought to know God truly and not faynedly. And here we see why Saint Paule sayth, that men vanisched away in their Rom.1.18.21. owne imaginacions: namely because they transourmed God. For inasmuch as they robbed God of his glorie, God also did put them too shame, so as he gaue them vp into a lewd mynd, by reason wherof, they gaue themselves ouer to all villarie and shameful doings, and cast themselves into suche dishonestie, as a man might be ashamed of their filthinesse. And why so? For (sayth he) they glorified not God, but did wrongfully as it were deface his maiestie, whē they so turned his truth into a lye, & transformed him in that wise. Seing then that this maladie is ouercomon, and euery man hath experiance of it in himselfe: therefore it standeth vs the more on hande, too marke well this doctrine here: that is to wit, that when we thinke of God, it must be done with all reverence to know him as he is, and not as we fally surmyze him to bee. True it is that God sheweth himselfe too vs by his word: but yet neverthelesse we are vñexcusable, if we consider him not in his works also, inasmuch as he hath not left himselfe without witnessē there, as sayth S. Paule in the.xvij. of the Actes, where he speaketh of the order of Act.14.17. nature, which is as it wer a glasse for vs to behold god in. S.Paule then saith expressely, that whē God maketh the Sunne to shine, when he sendeth raine, when he sendeth diuersitie of seasons, when he maketh the earth to yelde frute: herein hee leaueth not himselfe without good re-corde, but it is all one as if he should pleade his own case and say: VVheras men haue not knowne my glory and maiestie, nor perceiued that I haue all things in my hand to gouerne the things that I haue created: there is no reason why they should alledge ignorance: for by the verie order of nature, they might haue perceiued how there is one creator whiche disposeth all. So then, let vs but open our eyes, and we shall haue prooefes ynowe to shewe vs what the greatnessse of God is, to the end we may learne to honour him as he deserueth. Thus wee see what Eliphas doth here. And it is a lesson that will turne greatly to our profit, if we can practise it throughly. To be short then, let vs beare in mynde, that as oft as there is any communication concerning God: it is not moued vntoo vs to thinke, we haue but onyl the worde: but let vs marke that which is properly belonging vnto God, and whiche can not be separated from his being, to the end wee may magnifie him as he is worthie. VVere this once wel settled in vs, we shoulde no more be so much giuen to superstition as we be, neyther shoulde wee bee so worldly as we bee.

There are twoō vices that reigne and haue alwayes reygnyed in the worlde: the one is Contempte of God, that men care not at all for hym, but trample hym vnder their feete, as muchie as in them iyeth. True it is, that they bee not able too impeache his maiestie: Neuerthelesse there is suche a diuelishe pride too bee seene in men, that in steade of worshipping GOD, and of submitting themselves vntoo him, they coulde fynde in theyr hearte to throwe him vnder foote, and to triumph ouer him, and not suffer him to haue any kynde of authoriti: ouer them. Thus see we a maladie that is ouergreate and outrageous, and yet hath it bene in all tymes: that is too saye, that menne are so ouerheathenishe, as they knowe not the reverence, whyche they owe vntoo God. The other vice is superstition: whiche is;

that vnder the shadowe of deuotion, men gad here and there, to seeke after foolish inuentions. And whereof cometh this mischiefe? even because God is not known rightly with that which is proprely belonging vnto him: for were it wel vnderstode what his mightinesse, iustice, and goodnesse are: it is certayn that men would not be carayed so awaye. For men forge too themselues vridergoddes: that is too saye, they forge idols in their owne heades: and assigne offices too them, as thoughte they woulde deale out the vertues that pertayne vnto God; 10 and are in hym alone, or as thoughte they woulde putte him too the spoyle, and euery one haue his share and boote of him. Now ye see why I sayd, that we must be so muche the more diligent to know God aright: natirally too the ende he be not robbed of his honour, and that no man bereue him of that which is his owne, and whiche resterh only in him: And howe may they doo that? I haue alreadie briefly tolde you, howe they neede no more but only to open their eyes: for God vttereth him selfe after suche a sorte in the order of Nature, as we are vtterly vnexcusale, if we yeeld him not that whiche is his. And this is that whiche Eliphias sheweth heere. For he beginneth to say, *That Gods workes are greate, and vnable to be scarbed out, and that bee dote the wonderfull deeds without number.*

Here Eliphias taketh a general sentence, and afterward specifieth that thing by particular examples, whiche he had spoken in a summe. This therfore is as a preface: as if he shold in one worde foreshew what he ment to say in this wyse: God doth exceeding great and incomprehensible things, his doings are wonderfull and without ende. When we vnderstand that Gods workes are exceeding great and incomprehensible: shall wee not be forced to lift vp our myndes, and to perceyue that wee must not disguise him, nor surmize any thing of him after oure naturall reason, but that wee muste mounte vp higher? It is certaine, that we be ledde therenvnto whether wee will or no. Thus then we see, what Eliphasis meaning is. When men looke vnto Godwarde, they be not touched with suche a feare, nor with such an humilitie as were requisite. What is the reason? It is because they thinke not on his woorkes: If Gods workes come in discourse, euery man thynkes himselfe a competent iudge to speake his verdite vppon them: yea and wee will bee bolde inough (or rather ouerbolde) too controll them. For if God woorke not after our fashion, we wil bee full of grudging, and wee will saye, wherefore did he not this, and why went suche a matter so? What is the cause of suche ouerboltiesse; that men are so saucie with God as too holde pleagaynst him, and specially as to make themselues his judges? It is because they haue not considered howe greate and incomprehensible his woorkes are. But if the workes of God bee incomprehensible: haue we a measure that is great enough to declare what is in them? What is oure witte? When wee haue stretched it out too the vttermoste length and breadth that maye bee: is it able too comprehend the hundreth part of Gods woorkes, and of his determination whiche is so highe as all of it is hidden from vs? Wee muste goe out of our selues, if wee mynde but only too taste the wonderfull and infinite wisedom that appeereth in Gods woorkes. Nowe if we must mount aboue all our owne wittes, too gette but a little taste of them: what shall become of vs when wee will inclaze all, and when wee will knowe all that is in them too the vttermoste? I pray you, can we attayne therenvnto? Wee see then howe men are worse than mad when they bee so presumptuouse as too desyre too determine of

Gods woorks which are incomprehensible. For true it is that wee cannot gage the bottom of Gods woorks, too comprehend the reason of them: but yet God keepereth a good way to giue vs such a knowledge of them, as hee knoweth too be for our behoof. And so we note, that Gods woorks are incomprehensible in themselves: that is to say, that if we will searche out all that euer is in them by parcelmeale, wee shall neuer bee able too atteyne too the depth of them. Therefore wee must bee as it were whelmed vnder the sayd greatnessse, assuring ourselues that if wee take vpon vs too bee iudges of Gods woorks, wee shall fynd wherwith to stoppe our eyes, because wee cannot atteyne too the secrets that are in them. Furthermore when wee shall haue proceeded in such humilitie, knowing that wee bee not competent iudges too knowe the thing that is too hygh and too deepe for vs: lette vs pray God too giue vs the spirite of wisedome, that wee maye iudge arighte of his woorkes: and then will hee graunte vs the grace too perceyue so muche as is for our behoofe. Not that wee maye discouer and decypher all that is in them, so as nothyng shoulde bee vnowne too vs, and all shoulde fall oute after oure imagination: No, God will holde vs shorte of that, so as wee shall not knowe but in part: but in the meane season, the sayde knowledge muste suffyze vs, for as muche as nothyng shall be hidden from vs, that is good and conueniente for oure welfare. And therefore lette vs contente our selues herewith. For otherwyse what an vnthankfulnessse is it for vs too bee desirous too enter so intoo Gods secretes, as to reade therein, and that wee woulde not haue any thing to escape vs, but are so fonde and curious as to haue a desire to make him subiect to oure fonde braine?

Thus wee see the two poynts that we haue to marke heere. But if there be infinite wisedome in those works of God which are the smallest and basest: what is there in the greatest sorte, and in such as surmount all our capacitie. Specially when the case concerneth our redempcion, and when it concerneth Gods sealing vp of the corde of our adoption in vs by his holie Spirite: it is a matter that surmounteth the common order of nature. Chiefly when it is sayd that he hath chosen vs before the worlde was made, and that he hath chosen vs, not all in generall, but so many as he thought good, and that hee hath forsaken the reste: do we not see secretes that are too high for vs? What is to be done then? Let vs assure our selues we be too too vnexcusable, if in this behalf we walk not with feare and warenesse, considering that these are things incomprehensible: and if we thinke to attayn so high, our desire to stye vp after that maner aboue the skyes, hauing no wings, will make vs breake our necks. Moreouer, when we haue giuen the glory vnto God, and confessed not onely with mouth, but also in very deede: that his workes are incomprehensible, and as a bottomlesse pit to swallowe vp all our vnderstanding: let vs not ceasse to pray him to make vs perceyue them, so farre foorth as he knoweth them meete for our capacitie: and therewithall let vs also searche that which is shewed vs in the holie scripture. For God will not haue vs negligent: it is not for vs to say with the Papists, O wee muste not bee inquisitiue of Gods secretes. For why then was the holie Scripture gien vs? Gods wylly is, that every man shoulde seeke after him: but yet therewithall, his wyl is also, that then shoulde holde the way whiche he sheweth them: that is to wit, that they shuld with al humilitie, folow that which is conteined in the holy scripture. Now when we haue learned that whiche God teacheth vs in his schole, let vs hold vs to it: and if there come any

toy in our head to the cōtrarie : so as our harts be tickled to seeke for more than is meete for vs to know: let vs beware that we haue the wisdome & modesty to say: Poore creature, is it meete that thou shouldest presume to haue a larger instrucciō, thā that which God giueth thee in the holy scripture ? So thē let vs wey well this saying, to the end we may hold ourselues in such sobrietie, as we iudge not rashly of Gods works. For byandby it is sayde, *That God is he whiche doth wōderful deedes without end.* VVhcre-as Gods works are called wonderfull, or secret (for so the word importeth : ) it is to bring vs to the reuerencing of thē. For Gods meening is not, that our knowing of such greatnessse in his works, shoulde be to astonishe vs, and to drieve vs further off from him : but contrariwise to draw vs to such a reuerence, as we should honor him, saying : Lord how mightie art thou ? Lord how great is thy power, thy goodnessse, thy iustice, and thy wisdome ? Vn-doubtedly Dauid knew wel the infinit greatnessse of gods works : and yet notwithstanding he ceaseth not to say, Lord thy works are full of wisdome and righteousnesse. He knew well what we haue to consider of Gods works: and yet he honored them neuerthelesse. Let vs learne then, not to conceyue suche a greatnessse in Gods works, as might make vs dull, like brute beastes, so as we should not knowe where to become, nor take any instruction of good learning by them : but so to conceyue of it, as the same may serue to reppresse vs, that our wits be not ouer-wandering, and that we play not horses that are broken loose, and so take libertie (as I haue tolde you) to say, I wil know how this and this cōmeth to passe. Not so : but let vs be modest. For our true wisdome is to be ignorant in the things that God will haue hidden frō vs. Thus we see how we must prepare ourselues to lowinessse & modestie. And furthermore let vs vnderstād therewithal that we must reuerence the works of God. And howe ? To comprehend the infinite wisdome, righteousnessse, and power that is conteyned in thē, according to our sinall capacite, assuring our selues that God doth not any thing without reason, no not although the same be not knowē vnto vs at the first dash. For God doth not always vtter a present reason in his works, so as mē may perceiue thē : and agayne, the sayd wisdome is so deepe, as it is named a bottomlesse pit. Therfore let vs learne to reuerēce gods works, although we perceiue not euermore the cause why he worketh so. VVe see well then in what wise Gods works are wonderfull. And he sayth expressly, *that they haue none ende.* VVhereby men are yet better humbled. For if we chaunce to come to the full vnderstanding of some one thing : O it seemeth to vs that nothing can go beyonde vs : we bee so cunning, that all questions which can be propounded vnto vs shal be assoiled out of hand. But put the case we be able to iudge of Gods works, as of two or of three, or of a hundred : VVhat is that ? it is rightnought. And why so? For they are without number. But (as I haue sayd already) the least of Gods workes is inough to ouerwhelme vs : and what then shall become of vs, whē we come to the sayd bottomlesse depth wher-of there is none ende ? Lo howe it behoueth vs to wey well that which is spoken heire generally in way of preface, to make vs to enter into better consideration of all Gods works than we are wont to do, that we may yeeld the honor vnto his Maiestie which is due to him. But (as I haue touched heretofore) after that Eliphās hath spoken so in general, he speaketh particularly also, saying : *that God giueth rayne vpon the earth, and maketh the waters to gush down the streetes.* This seemeth to be nothing to the purpose. For the matter in hand, is only that mē may perceiue theselues to be rightly punished, & that if God

handle thē after his own wil, they must not stād p[re]leeding against him, for they shal gayne nothing by so doing, but must of necessitie be ouercome. And why thē is mention made here of the rayne? This shuld seeme to be a bymatter. But we must marke, that when we be put in minde of the cōmon order which god keepeth in gouerning his creatures: it is to the end that we should apply it al wholly to our owne vse. For whē we haue runne vp & doun, & trauersed frō one side to another, we must enter into our selues, we must waken vp our wits, and we must apply al this doctrine to suche vse as I haue spoken of, which is, that we may honor God as he deserueth. Thus yee see why here is mention made of the rayne. And no doubt, but that vnder one particular, Eliphās cōprehēdeth them all, as if he should say : VVe nbt on'y see that God hath created all things, and that there is such workmanship in the skies & in the earth, as all they that think vpo it must needs be astonished at it : but also we see how he guydeth and disposeth al things, gueth rayne and winde, and sendeth the cōtrarie also when he listeth. And thus much concerning this saying of Eliphās. Furthermore let vs mark, how it is not inough to yelde vnto God this honor and soueraintie to dispose of all his creatures [at his owne pleasure] but we must also consider the end, wherefore. VVhich is, that we shuld lern therby to submit ourselues vnto him, & to aknowlege him for our father & master. See wherat the holy scripture amēd : but we fayle therof in two poyntes. For first and formost we regard not god: whether he rayne, or whether he make fayre wether, we shet our eyes. True it is that wee be glad if rayne come when it may serue our turne : but in the meane while we passe, not to know how it is of Gods sending : our minds are so tied to the earth, as they can not mount vp thither. Also whē we haue fayre wether, so as we see the sunne, and are glad of his shining; yet notwithstanding we cōsider not how it is god that hath kindled such a Cresset to give vs light. Thus haue we no regarde at all of God, which is a very great & ouerbeastly vice. But let let vs put the case that God come into our thought: yet is not that all. For there are many that should say, God be praysed for this fayre wether, but in the meane while they forget all this, they neuer remēber to say, It is God that giueth vs this fayre wether to shewe him selfe a father towards vs. Therfore it becōmeth vs to be like minded vnto him, & behauie ourselues as his true children, and therewithall to bethinke ourselues thus : behold how all Gods creatures obey him, & yet what obedience hath he at our hād? Vn-doubtedly when we behold the order of nature : it must lead vs to a certen fear of god, & to the present tasting of his goodnessse, to the end we may be giuē vp vnto him, & wholly dedicated to his obediēce. Lo in what maner we must practize the sayd lesson which Eliphās sheweth vs heire : that is to wit, when God sendeth rayne and maketh the water too runne gushing thorough the streetes. VVe see also after what maner the holy scripture speketh therof. And I haue told you already, how it is good wisdome to know to what end & intēt the holy ghost setteth down these things vnto vs: which is, that therby we may lerne to feare & to honor our god, & to know what maner of authoritie it is that we graunt vnto him, and what maner of soueraintie he hath ouer vs: & thervpō come to his iustice also, to humble ourselues vnder the same. True it is that Eliphās misbehaueth himselfe in applying this thing to the person of Iob: neuerthelesse (as I haue said heretofore) the doctrine is good, & of the holy ghost, & we must not receiue it as the doctrine of a mortal mā, but we must say that the spirit of god spalte in him: & therefore no more remaineth for vs to do, but to haue

the sayde wisdome and discretion of knowing howe too profite our selues in time and place, by that which is shewed vs heere. Then let vs not be like Eliphas, who wretched all things to the person of Iob. But when wee haue receyued this generall doctrine, and confessed the same to be true: let euery one of vs arme him selfe with it accordingly. Nowe then we see in effect what is shewed vs heere: that is too wit, that all the inconueniences wherevnto our life is subiect, must be fathered vpō our sinnes, and that wee muste not blame nother heauen nor earth, 10 nor any other creatures if wee prosper not as wee would wishe: but euery one of vs must condemne himselfe, and consider how we haue the woord within vs, which is the fewell that kindleth the fire of Gods wrath: and that forso muche as wee bee giuen to euill, euen from our birth, wee must not maruell though wee bee subiect to so many miseries and necessities. So then, if we be troubled in diuers maners, let vs not blame God for it, but let vs haue an eye too the welspring: that is too wit, that our sinnes are the cause of all the inconueniences which we endure 20 in this world. Let vs take heede therefore that we pleade not any more agaynst him as wee haue beene wont too doo: but rather let vs yelde our selues giltie, and let vs

knowe that he is righteous in punishing vs, to the intent wee may learme too feare and honour him in all humblenesse as becommeth vs. Thus yee see what wee haue too remember vpon this text, wayting till the residue may bee layde foorth more fully.

Nowe let vs cast our selues downe in the presence of our good God, with acknowledgement of our offences, beseeching him too make vs knowe them better than we haue done: and aboue al things too holde vs in such awe vnder his maiestie, as wee maye bee touched too the quicke, and bee no more so dull as wee haue beene heretofore: but maye knowe after what maner wee ought too iudge of all his works, and therewithall haue an eye too that which is in them, according as he sheweth it vnto vs by his worde, too the intent that wee humbling oure selues vnder the greatnessse of his Maiestie, may desire nothing but too glorifie his name in all poyntes, not onely with our mouth, but also in very deede: and shewe that he is well worthy too reigne ouer vs, and that all things bothe great and small ought too humble them selues vnto him and too honour him. That it may please him too graunt this grace, not onely to vs but also to all people and Nations of the earth, &c.

### *The twentith Sermon, which is the fourth vpon the fifth Chapter.*

- ii. It is in him too exalte the dispayred, and [too bring] them too safetie vvhiche are vexed at the heart.
12. He disappoyneth the thoughtes of the vvicked, in suche vvise as their handes doo not the thing that they enterprise.
13. He ouertaketh the vvise in their ovvne vvilynesse, and disappoyneth the determination of the craftie,
14. So as at noonetyde they vvalke in darkenesse, and gropeabout them in the brode daylight as in the night.
15. He plucketh avvay the oppressed from the svvorde, from the mouth, and from the hand of them that are too strong.
16. So is there hope for heereafter for the oppressed, and the mouth of vvickednesse shall bee stopped out



Heresas it is sayde heere, *that God exalteth suche as are despised*: it is a sentence well worthy to bee borne in minde. For hereby we be warned too repayre vnto him when wee see our selues so oppressed by the proude, as it seemeth that wee shall bee vtterly ouerwhelmed: specially forasmuche as it is sayde, *that God plucketh him backe too safetie, which is vexed at the heart*. If wee bee so tormented with aduersities, as wee bee in extreme anguishe: let vs learne to call vpon our God, sith he chalengeth it as his office to saue those that are in such distresse as they are able too indure no more. True it is that God can giue his seruaunts such prosperitie, as they shall neuer be disquieted: but he hath rightfull reason too moue him not too doo it. For we see the pride that is in mans nature, and although it appeare not fully, yet is the seede of it hidden there. God therefore must remedie it: and the meane thereof is to tame vs by affliction. Surely wee shall see diuers that will suffer many aduersities, and yet for all that bee neuer the more humbled. For like as a restie iade will suffer him selfe too bee beaten, and his belly to bee ript, rather than he will obey: so is it with them that are stubborne too the vttermost. But when it pleaseth God too tame men, he maketh the afflictions too bee of force which he sendeth too them, so as they serue for medicines too purge

them of the sayde pride and presumptuousnesse, whereoutof they coulde not otherwise draw them selues. VVe see then howe it is not without cause that God dothe so exercise his children, as euen too suffer them too bee despized too the worldwarde, and too bee scorned, and too bee quite and cleane without authoritie or credite, and (to bee shorte) to seeme to bee vtterly forsaken of him. VVhy then dothe he so? Bicause they haue neede to bee in suche a schole. VVherefore sendeth he them so many aduersities, that they are fayne to sighe and grone, and wote not on which side too turne them? It is too make them too call vpon him, and too flee vnto him for refuge. VVe see then howe that by these afflictions we bee taught, first to knowe our selues, that we presume not any thing of our selues, nor bee puffed vp with pride and statelynesse: and secondly not too take too muche pleasure in our owne lustes, but rather too forsake all worldly things, and finally too call vpon God, which is the principallest poynt of all. For as long as men bee at 60 their ease, although they dare not say, that they can go beyond God: yet by their doings they shew themselues so fotted, as they haue no minde too call vpon God, nor too commende themselues vnto him. Ye see then why God suffreth his seruaunts to bee afflicted in such wise, yea euen as to bee pinched with anguishe of heart, that they wote not where to become any more. Therfore let vs beare this doctrine well in minde, considering that it is so

is so muche for our profite: and furthermore aboue all, let vs aduise oure selues too practise it at oure neede. VVhen souuer we shall bee oppressed by men, and when it shall seeme that wee must needs perish: seeing it is declared heere howe it is Gods office too lifte vp them that are so oppressed, and too recomfort them that are so in sorrowe: let vs not doubt but he will performe his promise: for he hath not forgotten his nature: wee shall certenly finde that he will shewe him selfe too bee the same which he was at the beginning. And heere wee see 10 also wherefore he abaceth suche as are aduaunced too some dignitie or honor. VVhen some man beholdeth suche backtumblings, he thinkes it to bee but the wheele of fortune: the wicked sorte grudge that God shoulde play so with men as with a ball: but this happeneth by reason of the vnthankfulnesse of suche as are in highe estate. For they forget from whence their welfare commeth, and therevpon they bee so sotted with their greatnessse, that they wexe stoute agaynst God, and diuers wayes fall too outrage, and therefore God is fayne too 20 abate suche maner of pride. And so wee see the cause that maketh God too pull downe those whome he had exalted afore: namely (I say) because they cannot keepe them selues within the bounds of modestie, nor giue the glory vnto God, nor knowe what they are of themselues, and contrarywise the honor that God hath done vnto them, but forget themselues, and aduaunce themselues without measure. And therefore God is fayne to shewe them howe they bee nothing, and that they doo but beguyle them selues by their pride. And therefore let them 30 that are aduaunced too highe estate, beware that they walke in the feare of God, and in carefulnesse. Moreouer, suche as are bace and despized, haue inough where-with too comforte themselues (as I haue sayde) in that they haue this promise, that it belongeth too God too giue helpe too suche as are in distresse. Lo what we haue to marke. And although this bee not done alwayes apparantly to the eye: yet notwithstanding suche as are sorrowfull at the heart aright, (that is to say, which are so cast downe as they flee vnto God, and seeke no relieve 40 but at his hand) shal feele the operation of his doctrine. And certesse all of vs in general doo finde by experience, that God lifteth vp them that are despized: for what are wee by nature? In what plight doth God finde vs when he adopteth vs to bee his children: are we not plunged in all filthinesse and infection? And not onely so: but also he is fayne to drawe vs out of the gulfe of hell. By reason whereof it may well bee sayde, that doubtlesse of nature wee bee cursed caytifs, we bring nothing with vs but the image of death, there is nothing in vs but sinne. 50 and specially (as it is sayde in Exechiell) wee bee lyke a childe that is newly come out of the wombe of his mother, yea euen of a mother that is full of corruption, insomuche as besides the other miseries wherein hee is wrapped, he hath also al maner of filthinesse, gore bloud, and all maner of vncleanesse, as the Prophet speaketh there. VVe see then what our state is till God haue made vs cleane. And so seeing that every one of vs already knoweth in him selfe, and in his owne behalfe, howe God hath exalted vs, calling vs too the hope of the kingdome of heauen, and of eternall life, yea and that he hath plucked vs euen out of the bottomlesse pit of death, and clenched vs from our so stinking filthinesse: haue we not cause too hope for the like heereafter? And therefore aboue all things, when wee bee in suche distresse, as wee can beare no more: let vs then put vp our sute vnto him, that it may please him too succour vs, and too haue pitie of vs. VVe see then howe God regardeth suche as bee

as it were the ofcastes of the worlde, too the ende too succour them. For it followeth immediatly, *that he breaketh the determinations of the wicked, too the ende that their bandes shoulde not accomplish any of their enterprises.* VVe see here yet one comfort more, which it behoueth vs too marke well, that we may be pacient in this world, notwithstanding that our enimies assayle vs on all sides. True it is that God spareth vs sometimes, and that he sheweth not open warre agaynst vs, and that the wicked haue not alwayes the power too persecute vs, but are otherwise letted, or else God dothe after a sorte brydle their rage, insomuch that wee haue not alwayes open warre with them. But yet it is impossible that Gods chil-dren should liue in this world, and not be in many perils continually. And why so? for they must walke in simplictie. True it is that they ought to be wise, and our Lord hath giuen them so muche wisedome as is requisite for them. But howsoeuer the worlde go, they must not mayntaine them selues by crafte and wylitesse, nor by wicked practises. Although they bee among wolves, yet must they bee as Lambes and sheepe: and although they bee among foxes, yet must they continue as doves, and they must keepe still the same simplictie whiche God commaundeth them. VVe see howe the worlde is fraught with naughtinesse: insomuch that if yee finde a right honest man, it is (as they say) a very fine seede and rare [too bee met withall.] Nowe then, if God should not worke too disappoynyt the purposes of the wicked, what should become of vs? Should wee not perishe an hundredth times aday? So then wee see heere a text whereof wee must make our owne profite: whiche is, that God watcheth from out of heauen, too disappoynyt the enterprises and practizes whiche the wicked sorte doo contrive agaynst vs. For first and formost it will bee a temptation too vs when wee see our selues watched and wayted vpon, and nothing else sought but too catche vs at auantage, and too winde about vs: I say, it will bee a tempting of vs to doo the like, [and to say in our selues] I haue to doo with a subtle foxe, and therefore I must bee fayne to keepe good watche. And howe? that is to wit, agaynst him that is wyly and double wyly, as they say in the prouerbe. Beholde howe we be giuen to decline vnto euill, and to make two diuels for one (as the prouerbe sayth) when we bee so assayled by the naughtinesse of men. But there is no way too holde vs in obedience vnto God, and too make vs too walke on in simplictie and soundnesse, but by acknowledging G O D too bee our buckler, and that he will prouide welynough for all mischeeues that are prepared agaynst vs. True it is that wee ought too defende our selues: yea verily so far forth as God giueth leauue: that is too wit, so wee steppe not aside from the vprightnesse which he commaundeth, and that howsoeuer the case standeth, wee vse not any guyle, nor practize any thing that is vnlawfull for vs to doo. VVhen wee proceede after this maner: let vs assure oure selues that God will welynough finde meanes, too dispatche all the enterpri-ses, of suche as thinke to catche vs as it were in a pitfall by their craftynesse. God then will prouide in such wise, 60 as he knoweth to bee profitable for vs. And furthermore there is nothing spoken heere, which we finde not dayly by experience. For if the children of God bee at any time deceyued: they knowe that if God hilde them not vnder his protection, to saue the from the snares and ginnes of suche as seeke nothing but to winde about them, they should bee ouertaken at euery blowe, not only in some small things, but also in all their whole life: we see this welynough. So then, seeing wee haue suche a

proof of this doctrine, we ought to be the better confirmed thereby. As howe? When any man hath an eye to himselfe: we haue skill enough to say, that there is nothing but naughtinesse in the world, so as a man can not tell whom he may trust. On whiche side soever a man turneth him selfe, he is in danger to be deceyued: we become to suche a confusyon, as there is no faith nor iustynesse, neither in kinsfolke, nor in freends. Well then, sith that every man maketh suche complaynt, if wee bee not beguyled, let vs marke well how it is God that defendeth vs. For it is likely that we should be beguyled at every blow: and what would become of vs then, if God should not remedie it? Therefore let every man acknowledge that he is preferued by the hande of God, & that it is not without cause that God hath auouched it to be his office, to make the deuises of the wicked to vanish away, to the ende they shold not execute their attempts. True it is that although God giueth the wicked men strength to execute their deuices: yet he is well able to preuent all their practizes, and too ouerthrowe them everychone: for (as he sayth anone after) he ouertaketh the wise in their owne wylynesse. Sometimes God blyndeth them that weene them selues too bee very subtle and cunning, so as he maketh them to be naked. Lo here one way whiche he hathe too saue those that are his. But albeit that he let the wicked men runne vpon the brydle, albeit that they haue many deuices, and albeit that it seeme impossible that wee should by any meanes escape their handes: yet notwithstanding euen when God shall haue giuen them suche libertie, a manne shall see in the ende, that all this geere shall vanishe away, and that when they bee even at the poynt too set all their practizes abroche, and too say, wee see what wee haue too doo, yee see howe wee must proceede: even then all their deuices shall washe away. Therefore when they shall haue set all things in a readinesse, and when they shall haue concluded vpon their matters, so as there is no likelyhoode but their deuices shall come too effect: God will mocke them, and a man woulde wonder too see howe all things shall fall out cleane contrarie too that whiche they imagined. True it is that wee shall not perceyue howe this is done: and that is, to the intent wee should know how God worketh after a wonderfull fashion, and therfore that his gracious goodnesse must needes appeare the better thereby towardes vs. So then let vs marke well what is sayde hecre in effect: namely that God suffreth the wicked too haue store of wyles and subtle deuices, so as it may seeme that they shall vtterly ouerthrowe the whole Churche: or else that if they go about too oppresse some one man, or two, or three, it is likely that they can not by any meanes bee resisted. What is too bee doone in this case? Wee must flee too our God too say, well Lorde, it is true wee see our enemies haue store of guyles: if the matter come to encountering with them by subtle shiftes and policies, wee shall bee farre ouermatched, and vtterly vndone. But what for that? Nowe commeth thy turne too dashe all their deuices, and too make them flee away in the ayre, so as they may not haue any power in their hande too put them in execution. Beholde howe wee must haue recourse vnto God, and sticke too the promises whiche he hathe made vs heere. Therefore when God shall haue suffred the wicked sorte too debate what they liste in their mindes, and too vndertake this or that: he is able too holde their handes tyed welinoughe. It may bee that hee will giue them leaue too raunge farre enough: but yet therewithall when it commeth too the poynte of accomplishing the thing whiche they had de-

bated, they shall bee disappoyned, and their handes shall bee tyed: and when they beleue that they haue all thinnges at commaundement, they shall bee destitute of all counsell and aduiseement, yea and of all force and power, forsomuche as God hath prouided for the matter after an incomprehensible maner. Thus much as concerning this strayne. But Eliphias proceedeth yet further, saying, *that God ouertaketh the wyse in their owne wylynesse, and that the determination of the wicked is defeated, yea even in suche wyse as they stumble in the open lighte, as in the darke, and grope aboue them at noone dayes as in the night.* Heere Eliphias not onely declarereth that God will not suffer the wicked too accomplithe that which they had conceyued in their hearts: but also addeth, that God ouertaketh them in their owne wyles, and in suche wyse ouerthwarteth their deuises, as they bee berefte of their wittes, and wote no more what too doo than little babes, so as their practizes become altogether laughingstockes. But wee must marke well these two thinges. For (as I haue sayde heeretofore) if wee see that God disappoyn特 not our enimies of their pollicies, and that on our side wee haue no great aduise, so as by all likelyhoode wee shall not misse too be oppressed: yee shall see vs overtaken with dispayre, bycause that too our seeming, if God ment too ayde vs, he woulde put foorth himselfe, & not make so long taryng. Therfore if he make delay, we are astonied & afrayd. But it is mete that we shoulde bee pacient, though God resist not the wicked when they confederate themselues in suche wyse agaynst vs, but rather giueth them leaue too debate vpon the matter. And wherefore? For he will come in due time too deliuere vs out of their handes, notwithstanding that they beleue certenly too bring their attemptes about too our vtter ouerthrowe. And yet neuerthelesse sometimes God tarrieth not so long, but pitith our feblenesse: and when he seeth vs in daunger too bee shaken, he preuenteth the matter, and maketh hast too succour vs. And howe is that? Beholde, our enimies are oversuttle and politike, and moreouer they bee so practized as a man woulde suppose that all the subtle shiftes of the whole worlde had passed throughe their handes: and good cause haue wee too bee afayde, when wee see they haue made tryall of suche manner of policies. But what for that? God is able too sorte them in suche sorte, as they shall become as beastes: that whereas they were thought to haue bene as handesome men as coulde bee, they become like little babes, insomuche that it is a wonder too see them consule of things, wherein there is neither ryme nor reason as they say. And howe commeth this too passe, GOD can well skill howe too sende men the spirite of drunkennesse, so as they shall stagger and reele without drinking any drop of wyne, *Esay.19.c.* according as hee declareth by his Prophetes. Like as *14.25.29.* he is the giuer of witte and discretion too suche as are *c.19.* fliie Idiotes: so contrarywyse hee knoweth howe too blinde the vnderstanding of suche as thinke themselues too see farre afore them, insomuche that even at highe noonetide they doo nothyng but grope like poore fily blinde soules. Wee see then what Eliphias ment to shewe heere. And this doctrine extendeth it selfe very farre. For therby we be taught, that when we see our enimies practize all that is possible agaynst vs: wee may set light by them, assuring ourefelues that our God will make all their attemptes vayne, according as wee see howe the Prophet Esay speaketh of them in two sentences. Go your way (saythe hee) take counsell together: yet shall it come too nothing. And why? The Lorde will disappoint it everywhit. Go your way (sayth he) to make your

your great deliberations, gather your selues together, and yet muste all of it be disappointed. And whyso? for God holdeþ his counsell in heauen, and will make all your naughtinesse and suttleties to be turned backe, yee shall win nothing againste him. Beholde also the greate force that was prepared against the Citie of Ierusalem: the poore king Ezechias is come to vter extremitie, in so much that he made no countenance to withstand his enemie, but when he sawe himself vnable to match him, he mynded to purchase peace for money, and therewpon spoyled himself of all his substance, and was contented that the temple of God should be fleeced, so as there was not left the value of one dodkin in the citie of Ierusalem, and his palace was quite empie of all riches. Behold here a poore king, who refuzeth not to pay what rosome soever a man would aske, so he myght scape from the lyons mouth. It was verye likely then that they should haue bin vtterly vndoone. But herewpon God sendeth his prophet, who mocketh his enimies, Go to, lay your heads together, and deuyse yee what yee can, yet shall yee bring none of your enterprisés to passe. And whyso? for the lord setteth himself against all your practizes, too maynteyne his people and his Churche. Thus you see why I haue sayd, that it behoueth vs to take heede that wee put this lesson in vre. Therfore when we be come to the poynt that we knowe not whither there be anye way out for vs or no, yea euen that it semeth we be vtterly vndoone alreadye: let vs flee to the goodnessse of God, who will easly fynd meanes vñknownen to vs. But aboue all things, when soever we see that the wicked persecute vs for the quarel of the Gospell, let vs not doubt at all but God will vter his power after a speciall maner in that behalf. Like as in thefe dayes it is true that Gods enimies are full ynough of subtle deuises, and they haue a mayster (that is too witt the diuell) which hathe his shope well furnished with such stiffe. If the Pope and all his adherentes haue not wyles ynow in them, the diuell will forge ynow for them. And still we see that all the mischeuous practizes that can be, are on their syde: we see how those whom men think to be of greatest skill, are there kept in wages to blasphemē God, to slauder the doctrine of truthe, and to make vs be hated of all the world: and finally they buy and sell vs on all sides, to the intent we should come too vtter decay. When all these things aforesayd come before our eyes: what haue we else too do, but o wayt with pacience, specially seeing we be sure that God can well tell how to hold their hand fast tyed, and that when they haue sought all the corners of their witts, and prodded about the whole earthe, yea and mounteþ aboue the cloudes, God will not suffer them to put any thing in execution, and furthermore that hee is well able too make those men dullards, which take themselues to be very politike and wyse me: I say he will make them so dull, as that euen the little children shall laugh at their beastlinessse, according as we see in verye dede. For if wee mark how Gods truthe is incurred now adayes by these clawebucks and by all the Popes vpholders, we shall see them so besotted, as it were not likely that men could come to such doltishnesse. Speccially if a man marke those whiche weene themselues to be cunningest; it shoulde seeme that they be cōfederate with vs, and that we haue giuen them wages to mocke Anti-christe their master: they wold fayne pleasure him, and they disgrace him more and more. And for proof hereof, if a man reade their books, hee wil say they speake in fauour of vs: and for my part I knowe it to be so. When of cometh this then? no doubt but God accomplisheth that thing in the which is spoken heere, and I knowe it manifestly. Sothen seeing that God sheweth in verye deed, how

the thing which he hath spoken here is not in vayne: Let vs lerne to staye ourselues vpō him, not doubting but he is able to ouerthrowe all the practizes and deuyces of such as take themselues to be the cunningest, and that he will make them to grope about them at hygh none, as if they were blyndfolded in the dark. And he fayeth exprefly, *That God ouertaketh the wyse in their wylinessse.* When Eliphias vseth this woord wyse: he doeth it after the manner of men, who glorifye themselues in that behalf. Widsome is the singular gift of God, and a good and commendable thing: and in good soote frō whence cometh it, but frō the holie Ghost, who is the fountaine and welspring therof according also as the holie scripture sheweth vs? And we ourselues also doo knowe it to be so, if we be not to to vñthankfull. Seing then that wisdome is so excellent a thing, ca it be cōdemned? It is certeine that all the wittinessse and wylinessse which we see in the wicked and in the enimies of God, deserueth not to be called wisdome. But what? Forasmuchas they boaste of it, and are taken to be so to the worldward: Eliphias vseth the same woord, according also as it is ouercommon to say, behold yonder goes a wyse man. And what is ment by this wyse man? In effect a verye ciuelish creatur. For if a man will be taken for a wyse man: he must haue no loyaltie, no faythfulnessse, no vpright dealing, no conscience in him: he must be able too mocke the whole world, he must bee able to aduaunce hymself, he must haue manye faire coulours to beguyle and deceyue me withall. O this is a ma full of wisdome: and yet in the meane whyle he shall haue nothing in him but fraud and naughtinessse, hee shall haue nothing in him but hypocrisie and dissimulation. And if a man be mynded too walk in simplicitie and vprightnesse, and meneth not to do any man wrong: tush he shalbe counted a dolt and an idiot, yea and although he haue wit ynough in him, and that euen the wicked men themselues are inforced to confessē it, insomuchas they are fayne to say, ye see how such a man is wyse ynough if he listed to put foorth himself: but he is to carelesse and passeth for nothing but to welter in his owne ease without putting of himself in hazard. Behold how the world iudgeth of him. And whyso? Bycause that such a one giueth not himself to craftinessse & snatching as other me doo. Sothen, forso much as the world hath this woord wisdome in his mouth and vñhaloweth it, (for it is a holie thing howbeit falsly abused): ye see why Eliphias sayeth, very well, let vs put the case that these wyles were wisdome in deede, as they be termed, and as they be comonly taken too be, howbeit that they are not so, but I will graunt them thatyle: yet notwithstanding God knoweth well ynough how to disappoint them in their owne naughtinessse. For here it is shewed, that the sayd wisdome wherof the wicked vaunt themselues, is not woorthise of so honorable a tyle. And wherfore for whē all is sayd, it is but wylinessse. Thus ye see what we haue too mark in this text. But now must we receyue warning to be lowely, when we see God put himself here as principall partie against all such as practize any euill against their neyours, and seeke to wynd about them by suttletie. When we see how God setteth himself against them in that behalf, and sheweth himself, too be the aduersarie partie: I pray you ought we not to haue good hold of ourselues, notwithstanding that wee be tempted too vse craft and suttletie, and therewithall haue wit ynough to bring our matters about? As for example, it may oftentimes happen, that God putteth good men into our hands, whom we may beguyle and leade about by the noze as the prouerb sayeth: verye well, when such occasions are offered, wee ought to haue good stay, considering how God sayeth,

eth, If ye vse deceynte and guyle, you make not warre against men, [but against me]. True it is that you may easily beguyle a silie soule : but [in verye deede] your leueling is at me, therfore I will step before you, and shewe you how it is mine office to dash & disappoyn特 al the vngracious practizes that wicked folk take in hand. Sothen, brag as much as you list of your owne wisdome, for I will put you to confusion, and every man shall laugh you too skorne. And wherfore? Because your enterpryses are against me, and yee beare yourselues in hand that yee bee able to compasse all things by your policies and wyles: but you shall fynd how there is no wisdome but in mee.

furthermore aboue all, when the cace standeth vpon wal-

king before God: let vs looke that we rid and clenze ourselues from all hypocrisie : for the woorst wylinnesse in the whole world, is when men would beguyle God not that they say they will doo it, nor that they vse any such language, but so it is that they haue it printed in their hart. And it is not without cause that the prophet Esay

Ezai.29. c. 15. sayeth. VVo be to you that dig caues vnder the earth, as

who should say yee could hyde your selues in them: from whom? euen from God himself . And this is ouerryfe now adayes . VVhat is to be seene in all the world? for

first of all what is it that men doo think concerning God?

There is not that man which thinketh not himself suffit ynough to scape out of his hand. And this is the verye cause why the wicked and the despizers of God doo run at rodot and beare theirselues in hand how it is but a beastlinnesse for vs to be afryd of the iudgement to come.

VVhen they see vs stand vpon the same, that is to wit,

when they see vs exhort the people too feare the wrath and vengeance of God, and [shewe them] how it may

bee prepared for vs : they make a mocke at it, saying : O:

see how these fellowes turmoyle theirselues in vayne :

but yet let vs not cease to make lustrie cheere : if we must

needs come before God, well then the tyme is woorth the monie . Behold the diuelish blasphemies which a

man shall heare: and although they passe not out of their mouthes, yet are their harts full fraught with them . Too

be short, we see vngodlinnesse too be so vnreasonable and

outrageous in these dayes, as it may well be sayd that

men doo make their reckening to prouoke God to anger.

Let vs lerne therfore on our side to walk in such single-

hartednesse, as God may not be compelled too lift vp his

hand, to execute his dreadfull power wheroft mention is

made heere : that is to wit, that we perish not, ne be ouer-

taken in our owne wylinnesse . Thus we see what we haue

to mark in this sentence. And consequently it is sayd, that

God deliuereþ from the swoord and from the hand of them

that are to myghtie, and that he which is afflicted shall haue

hope berafter, and that the mouth of wickednesse shalbe stop-

ped . This is added further for the comfort of Gods chil-

dren. For what else is our state in this world than a tor-

menting with many greefs, and a troubling with many

anguishses and annoyances? VVe are then in a continuall-

battell. True it is that God sparcth vs now and then, as I

haue sayd hertofore, because he seeth how we are weake

and that if he should giue the brydle looce to Satan and

his mates, we should be devoured at the first chop. VVel-

then, our lord keepeth vs as it were brooded vnder his

wings, and yet doth he suffer vs to be vexed and troubled,

and to haue many hartsores giuen vs. And wherfore? To

the intent we should be prouoked too desyre his help, and

also to the intent we should lerne to take heede to our-

selues, that we be not surprized by Satan : for there is no

other cause of our decay but this negleage, which is,

that we flee not vnto God in such wyse as wee be prouo-

ked to call vpon him. Lo after what maner all of vs must

be in this world that is to wit, we must be afflited. And in verye deede, the woord that signifieth Poore or oppres-  
sed in this place, signifieth also wel bumbled or brought lowe. And whyso? Because that pouertie is the true scholes  
mistresse to bring men to meeldnesse that they may not  
be to hyghmynded in themselves, nor haue the sayd ouer-  
hardinesse and spirituall drunkennesse to aduenture too  
farre. But that they may walk according to their measu-  
re, assuring themselves that if God did not succour them  
every minute of an houre, they should bee vtterly vn-  
done . Thus ye see (I say) how Gods children must bee  
fayne to be beset round about with manie afflictions in  
this world, if they purpose to be partakers of Gods king-  
dome hereafter . But we see little in this cace . For riche  
me are comonly puffed vp with statelinessse, and so daze-  
led in their pomps and pleasures, as it is a verye hard  
matter to make them humble. True it is that whensoeuer  
it pleaseþ God, he can saue the riche and greate ones as  
well as the poorest and mooste despzyed . But that is by  
brydling them, and by laying such afflictions vpon them,  
as they may be poore, I meene euen in the mids of their  
riches, and that they may knowe how their state is mis-  
erable, and therby be constreynd too seek God, and too  
hang wholly vpon him. Thus ye see in what plught God  
setteth vs at the first . But afterward it is sayd that he  
plucketh vs backe from the swoord, and that he deliuereþ  
vs from the throte and from the hand of him that is ouer-  
myghtie. At a woord, it is not Gods will that his faythfull  
ones should be mainteyned by ordinarie meanes, nor that  
they should always haue armyes in a redinessse to reuege  
themselfes when they bee assayled by their enimies, nor  
that they should haue greate fortifications, nor that they  
should be strongly alyed, and such other things: no: they  
shalbe vnprouyded of all such geere as to the worldward:  
or else if they haue them, it shal not bee to barre their enimies  
from being to strong and to myghtie for them, so as  
they should not bee able too stand against them by that  
meanes . VVe see then that we must not bee maynteyned  
by worldly meanes. But whensoeuer wee be hemmed in  
by such as are myghtier than wee, which seeke nothing  
else but to ouerwhelme vs: if we be rescowed frō them,  
it is to the end we should know, how it is God that defendeth  
vs, and which preserueth vs vnder his protection, &  
that wee be as it were brooded vnder his wings in such  
sort as he suffereth not the wicked to woork their malice  
vpon vs as they fayne would , and as they be redie to do,  
were it not that they be letted from aboue. Thus ye see  
what we haue to mark. And in deede we see a sufficient  
cleere mirrour of it in these dayes. For how goeth the  
world with vs? It seemeth that Gods enimies who are  
stark mad at his churche, should eat vs vp with one  
grayne of Salt as the prouerb sayeth. If a man make com-  
parison of power, alas what power is there on our side?  
VVe are as one little flocke of sheepe, and they are not  
only one herd of woolues, but as an infinite number of  
woolues. The whole world is full of such as could fynd in  
their harts to eat the verye bowels of vs . And they are  
not satisfyed with putting of vs to single death : but there  
is such crueltie among them, as a man may well perceyue  
it to be altogether hellish. Seing then that the power is so  
greate, I meene of them which seeke nothing but to de-  
stroy vs and to make cleane riddance of vs ; and yet ne-  
uerthelesse that, wee continue still [for all that they can  
doo]: if it be our chaunce to liue but one day, yet is it wel  
seenе thereby, that God executeth his office which is  
spoken of heere, that is to wit, that he deliuereþ him that  
is oppressed, out of the hand of him that is ouermyghtie.  
VVe see then how we ought too be the better confirmed  
to trust

to trust in God, that as he hath begonne so he will continue to the end, and that if his poore churche be threatened or confpyred against, so as shee seemeth to be already as good as halfe oppressed: yet notwithstanding he both can and will remedie all things. And whysor? for he hath sayd it, and he hath not forgotten his cunning, he knoweth the meanes, howbeit that they be vnknowne vnto vs. Therfore let vs tarie his lesure paciently. And in conclusion he sayeth: *That there shalbee hope for the afflicted for hereafter, and the mouth of wickednesse shall bee stopped.* Here 10 is declared vnto vs for what purpose all that we haue herd hitherto hath bin spoken: that is to wit, to the intent wee should lerne to trut in God: for that is a verye hard matter to doo. True it is that every man will protest that he trusteth in God: but this trusting importeth much more than we can tell how to vtter: insomuch that euen they which shal haue studied this lesson all their lyfe long, shall haue profited well, if they haue lerned but half of it: that is to wit, too be throughly perswaded that God will not forsake them. VVhen this poynt (I say) is well settled 20 in our harts, it will be a greate forewardnesse for all our lyfe after. And it is exprely sayd, *The hope for hereafter.*

*Rom. 4.d.17* And whysor? for we must hope against hope: that is too say, if we mynd too shewe that wee trust in God in good earnest, there must be no likelyhod of hope to the worldward, for vs to trust vnto, but death must hem vs in on all sides, & we must be so ouercast with darknesse in that respect, as there may, not be one spark of lyght to comforthe vs. Too bee short, we must haue nothing left vs save only the promis that God hath made vs, saying, I will be your 30 Sauiour, when as notwithstanding he seemeth therewithall to turne his backe vpon vs, and that he hath shaken vs off, yea and that he euen fauoreth our enimyes, and that he putteth the cudgell into their hand too strike vs with, and is altoogither against vs. I say when all this betydeþ, yet neuerthelesse must we trust continually in him. Thus ye see why it is sayd, that there is hope for hereafter for the oppressed. As if Eliphias should say, VVhe Gods chil- dren be come to the last cast: so as they wote not any more which way to turne them, that there is no way for them 40 to scape: yet let them not cease too hope that God will sheweth himself to be their father and Sauiour, and that he will neuer fayle them, condicionally that they rest them selues vpon the sayd promis that there shalbe hope for hereafter for the oppressed, and that they cease not too haue an eye to the lyfe that is prepared for them, though

they see death before their eyes. Lo how wee ought too practyze this doctrine. Moreouer though our enimyes be not confounded at the first dash: yet will God woork in such wyse as shame shall lyght vpon them spygþ of their teethe. And this is it that is ment by this saying: *That the mouth of wickednesse shall be stopped,* which is as much to say, as the wicked shal not knowe how to reply against Gods iudgement. On our part it behoueth vs to haue our mouth open to glorifye God. For we must not resemble the wicked, who being confounded cease never a whit the more to blasphem God and too grynd their teethe at him, although they haue not what to reply against him. And this is the same saying whch clozeth vp the hundredth and seuenth Psalme, where Gods prouidence is spoken of. For *Psa. 107.d.42.* there it is sayd, that after God had punished the inhabiteres of the land for their sinnes, so as one sort of them were vexed with warre or sicknesse, and another sort suffered much inconuenience bothe by sea and by land: when he commeth to the diliuering of them, from all their miseries, the good men haue wherfore to glorifye him, and therwithall the mouth of wickednesse is stopped, that is to say, although the wicked dooers desyre nothing but to mocke God, and to cast out skoffs against him: yet must they be shet vp, that they may not knowe what to say, but be vtterly confounded for shame. By the report of this, wee knowe what Gods prouiderice is in gouerning things heere beneathe. And when we see his iudgements so manifest, let vs lerne too glorifye his holie name, and therwithall let vs flee vnto him in all our aduersities: and when he shall haue succored vs, let vs render thanks vnto him accordingly.

Now let vs cast downe ourselues before the presence, of our good God with acknowledgement of our faults, praying him to voutsafe to make vs perceyue them better than wee haue doone, to the intent that wee knowing how vnwoorthie we are to be helped at his hand, may be so muche the willinger too resort vnto him for succour, folowing the way which he sheweth vs: that is to wit, that wee may come to our lord Iesus Christ too fynd grace by his meanes before the heauenly throne: and that we may come thither displeased with ourselues for our sinnes, beseeching him to clenze vs from them, too the intent that nothing may hinder vs of our resorting vntoo him, and of the obteyning of all our requests, according as he shall perceyue to be expedient for vs. That it may please him to graunt this grace, not only vnto vs but also to all, &c.

### The xxij. Sermon, which is the fifth vpon the fifth Chapter.

17. Behold, the man is blisſed vvhom God correcteth: Therefore refuze not thou the chastizement of the Almyghtie.
18. It is he that maketh the vvound, and vvhich byndeth it vp [It is he] vvhich smyteth, and vvhich bringeth lyfe.



Eretosore Eliphias hath declared what the power of God is, that wee myght be in the better rediness to receyue the doctrine which he addeth. For we see what the cause is why we be not so teachable as were requisite, namely, bycause we know not what the maiestic of God is, iat we nyght stand in awe of it. Therefore we haue neede to knowe, how God gouerneth the world, and to consider his infinit ryghtousenesse, power, and wisdom. Now if the wicked bee confounded bycause God sheweth himself against them, and so haue their mouthes stopped: what must become

of vs? for God must not constreyne vs too doo him honour: it is ynough that he giueth vs occasion, and that he sheweth vs how there is iust cause for vs to do it, and wee must come to it of our owne good accord. Sothen, let vs beare in mynd what hath ben declared heretofoore: namely, that when Gods iudgements are layd afore vs, it is no matter to laught at, nor to dale with, but it behoueth all creatures to tremble at them. And now it is sayd, *that the man is blisſed vvhom God chastizeth, and therefore that we must not refuze the corrections of the Almyghtie.* If a man should tell vs that God dooeth men no wrong when he becommeth their iudge and vseth greate feueritie and rigour towards them: verely this ought too touche vs neere

neere ynough: but yet wee would bee so astonished at this doctrine, as if a man had giuen vs a knocke on the heade with a beetle. What is too bee doone then? There must some sweetnesse bee mingled with it, that wee may take some taste of that which shal bee sayd vnto vs, assuring our selues that it is profitable too our saluation. So then, after that Eliphias hath set foorth Gods iudgements in generall, too diispose vs too feare him with all humilitie: now hee sheweth that God will bee louing vntoo vs howsoeuer the world go: and specially that when he chastizeth vs, he never vseth such sharpnesse towardes vs, but he will make vs feele his goodnesse and mercye therwithall, too the intent wee should approche vntoo him, and not bee dysmayed like those that are afryd too bee confounded. God then meeneth not that his maestic should bee so dreadfull too vs: but his meening is, too drawe vs vntoo him, too the ende wee should loue him, not only when he dooth vs good, but also even when he chastizeth vs for our sinnes. Thus wee see in effect what wee haue too gather vpon this sentence. But it should seeme that this sentence is contrarie too that which is written [elsewhere] in the holie scripture: which is, that all the miseries and aduersities which wee suffer in this earthly lyfe, procede of sin, and consequently of Gods curse. How can these things agree, that wee should bee blissted when God chastizeth vs, and yet nevertheless that all the miseries which come vntoo vs from his hand, are as many signes of his displeasure, and that wee haue offended him, and that he curseth vs? For whence come our happinesse and our ioy, but from God? And on the contrarie part, when God is against vs, wee see our lyfe is cursed. Againe when wee feele that God is angry with vs by his punishing of vs, it should seeme there is smal blisfenesse in that. But wee haue too mark heire, how Eliphias hath an eye too the intent and end wherat God ameth when hee chastizeth men. True it is that God dooth vs well too vnderstante, that hee abhorreth sinne, and in very deede the order which he appoynted at the making of the worlde, is troubled when he handlith vs not like a father. Yee see then how all the aduersities of this lyfe shewe vs some signe of Gods curse, too the end that thereby wee should vnderstand, that sinne displeaseith him, and that hee hateth and abhorreth it, and cannot beare with it, by cause he is the fountayne of all ryghtuousenesse. But yet for all this, after that God hath so declared the hatred which hee beareth against sin: he will also haue vs too perceyue how he draweth, exhorteth, and sommoneth vs too repentance. And so, dooth God scourge vs? It is a token then that he is loth wee should perish, and that hee dooth rather prouoke vs too returne vntoo him. For corrections are records that God is redye too receyue vs too mercye, if wee acknowledge our faults and ask him forgiuenesse vnfeynedly. Seing the eace standeth so, wee must not think it strange that Eliphias should say, that the man is happy whom God chastizeth. But wee must beare in mynd the two poyncts that I haue touched, wheroft the one is, that so soone as any aduersitie befalleth vs, the wrath of God must come before our eyes, so as wee may understand that he cannot away with sin: and therupon wee must consider the rigour of his iustice, so as wee may bee hertely sorie that wee haue offended. Behold at what poynct wee ought too begin. And therewithall also let vs moreouer take holde of Gods goodnesse, in that he suffereth vs not too runne intoo destruction without drawing of vs home again to himself, and in that his meening

is too bring vs backe so often as he scourgeth vs. Thus yee see what wee haue too conceyue in all our afflictions. But there remayneth yet one hard poynt: for in the meane season wee see how afflictions lyght vpon all men without exception. God chastizeth those too whom hee is mynded too shewe mercie: and wee see also that he punisheth the castawayes, and yet shall the same turne too their greater damnation. What auayled all the roddes that Pharao felte, sauing that they made him the more vnxecusable, bycause hee continewd stubborne and vnable too bee amended, against God euern too his end? Forasmuch then as God scourgeth bothe good and bad, and wee see by experiance that afflictions are as fyre too kindle Gods wrath more and more against the castawayes: it foloweth therepon, that God chastizeth many folks which are not reckened too bee happie therefore. And herepon it behoueth vs too note, that Eliphias speaketh heire but of those whom God chastizeth as his children too their profit, as he declareth by that which foloweth, saying, *that God byndeth vp the woundes whiche be bath made, swadling them, and laying playsters too them, and making them whole.* Yee see then how Eliphias restreyneth this sentence too those in whom God maketh his chalcements too turne too true amendment. But this sentence wil bee somewhat with the darkeste, if it bee not layd foorth somewhat more at large, that yee may haue a sure and cleere resolution of it. Let vs mark how God woorketh toward the castawayes. True it is, that he exhorteth all men too re-pentance when he chastizeth the (as I haue sayd alredye) and it is all one as he should wake them vp and say, knowe your faults, and continew no longer in them, but returne vntoo mee, and I am redye too shewe you mercie. But yet for all that, it is well knowne that these sayd chastizements profit not all men, and also that he giueth not all men the grace too returne vntoo him. For it is not ynough for God too stryke vs with his hand, except he touche vs within also by his holie spirit. If God softene not the hardnesse of our harts, it will fall out with vs as it did with Pharao. For men are like vntoo stithies or Anuyls: the beating vpon them is not able to chaunge their nature, for wee see how they beate backe the blowes again. Euen so then vntill God haue touched vs too the quicke within, it is certeine that wee shall doo nothing but kicke against him and gather rankour more and more: and whensoeuer he chastizeth vs, wee shall gnash our teethe at him, and wee shall doo nothing else but storme at him. And in good soothe the wickednesse of men is so mischeuous, so headstrong, and so desparate, that the more that God chastizeth them, the more doo they spew out theyr blasphemyes, and shewe themselves too bee vtterly past amendment, so as there is no way too bring them vntoo reason. Let vs lerne then, that till God haue touched vs with his holie spirit, it is vnpossible that his chastizements should serue to bring vs backe to repentence, but rather they shall make vs too wex woorie, and worse. Yet can it not bee sayd that God is not ryghtouse in so dooing. And whyso? for thereby men are conuincid, insomuchas if God hid them not at a bay in that sort by punishing their sines, they myght pleade ignorance, that they never wist of it, and that they overshot themselues because God had not prouoked them too acknowledge their faults. But when they haue felte the hand of God, so as they haue bin fayne too perceyue his iudgements spye of their teethe, and have bin as it were sommoned, and yet notwithstanding haue not only gone onward from evill too worse, but also ben puffed vp with open

open and manifest rebellion against God: Hereby wee see, that in effect they haue their mouth stopped, and that they haue not any more too say for themselues. Yee see then how God sheweth his justice as often as hee punishmenteth men, notwithstanding that the sinne bee not found too bee a correction too their amendment. Furthermore, when God chastizeth the castawayes, it is all one as if hee should out of hand begin too shewe his wrath vpon them; and that the fyre of it were alredye kindled. True it is that they are not vtterly consumed for the present tyme, howbeit they are tokens of the horrible vengeance that is prepared for them at the latter day. Yee see then that many men are touched with Gods hand, which notwithstanding are accursed. For they begin their hell alredye in this world, according as wee haue examples in all such as amend not their wicked lyfe when God sendeth afflictions vpon them, but a man shall see them take a corner and stande barking like dogges, and though they bee

*Psal. 32. 18.* able too doo no more, yet ceasse they not too shewe a continuall woodnesse. Or else they are like reslie iades as comparison is made in the twoo and thirtith Psalme: or finally they are altoogither ouersotted, so as they knowe not theyr owne harme, I meene as too consider the hand that striketh as the Prophet sayeth: They wil crye alas, and they shall feele the blowes. But what for that? they think never the more vpon Gods hand, neyther knowe they howe it is hee that visiteth them. VVee see then before our eyes, that many men are the more vnhappie for being chaste-  
30 zed at Gods hand, because they profit not in his schoole, nor yet take any good by his corrections. But heere is mention made precysely of those whom God chastyzeth by touching them with his holie spirit. There-  
fore let vs assure our selues, that when God maketh vs too feele his hand, so as wee are humbled vnder the same: hee dooth vs a speciall good turne, and it is a priuiledge which he giueth too none but too his owne children. VVhen wee feele the corrections which he sendeth vs, and moreouer are taught too mislike of  
40 our selues for our offences, too sygh and grone for them before him, and too flee too his mercye for refuge: I say, when wee haue such a feeling of Gods chastygements: it is a token that he hath wrought in our harts by his holie spirit. For it is too hygh a poynt of wisdome too growe in the mynd of man: it must procede of the free goodnesse of our God: the holie Ghost must first haue softened the sayd cursed hard-  
nessse and stubbornesse wherevntoo wee are inclined of nature. Let vs vnderstand then that this present text is spoken precysely of Gods children, who are not stubborn against his hand, but are ouermaystred and tamed by the holie Ghost, too the intent they shoulde not stryue agaynst the afflictions which he sendeth vntoo them. But yet will this saying seeme straunge after the opinion of the flesh. VVhyso? VVhatsoeuer inconueniences fall out otherwyse than wee would haue them, wee terme them *Aduersitie*s. VVhen wee indure anye hunger, thirst, cold, or heate, wee say that euery one of these is an aduersitie. VVhyso? for  
60 wee would fayne haue our owne appetties and desyres. And in good soothe this maner of speaking (too say that the mishappes which God sendeth vpon vs are aduersities that is too say things against vs) is not without reason. Neuerthelesse wee must vnderstand the end of them: namely that Gods scourging of vs is bycause of our sinnes. And therefore let vs not bee

beguyled by flattering of our selues. Furthermore I haue alredye told you, not only that it is requisite for vs too consider, that Gods scourging of vs is bycause hee hateth sinne, and that his summoning of vs before him, is too make vs feele him too bee our iudge: but also that he had neede too reache out his armes vntoo vs, and too shewe vs that hee is redie too bee at one with vs whensoeuer wee shall come too him with true repentance. So then wee perceyue, that they whom God chastyzeth are happie, notwithstanding that wee shunne aduersitie as much as wee possiblly can. Also wee shall never consent too this doctrine too receyue it with our hart: vntill fayth haue made vs too behold the goodnessse that God vseth towards his seruants, when hee draweth them backe too himself. And that wee may the better comprehend this, let vs marke what becommeth of men when God leaueth them too themselues, and maketh no countenance of clenzing them from their sinnes. Looke vpon a man that is giuen too all euell: as for example, let vs take a despicer of God: if God let him alone and seeime not too chastyze him, yec shall see such a one harden himself, and the diuell shall carye him still further and further: and therefore it were much better for him, that hee had ben chastyzed sooner. And so, the greatest mishappe that can lyght vpon vs, is when God suffereth vs too welter in our owne wickenesse: for then must wee needs rotte away in it in the end. Verely it were greatly too bee desyred, that men would come vntoo God of their owne accord without spurring, and that they would cleave vnto him without any warning giuen them of their faults, and without any rebuking of them: this (I say) were a thing greatly too bee wifshed, yea and moreouer, that there were no faulthe in vs, and that wee were as Angels, desyring nothing but too yelde obedience too our maker, and too honour and loue him as our father. But forasmuchas wee bee so foward, that wee cease not too offend God: [and besydes that] doo play the hypocrites with him, seeking too conceale our taules from him: and forasmuchas there is so greate pryd in vs, that wee would haue God too let vs alone and too vphold vs in our lusts, and fynally would bee his judges rather than hee should bee ours, considering (I say) how wee bee so foward: it standeth God on hand too vsesome violent remedie too drawe vs vntoo him. For if hee should handle vs altoogither by gentlenesse, what would become of it? VVee see this thing partly euell in young children. For if their fathers and moothers chastyze them not, they send them too the gallowes. True it is that they perceyue it not: howbeit experiance sheweth it, and wee haue common prouerbes of it, that the more that fathers cocker their children, the more doo they marre them: and the moothers doo it yet much more: for they bee fond in flattering of them, and in the meane whyle doo bring them too naught: Herein God sheweth vs as it were small beames of that thing which is much more in himself. For if hee should handle vs myldely, wee should bee vtterly vndoone and past recouerie. Therefore he must bee fayne too shewe himselfe a father towards vs, and too bee rowgh with vs, sence wee are of so sturdie a nature, that if he shoulde deale gently with vs, wee should take no good by it. Yee see how wee may atteyne too the truthe of this doctrine, that the man is happie whom God chastyzeth: that is too wit, by considering what our nature is, namely how it is

Stubborne, how it is hard to be framed to order, and that if God shold never chastize vs, it were not for our profit: and therefore that it is needfull that hee shold hold vs short, and that he shold giue vs so manie lasshes with the whippe, as wee shold bee constreynd too regard him whither wee would or no. Then shall wee at length come too conclude, that the man is happie whom God chastizeth: yea verely if he addē the second grace vntoo it: that is too wit, if hee make his roddes and his corrections too auayle, and cause the holie Ghost 10 too woork in such wyse in the hart, as a man may no more bee hardened too aduaunce himself against God, but may haue the care too think vpon his owne sinnes, and be ryghtly tamed and humbled. Thus yee see why I sayd that the greatest benefyte which wee can haue, is too bee corrected at Gods hand, in so much that when wee haue cast our account too the full, wee shall fynd that the corrections which hee sendeth vs, are more for our profit than the bread that wee eate. For if wee starue for hunger, God will haue pitie vpon vs 20 in taking of vs out of this world. But if wee liue still heere bylowe, and ceasse not too prouoke the wrath of him that sheweth himselfe so good and liberall a father toowards vs: see yee not too shamefull an vnthankfulness? I pray you, had it not ben better that wee had ben borne dead, than that wee should so prolong our lyfe too our damnation? But if God preuent vs and vse chastyzements as [preseruatye] medicines, and tarye not till the disease bee too farre ouergrowne: is it not a greate benefyte too vs, and such a one as wee ought too wish for? Sot hen, as oft and so long as his corrections are hard and bitter too vs, and that our flesh prouoke vs too impaciencie and dispayre, let vs lerne too call this lesson too remembrance, that the man is happie whom God chastyzeth, howbeit that our imagination will not say so: for contrarily wee surmyze that nothing is better, than too bee spared and borne withall. But certeinly although wee knowe by experiance, how it is not without cause that the holie Ghoste hath vitred such a sentence: yet notwithstanding it is not ment thereby, that the corrections which wee haue too indure, are not euermore sowre and paynfull in themselues, according as the Apostle sayeth: and God also will haue vs too feele the prickings that put vs too Payne. For if wee feele no greef when God correcteth vs, where is our obedientnesse? And furthermore, how shall wee lerne too bee angrie with our selues for our sinnes? How shall wee bee afrayd of Gods iudgements too bee tamed aryght? Then behoueth it vs too bee greeued with the aduersitie which God sendeth vs. And although the aduersitie bee turned too our benefyte, and that God doo therby shewe that he loueth vs: yet is it requisite that there bee some pricking and painfulnesse in it, too the intent wee may perceyue the wrath of God, and bee displeased with our selues for our sinnes. But yet heere-withall wee must mount vp hygher, and when wee haue found how our nature is inclyned too all euill: let vs confess ourselues to haue neede that God shold vse some sharp punishment too purge vs withall, as wee see phisicions doo, who now and then put some kynd of poison in their medicines, after as they see the maladies too bee greate and deeperooted. The Phisicion feeth well ynough how it is too the weakening of a poore man and too the vnstrengthening of his veynes and sinewes: and specially when no gentler meanes will serue than letting of bloud, it is euen as much as too drawe the substance out of a mannes bodye, and yet must he needs vse suche

Heb.12.d.II.

violent meanes, too remedie such a maladie: Euen so is God fayne too woork with vs, howbeit that the same bee an extraordinarie maner with him. For when wee say wee bee happie too bee chastyzed at Gods hand: it must leade vs vntoo lowelinesse, seing that God cannot procure our saluation, but by shewing himself too bee against vs. Is it not too bee sayd iustly, that there is a maruelouse corruptnesse in men, sith God cannot bee their Sauiour and farther but by handling them roughly? For his nature is too shewe himselfe gracious and gentle too all his creatures. And he foloweth the order which he would keepe as in respect of himself: he dooth nothing else but spred out his goodnessse vpon vs, in such wyse as wee should bee replenished with his grace to bee wholly rauished therat. But now, if hee handle vs gently according too his owne nature and inclinacion: wee are vndoone. And therefore hee is fayne as it were too alter his mynd: that is too say, too shewe himselfe otherwyse towards vs than hee would bee. And what is the cause thereof? Our vnrecoverable naughtinesse. And therefore wee haue good cause heere too bee confounded with shame, when wee see that hee is fayne (as yee would say) too disguise himselfe, if hee intend that wee should not perish. Thus much as touching this sentence. Howbeit forasmuchas wee cannot well apply this doctrine too our vse, without the adding of that which foloweth: let vs ioyne them bothe toogither. It is sayd, *Refuse not the correction of the Almyghtie: for he that hath made the wound, byndeth it vp, and layeth conuenient playsters too it, and when he hath sent the maladie, he healeth it.* Heere wee are exhorted, not too refuze Gods corrections. And the cause thereof is added byandby: that is too witte, because God will giue it a god issue. Loe wherin consisteth the sayd happinesse wherof Eliphas hathe made mention. Let vs learme heere, that when God purposeth too exhort vs too pacience, hee not only telleteth vs that wee cannot eschew his hand, that wee doe but lose tyme in rebelling against him, that wee must passe that way spyte of our teethe, and that wee cannot withstand necessitie: for that were but the pacience of a Lumbard as they say, when wee shold gynd our teethe after that maner, and therewithall list vp our selues against God as much as in vs lyeth, so as wee should not bee pacient, but perforce. Therefore if wee will bee pacient too Godward, wee must bee drawnen too him after another maner: that is too wit, wee must bee soone conforted as saynet Paule speaketh in the fifteenth too the Romaines, where he putteth these twoo things togither as inseparable: that is too witte, that too the intent wee may have pacience in all our aduersities, wee must haue a taste of Gods goodnessse, wee must reioyce of his grace, and wee must assure our selues that his scourging of vs is for our welfare. And this is the thing that is shewed vs in this streyne: when it is sayd: Refuze not the correction of the almyghtie. For it is hee that is the Surgeon of all your sores, it is he that will send you helth of all your diseases. God then sheweth vs heere, how his meening is not that mennes submitting of themselues vntoo him shold be too say: Seing wee can noneotherwyse doo, needs must God haue the maystrie of vs, for wee cannot exempt ourselues from his iurisdiction. The cace standeth not vpon comming too him so, but our lord sayeth: No: but bee ye pacient, humble your selues vnto mee, and take warning by my iudgements that yee murmure not against mee, ne stomack the matter: or otherwyse ye shal bee fayne too bee beaten downe by my hand, yea euen in such wyse as yee shal bee vtterly ouer-

ouerwhelmed. But if yee hubly acknowledge your faults, and come to me to craue pardon : ye shall feele assuagement of your miseries, in suche sorte as yee shall haue cause to yelde mee thankes, even in the middes of your greatest troubles. Beholde (say I) what we haue to muze vpon, that wee may haue the true pacience. Seing then that of our owne nature wee be stubborne against God, and are angry with him if he do but touche vs with his little finger : seing also that wee haue suche a prouidenesse in vs, as wee thinke that God dothe vs wrong if he chastize vs : Seing (I say) that wee haue these two so greate vices : it is a very harde matter too purge vs of them. So much the more therefore must wee minde the lesson that is shewed vs here : that is too witte, that God by scourging vs meeneth to bring vs backe to himselfe, yea even to our benefite and welfare. Furthermore it behoueth vs to marke well the promisse that is set downe here : that is too wit, *that God will heale the woundes which be hath made*. True it is that this healing pertayneth not to all men, but onely to suche as receyue his corrections muckely. And by the way lette vs marke, that God will haue all menne put in minde to returne vnto him, considering the gentlenesse whiche he sheweth them. But what? There are many which taste not the thing that is conteyned here : and this also is the cause why we see so much impacience, so muche murmuring, and so muche blasphemie vsed against God. The corrections light on all through out, but where is the repentance? There is none at all. But we see how it seemeth that men had conspired to withstand God to the vittermost. VVhy is that? Because there are very fewe that conceyue this present doctrine, or that receyue the sayde promise to say, Lorde it is thine office too binde vp the woundes which thou hast made, and to heale the sore. And therefore lette vs remember well this lesson, specially seing it is so often repeated. For it is not onely in this sentence, that the holy Ghoste speaketh so : but also wee see howe it is sayde, the Lorde smyeth vs, and healeth vs againe the thirde day after : so that if he haue giuen vs any strype with his rodde, wee shoulde not therefore imagine that he will not bee mercifull too vs when wee come vnto him. VVhen suche exhortacions are made vnto vs in the Prophetes, it is all one as if God should say vnto vs, true it is that I haue scoured you for a whyle, but I will spredde out my mercie vpon you, and that shall bee euerlasting : so as if yee felte any anger or any signe of choler (as in a father that is displeased with his children,) it was not because I haue hated you, but because I haue bene fayne to make you feele the fruite of your sinnes, and to doo you to vnderstande that I hate them : neuerthelesse, in the ende yee shall finde that I purpose nothing els but to heale the woundes, and to cure the diseales which I haue sent. True it is that at the first blushe, to our seeming, it is not meete that God shoulde take pleasure, to wounde men first, and then to heale them. VVhy rather dothe he not lette vs alone in peace and prosperitie? But I haue alreadie shewed that the woundes which God maketh are as good as medicines too vs. It is then a double grace which God graunteth vs here. The one is that when God scourgeth vs, he procureth our welfare by drawing vs too repentance and by purging vs from our sinnes, specially from the sinnes that wee know not of. For God is not contented to remedie the inconueniences that are alreadie present: but he considereth also that there is much seede of sickenesse hidden within vs. Therefore he layeth holde on vs aforhande, he redresseth things amisse, and singular is the benefite that he dothe vnto vs when he seemeth too come against vs

with naked swoorde, and pretendeth to bee angry with vs, and yet notwithstanding sheweth hymselfe a Philacion how soever the worlde go. Marke this for a speciaall poynt. Then foloweth the second grace which also is well shewed vnto vs : that is to witte, that God bindeth vp the woundes which he hath made, and healeth them. And this is it which I haue alledged alreadie out of Sainct Paule, how he suffereth vs not to be tempted *1. Corin. 10. c. 13.* aboue our power, but giueth a good issue to all our miseries. So then although corrections bee profitable, yea and necessarie for vs, and that God is fayne to pronoke vs by diuers meanes to returne vnto him : yet notwithstanding he spareth vs, and looketh not altogether what our sinnes require, but what wee are able to beare. And here yee see why he sayeth that he will chastize vs with *2. Sam. 7. b. 14.* a mans hande, that is too say he will not proceede according too his owne mighty power. For what would become of vs, if God should stretch out his arme against vs? Alas, what creature were able too stande before him? Verily he needeth no more but to shewe one angry looke, and beholde all the worlde shoulde perishe. And though he doo not so : yet let him but withdrawe *Psal. 104. d. 29.* his spirite, and all muste needes decay, as it is sayde in the hundred and fourth Psalme. But he handleth vs gently, and therewithall also withdraweth his hande when he seeth vs to sore oppressed, and spareth vs when wee bow vnder the burthen, condicionally that wee bee of a lowly and meeke minde. For wee knowe how he telleth vs *Lewis. 26. d. 23. 24.* in his lawe, that if wee fall to sturdinessse against him, he will be sturdie towards vs, as he sayeth also in the eighteenth Psalme, *I will be stubborne against suche as are Psalin. 18. d. 27.* stubborne. VVee make a fayre hande if we be stour, and stubborne, and fumish against God : let vs not thinke to compasse him by that meanes. For he will be frowarde with the frowarde : that is too say, he will be ouer terrible when he seeth men vse such an obstinate malice against him, and therefore needes must they bee vterly oppressed. But if wee bee of a meeke minde to submitte our selues too the mighty hande of God : it is certayne *40. 1. Pet. 5. b. 6.* that wee shall always finde that thing in him which is spoken of here. Then let vs folow that which is shewed vs by the Apostle. Humble your selues (sayeth he) vnder the mighty hande of God. For who soever stoupeth downe with his head, who soever boweth his knee before God to honour him, shall feele his hande readie to releue him if he fall. But he that lifteth himselfe vp against God, shall bee sure to feele Gods hande against him. Desire wee to feele Gods hande vnder vs to ayde vs? Then let vs humble our selues. But who soever aduaunceth himselfe, he muste needes rushe against the hande of God, and feele the thunderclap that shall vterly ouerwhelme him. And so let vs beare well in minde this lesson when it is sayde, Refuse not the correction of the almighty. VVhen wee shall haue caught holde of Gods goodnessse, so as we know his fatherly loue: it will serue to sweeten the afflictions, whiche otherwise will seeme harshe and sharpe to vs. But in the meane while every one of vs muste apply this lesson to his owne vse. For it will bee an easie matter for vs to say, Blissed bee God for chastizing men so: and yet in the meane season, when we our selues be chastized, we do not prayse him, but rather grudge against him. Truly wee muste not deale so with him. But when soever wee our selues are scoured, lette vs receyue the corrections paciently, and let vs our selues take those things for incoragements, which wee can skill to giue for comfortes vnto others. Let vs vnderstand then how there is not that man of vs, which hath not many vyses, in him, and that the same

are as many diseases, which God cannot heale but by meanes of the afflictions which he sendeth vs. True it is that if he listed too vse an absolute power, he coulde well doo it otherwise: but wee speake not nowe of Gods almightyngesse, wee treate onely of the meane which his will is too keepe towardes vs. For asmuch then as it is Gods will too holde this sayde order of remedying our vices by scourging vs: it behoueth every of vs to studie this lesson for himselfe, to the ende wee may all confesse

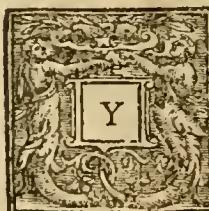
*Psal. 119.* with Dauid, Lorde it is too my profite, that thou haste 10  
*Ibith.* brought me lowe. Dauid speaketh not there of other men, to say, Lord thou haste done well too chastyze such as haue done amisse: but he beginneth at himselfe. And so muste wee doo. And that is it which the holy Ghost sheweth vs here, saying, Behold the man is happie whom God chastizeth. And why so? For men cannot abide to bee gouerned by God, but they stiuie against him and continue alwayes vnamendable, and therfore it is reede-  
full and profitable for them to be chastized of God. And for asmuch as wee see Gods hand lifted vp now a dayes 20  
bothe generally and severally: wee ought too bee the more touched with this doctrine. It is apparant into what enormities the worlde is come: and is it any wonder then, if God shewe suche rigour? And yet is it certayne that he beareth very muche with vs in doing thereof. True it is that a man may see he punisheth not

the wicked as he doth vs, notwithstanding that they bee rebellious and obstinate to the vttermost, and will not yeelde themselues vnto God for all the warnings that a man can giue them. But what? He summoneth them by all the afflictions which he layeth before their eyes in the persones of other men, and specially by those which he maketh them too feele nowe and then in their owne persones. And he will condemne them of stubborne wilfulness because they continue so rebellious and ob-  
stinate. But on our side, lette vs pray him that he will not suffer vs too bee so hardened: but that assoone as he shall shewe vs the signes of his displeasure, he will worke in suche wise in vs by his holy spirit, as he may soften the sayde hardnesse of our hartes, that his grace may take place when he shall haue receyued vs to mer-  
cie, according as we haue neede thereof, and as wee may perceyue if we be not tooo ouerblockishe.

But let vs fal downe before the face of our good God with acknowledgement of our faults, beseeching him to make vs so to milike of them, as we may desire nothing so much as to returne to him to craue pardon, framing our selues wholy too his good will, according as he hath shewed the same to vs in his holy lawe, to walke all our lyfe long in his feare, to glorifie his holy name, and too honour him accordingly. And so lette vs say, Almighty God and our heauenly father, &c.

### *The xxij. Sermon, which is the sixth vpon the fifth Chapter.*

19. Hevwill deliuer thee from sixe afflictions, and in the seuenth the euill shall not touch thee.
20. In the time of dearth he shal preserue thee fro death, & fro the syword in the time of vvarre.
21. Thou shalt bee hidden from the course of the tong, and thou shalt not bee afryd vwhen destruction commeth.
22. Thou shalt laugh in destruction and dearth, and shalt not be afryd of the beasts of the field.
23. Thou shalt haue league vwith the stones, and the vvilde beasts shall be brought to haue peace vwith thee.
24. Thou shalt perceyue that thy Tent is in suretie, and in visiting thy house thou shalt not bee greeued.
25. Thou shalt seethy linage increace, and thine offspring as the grasse of the ground.
26. Thou shalt come to thy graue, being full as a recke of corne gathered in due season.
27. Behold, vve haue inquired of these things, it is so: therfore herken, and marke it for thy self.



Esterday I intreated of the comfort that is set downe here for all the feithfull when God afflieteth the: which is, that their wounds are not deadly, because God will at length deliver them from their miseries, for so much as he is the Surgeon to cure their stripes. And truly he temporeth them with such measure, as wee are not vtterly oppressed, because he vpholdeth vs for pise of the feblenesse that is in vs. Therfore to be short, God by his wonderfull prouidence doth continually cause the issue of our afflictions to be happie, and ministreth matter of gladnesse vnto vs, considering how it is for our benefit and welfare, as Sainct Paule also speaketh in the eight too the Romanes. And nowe too Rom.8.f.27 confirme the same matter it is sayde, *That God will deliver his chosen from sixe troubles, or daungers, and that in the seuenth the euill shall not come at them.* Hereby it is signified vnto vs, that God will perchance suffer vs to endure many miseries, and when we be scaped out of one, we shall enter into another, and that it may be as a continuall exercise for vs all the time of our life, so as there shall be no respite for the poore children of God, but that they shal be tormentēd now after one fashion & now after

another: Yea (which more is) it behoueth them & it is expedient for them to be so hadled, because of their sinnes: but yet neuerthelesse God giueth their afflictions a good end, notwithstanding that the number of the be infinite. Thus yee see in effect what is shewed vs here. And wee haue neede of this promisse, considering the vntowardnesse that is in vs. For albeit we haue felt by experience, that God haue ayded and succored vs in some aduersitie: yet afterward if we be in daunger againe, it seemeth to vs that there is no looking for succor at his hand. See ye not an ouer great vnthankfulness & frowardnesse? Yet notwithstanding, as oft as God helpeth those that are his, it is to assure the for the time to come, to the end they might alwaies haue recourse vnto him, reasoning thus with themselves: seeing that my God hath helped me & pitied me so at my neede, he will not forget me any more so long as I liue: therfore wil I call vpō him and resort vnto him for refuge, & I am sure he is ready always to remedie all the incoueniences that can happen vnto me. Behold then how God would assurē vs of his succor, & yet we cannot find in our hartes to trust vnto it. On the contrarie part, when he doeth vs good, wee imagine that he is werie to be overcloyd by vs, & that he would not haue vs to trouble him any more, or rather we forget his releueing of vs, so as we

put no trust in him as he woulde that wee shoulde doo. W<sup>e</sup>e see then how wee haue neede to minde well this lesson, that is too witte, that God will deliuer vs out of sixe troubles : as if it had bene sayde, wee must not trust in God, onely for a day or twoo, or onely for one push: but for as muche as our life is full of many miseries, so as wee bee no sooner cropen out of one aduersitie, but there commeth another freshe in the necke of it, and so wee bee tormented with miseries out of number: therefore inasmuche as wee haue a continual battell, and shoulde bee ouerthrowne incontinently if God were not at hande too helpe vs : we must beleue it for a certaintie, that he will not fayle vs. Some expound this text more precisely, as though it were sayd, that God will deliuer vs from miseries all the time of our lyfe, and in the ende make vs to passe out of all, by taking vs out of this worlde. For like as the worlde was made in sixe dayes: so also mans lyfe is willingly comprehēded in that number, and then commeth rest when God strippeth vs out of this mortall bodie: for ye see how he then maketh an ende of all our labours, grieves, and battelles. But lette it suffize vs too haue the playne meening of this texte: whiche is, that although wee bee tossed with many miseries during this present life : God will continually make vs way out of them, and bring vs to a good hauen. To be short, mention is made here of seuen corrections after the common maner of the holie Scripture : for this sayd nomber of *Seuen* importeth a greate, and as it were an infinite quantitie. And here yee see why it is sayde

*Prouerb.24 b.16.* in the Prouerbes, That the righteous man falleth seuen

times a day and riseth againe. True it is that some men vnderstande this too bee ment of sinning: but Salomon speaketh onely of the mischaunces that we fall into. For wee be beaten with many roddes, one while there commeth some disease, and an other time some other aduersitie: now some man shal trouble vs, & anon another shal do vs some wrong. Yee see then the falles which Gods children fall into, so that in steede of holding them vp with strong hande, it seemeth that he letteth them tumble downe like little babes which haue no strength. But

what? When wee be so falne, God dothe alwayes recueue vs: and specially (as he sayeth in another text,) he will haue his hande vnder vs, and will not suffer vs too fall oter harde. Then lette vs learne by thisstreyne, that we are warned first of al not to maruell though it behoue vs to come in many tribulations. And why? for God hath set vs in the worlde to the same purpose and ende: and therefore it is not for vs too promisse our selues this or that. And what shall wee gayne by bearing our selues in hande that wee shall haue that thing which is not in our power to haue? Also God will alwayes suffer vs to be disappointed of our expectation, when we be so foolish as too make our reckening without him, and submit not our selues to his gouernment. Therefore noman muste warrant himselfe a continuall reste, seing that God will haue vs to fight, and that it is his pleasure too exercise vs so. Furthermore, sith wee see that wee ceasse not too prouoke Gods wrath, and that there is suche store of faults in vs: is it meete that wee shoulde therupon desire too liue at our ease, and in pleasures, never too parte from them? were not that inough too make vs rotte in our owne dung, if God shoulde not skoure vs from them by afflictions? Lette vs learne then to prepare our selues too battaile, assuring our selues that whyle we liue in this worlde, wee are not here as in a Paradise, but wee be here to haue many miseries and troubles, because Gods will is so. And so wee knowe that aduersities are profitable for vs, yea and necessarie for our saluation,

and that God is fayne to visite and quicken vs vp after that maner. Thus much concerning the first poynt, how the holy Ghost declareth here that the faishfull shall bee subiect too many infirmitiis. For he speaketh not but of Gods children, euen of those too whom he sheweth mercie: and yet notwithstanding he sayeth euen of them, that they shall bee tormented, not of one affliction alone, but of sixe or seuen. Nowe by the way after wee bee warned too bee pacient in all our aduersities: lette vs also beare in minde the presente conforte that is giuen vs here: that is too witte, that God will never fayle vs at our neede. True it is that he will not succour vs at euerie pinche, to exempt vs vtterly from all miserie: but yet will he succor vs in due season, and that shall bee inough for vs, although wee bee driuen too an afterdeale, and bee not ayded by him so soone as our desire would craue it. For our desires are as boyling as may bee, and God delayeth and letteth vs alone too trie our pacience. But in the meane season (as I haue sayde) lette that suffyze vs whiche God hath declared vnto vs: namely that we shall not bee disappoyneted of his helpe, so wee tarie his ley-sure quietly, till he see it good too deliuer vs. Thus yee see what wee haue to beare in minde. And in conclusion, whensoeuer God shall haue made vs too wade out of many miseries, so as he suffereth vs not too enter into them any more, but deliuereth vs out of them once for all: It is as much too say, as God will continually increase his goodnessse towards vs, and that if wee haue felte his helpe sixe times (that is too say many a time and often) in the ende he will shewe himselfe yet more fauorable towards vs, and his meening is, not onely to reach vs his hande at all times, too make vs way out of the miseries wherein wee bee: but also will take vs into his eternall rest, and make an ende of all the troubles where-with wee are encompassed as nowe. So then, all the benefites that God bestoweth vpon vs in this present life, doo guyde vs vnto this one marke: that is to witte, that in the ende our saluation shall bee perfect and full. God as nowe giueth vs a little taste of it: but lette vs tarie till he haue brought things to their true perfection, and then shall wee perceyue him too bee our Sauiour. Lo howe the benefites whiche wee receyue in this worlde, ought too giue vs a more large and high expectation of Gods goodnessse, the whiche is shewed nowe in parte, and not all wholly. But after he hath sayde so, he addeth, *That yee shall bee deliuered in the tyme of dearth.* Some are of opinion, that Eliphias declareth here the seuen afflictions wherof he hath spokēn. But this so curious exposition, hath no substantialnesse for a man too reste fully vpon. Therefore lette vs followe the naturall sence such as it is: that is too witte, that according as the miseries are infinite wherewith God scourgeth vs in this worlde: so muste our hope stretch our it selfe farre and wide, too the ende wee may continually wayte for the sayde deliuerance which he hath promised vs, what soeuer kinde of miseries wee indure. Yee see why here is men. i. in made of dearth, of warre, of wilde beastes, of stormes and tempestes, of fyre, and of other calamities, according as wee see howe our poore lyfe is besieged with so many sortes of aduersities as nothing can bee more. The thing then that is declared to vs in effect, is that God not onely draweth vs out of dearth, nor onely deliuereth vs from warre: but also that in what trouble soeuer wee bee, wee shall finde that he hath the issue of it in his hande, according as it is sayde that he hath the issues [or out- goings] of deathe in his hande. And this is a righte necessarie poynte. For wee see what the superstition of menne is: that is too witte, that they distribute

*Psalm.68. d.16.*

Gods offices vnto others, bycause that (too their seeming) they coulde not finde remedie for all inconueniences, if they shoulde resorte all too one place. Here yee see why the Papistes make one Sainct or twoo, or three, or fower to haue the charge of Agues, another too haue the keeping of the fruities of the earth, and a thirde too haue rule of suche a disease. And why is it? for they imagine that if they shoulde resorte vnto God when they haue the ague, or if they shoulde come too him for helpe when they haue the dropsie: he were not able too intende too so many things at once, and therefore it were better that eche seuerall office were committed too a seuerall Sainct, or els to twoo or three of them, and so consequently that the lyke shoulde bee done too this Sainct and that Sainct. Behold how men teare Gods maiestie in pieces by their diuelish superstitions, when they robbe him after that sorte of his operation, and put it ouer too his creatures. Also lette vs marke well this doctrine, wherein it is declared vnto vs, that if God keepe vs from the plague, he will also keepe vs from the swoorde, so as men neede not too go distribute his office too this man or that: for lette vs assure our selues that he will be our Sauiour, not onely in parte, but also throughout in all things. Therefore lette vs boldly haue our recourse vnto him, not onely in one kinde of aduersitie, but in as many as shall come vpon vs, assuring our selues that his power shall extende euen vnto all the deathes that can threaten vs, according as it is sayd, that he not only hath a way too deliuere vs from death, but also hath wayes which are incomprehensible too vs. VVhen wee be afflited on the one side, God will on thother side make vs feele that wee bee helped. VVhen wee bee locked vp so as there seemeth no way for vs to scape, God will finde one for vs, yea after his owne fashion, that is too say, aboue the vnderstanding and opinion of the fleshe. But by the way wee bee here new againe warned too prepare our selues to pacience, not onely for some one kind of aduersitie, but for all that euer can betyde vs, according as wee see howe menne are borne too diuers afflictions. And I say this, bicause that suche as are strong inough too indure some one aduersitie, will immediatly bee overcome of some other temptation. As for example, a man shall finde some that can indure pouertie: and yet one sickenesse will carie them away in suche sorte, as they shall frette against God and there shall be no meane too appease them. Other some can well away with sicknesse, or with this thing or that: but if a man doo them any wrong or iniurie, or if a man go about too deface them, in that case they haue lost all their pacience. Then may there nowe and then bee an appearance of vertue in a man, as in respect of some one kinde of temptation: but in some other he shall fayle. For this cause it behoueth vs too marke well what is conteyned in this streyne: namely that God will not commende a man for shewing himselfe stoute in some one poynt, if he bee colde and incontinently quayled in the reste. But our pacience muste reache further: that is too witte, wee muste yelde our selues peaceably in all that euer God shall sende vs. For when wee bee exhorted too bee patient, God setteth not before our eyes one miserie, or twoo, or three: but he sayeth that euary of vs must take vp his crosse or fardell. And what manner fardell muste this bee? wee muste not make our owne packet, too say, I will haue such a measure or suche a portion: but it belongeth too God too giue vs our burthen. And he aduertizeth vs, that when wee shall haue bene persecuted after one fashion, wee muste bee fayne too enter into a newe and farre diuers battell. Therefore wee must pre-

pare our selues therenvnto. And here yee see also why afflictions are termed, *A cup or drinking glasse*. For like as when a Phisition giueth his pacient suche quantitie as he thinketh good, the pacient must bee fayne to receyue the drinke in suche portion as the Phisicion shall haue appoynted: or like as a father in cherishing his children, cutteth euary of them their pittance, and giueth them too eate and drinke after his owne pleasure: euen so muste God dispose of vs, and haue the authoritie ouer vs too charge vs, and to giue vs such portion of miseries as he shall thinke good. Seing the case standeth so, lette vs remember the doctrine that is sette downe here, how God wil deliuere vs from famine in the tyme of dearth, that he will saue vs from the swoorde in the time of warre, and that he will defende vs from wilde beastes: as if it were sayde, that menne shall not onely bee assayled, some by famine, some by warre, some by pestilence, and other-some by annoyances of wilde beastes: but also that as well the one as the other shall feele, that they may haue as many annoyances, as wee see there are meanes to trouble vs, and that they are as many enimies neere aboue vs, and that if our God haue not his hande stretched out continually too haue pitie vpon vs and too deliuere vs, wee see a hundred thousande deathes which threaten vs and incompaſſe vs on all sides. Yee see then howe it standeth euery one of vs on hande, too thinke well vpon the daungers wherein he is, and too knowe howe miserable our state is, too the ende he may bee the more earnest in calling vpon God. And herewithall lette vs also bee ready to indure paciently, not onely some one kinde of aduersitie, but also an infinite number of them, according as it shall please God to scourge every of vs. For it is not sayde, that God contenteth himselfe with exercysing of vs after some one sorte: but that wee muste bee fayne too passe through fyre and water: that is too say, wee shall not haue one sorte of affliction alone: but assoone as we be passed out of one aduersitie, wee muste streight wayes enter into an other. Yee see in effect what is signified vnto vs here. But it is sayde immediatly, *That wee shall bee in league with the stones and with the wilde beastes.* Pſal.66.c.12. Eſai.43.c.2. VVhereby Eliphas meeneth, that the things whiche are woonte too annoy and too trouble menne, (suche as the stones of the fielde and the wilde beastes are) shall not disquiet vs. And howe shall not the stones of the fielde trouble vs? Nother in walking, nor in tilling the ground. For wee knowe that the tilling of a grounde is the more painefull, if it bee stonie, and that it is the more laboursome for a poore man where his plough shall bee often-times in daunger of breaking, if he turne not away the stones. Lo wherefore our Lord telleth vs that the stones shall not hurte our walking nor our labouring in the fieldes: our walking (I say) to haue any vnhappy stumblingplot. Also he addeth the beastes of the earth: for wee feethat the beastes are against vs. True it is that the beastes ought of their nature too obey vs, because God hath giuen man dominion ouer all his creatures, and specially bicause he hath created the beastes too the ende they shoulde bee subiect vnto menne, and acknowledge man as the Prince that reigneth here beneath according as God hath ordeyned. But yet notwithstanding, nowe are the beastes fayne too rysse vp agaynst vs. And that is, bicause wee haue not done homage too God in respecte of the souerayne Lordship whiche he hath ouer all creatures, and whereof he hath made vs partakers. And lyke as if a man holding a fee of a Prince, and being his leuge man had committed some offence, as of treason or rebellion, the goods which he hath shal be excheated: Euen so dealeth our Lord. For, for our vnythank-

vnthankefulnesse sake he hath bene fayne too bereue  
vs of the goodes that he had put into our handes, in so  
much that he hath armed the wylde beastes which ought  
too yelde vs full obedience, and he rayseth them vp  
dayly against vs. Behold whereof commeth the contrarietie,  
and as it were the enmitie that is betweene men  
and beasts. But here it is sayde *that we shall bee in league  
with the beastes*: that is too say, that God will restrayne  
the rage that is in beastes, so as they shall haue no desire  
too doo vs harme. Truely wee see that God hath not as  
yet vitterly bereft vs of the dominion whiche he gaue  
vs in Adam. For although that Horses and Bulles also  
bee beastes full of fiercenesse, so as it seemeth that they  
shoulde ouermayster menne: yet notwithstanding they  
bee commonly tamed, and menne bring them too their  
lure. And forasmuche as men haue their liuing in this  
worlde: it is Gods will that there shoulde still remayne  
some traces of his goodnesse, and that they shoulde in-  
joy his creatures in parte. But yet for all that, they haue  
not this sayde league in suche perfection as God promi-  
sith here, neyther were it conuenient for them too haue  
it. It behoueth vs too bee troubled and vexed by the  
beastes, too the intent wee may feele the fruite of our  
rebellion against God. Yet notwithstanding it is a spe-  
ciall gifte which God giueth too those that are his, when  
they are vnder his defence and protection: that is too  
wit, that the wilde beastes are peaceable towarde them,  
as if there were a league [betweene them,] and that  
God had treated a peace, and were come betwixt them  
too say, True it is that the beastes haue hitherto bene e-  
nemis too you, but now I will that there shall bee peace  
and agreement betweene you. Yee see then what is pro-  
mised here, yea euen as it were a singular benefite too  
suche as shrowd themselues vnder the shadowe of Gods  
winges. But the meane howe too obrayne suche priu-  
ledge, is shewed vs yet better in Osee, when he sayeth  
in his seconde Chapter, that God will cause a league too  
bee betweene vs and the wilde beastes, namely by our  
Lorde Iesus Christe. For in that place is expresslye han-  
ded the restitution of the Churche whiche was decayed  
and desolate. It is sayd that God will send peace through-  
out: and therewith it is added in particular, that he will  
cause vs too bee in league with the wilde beastes. And  
why so? Bycause that Iesus Christe is the vniersall  
heire of all creatures, and all things are giuen into his  
handes: and if wee bee his members, we shall bee part-  
takers of all the benefites whiche the father hath com-  
mitted too him in all perfection. Yee see then how wee  
may walke through all the annoyances of this world with-  
out wounding: that is too witte, bycause Christe is our  
keeper, and ouerseeth our lyfe too maynteyne our wel-  
fare. Yet notwithstanding wee shall not ceasse too bee  
troubled: according as it is needfull that God shoulde  
chastyze vs in diuers sortes. But how soeuer the worlde  
go, wee shall finde howe it is not for nought sayde here,  
that God will make the wilde beastes too become as it  
were tame, so as they shal not ryse vp against vs with such  
rage as they haue bene wonte too doo, bicause that he  
will holde them shorte. And here wee haue a very profit-  
able lesson: that is to witte, that wee muste not measure  
the assistaunce of our God by our eyfeight, but by the  
promise of succour that is behighted vs from aboue.  
And why so? For yee see after what sorte God will bee  
honored by vs: that is to witte, he will haue vs beholde  
the daungers that are neere vnto vs, and when wee see  
howe there are alwayes as it were a hundred perilles for  
vs too fall into, wee muste not therefore ceasse to truste  
too the ayde of our God, [and say:] Beholde Lord, it is

true that if wee looke no further but onely here bylow,  
wee shall bee totoo much confounded. But for asmuche  
as thou haste promised too helpe vs at our neede, our life  
muste nowe reste vpon thee, and wee muste put it into  
thy handes. Lo here a greate honor which wee doo vnto  
God, when wee can shette our eyes at all the daungers  
that threaten vs, and imbrace the promise that he hath  
made too maynteyne our welfare. And too shewe that  
the faythfull muste yelde themselues wholly into Gods  
protection, it is sayde that *they shall laugh in the time of  
calamitie and famine*. Not that wee shall bee senselesse,  
no nor that wee ought too be so: but this laughing here  
importeth such a boldnesse, as we be not afryde like the  
wretched vnbelleeuers, who know not what to say when  
they see themselues in any hazarde. Lette vs marke then  
that bothe the good and the badde shall feele the miserie  
that pincheth them, and conceyue the daungers too bee  
afryde of them. But yet in the meane season, if an vnbelleeuer  
perceyue any mischiefe towarde him: ye shall  
see him so caried away with fearefulnessse, as there is no  
comforting of him. And (which worse is) menne doo  
muze continually vpon their tormentes, according as *Leuit. 26.6.*  
it is sayde that the wicked shall flee when noman folow-  
eth him. And in another texte it is sayd, that there nee-  
*Piou. 28.1.*  
deth but a leafe too fall from a tree, too affright those  
that haue no trust in God. Yee see then that if men trust  
not in God, and committē not themselues wholly vnto  
him, they shall bee so scared out of their wittes, as they  
can haue no reste, according as it is sayde in the Lawe,  
that their life shall bee hanging as at a threedē. In the *Deut. 28. g.*  
morning they shall say, is it possible that I may go forth  
vntill night? and at night they shall bee in perplexitie to  
knowe if they may see the morning. Yee see then how  
they that regarde not God, are in continual thought-  
fulnessse: and not so onely, but also they are in so ex-  
treeme agonies, as they wote not whither they be alive  
or dead. But contrariwise, when Gods children haue  
perceyued the inconueniences, and haue sighed and bene  
attached with some feare: alwayes they come too saye  
thus: Lorde, into thy handes I commende my soule, *Psal. 31. b.6.*  
thou haste redeemed mee, thou arte soothfaste, thou wilt  
continue thy goodnesse towarde mee, euen too the end:  
euen so Lorde, therefore prouide thou for all my daun-  
gers. The faithfull having called thus vpon God, doo  
truste that he will heare them, and therefore they call  
vpon him without ceassing. And although they perceyue  
not that he helpeth them: yet notwithstanding they hold  
on still their course, warranting themselues that their  
welfare is assured, bycause it is grounded vpon Gods  
truth, which is infallible and vnaungeable. So then,  
yee see that by the *Laughing* whereof mention is made  
here, it is not ment that Gods children should become al-  
together senselesse too conceyue nothing, or that they  
should make a sport of it when God thretneth them with  
any aduersitie: for that were no manlinessse, it were ra-  
ther a beastlinessse. The children of God then muste be  
afryde, and specially when they perceyue that God vi-  
fith them for their sinnes, they muste thinke of it tho-  
roughly, yea and they muste haue a feeling of the mis-  
eries of their neighbours, too pitie them: but yet there-  
withall they shall also laugh, that is too say, they shall be  
able too despise all aduersities, according as wee see how  
Saint Paule speaketh when he triumpheth against po-  
uerie, against all diseases, against hunger, thirst, sword,  
*Rom. 8. g. 34.*  
things present, and things too come: yea and specially  
when the cace concerned fighting against the powers  
aboue. And wherefore? For when we know that God  
hath taken vs into his keeping, and that he will bee our  
G.ijj. shield:

shie'de: wee may defie all the harmes that can come too vs from menne. And it is successiuely sayde, that the faithfull man *shall visit his tent, and shall not meeete with any mishappe to greeue him.* *He shall see his linage increased,* and the very breed of his cattell shall bee blisfed of God. Herein it is shewed vnto vs, that God, to shewe the loue whiche he beareth vs, is not contented onely too remedie our mishappes and too deliuere vs from them: but also blisfeth vs in diuers sortes, and maketh vs too prosper, too the intent wee shoulde feele his grace vpon vs. Thus yee see the summe of that whiche is conteyned here. But as we haue neede to consider Gods goodnesse thoroughly because he succoreth vs in our afflictions: so on the other side, in all the benefites which he bestoweth vpon vs, it behoueth vs too bee attentive to knowe the fatherly care whiche he hath of vs. And specially that when soever he shall take vs out of this worlde, wee may knowe that which the holie Ghost sheweth vs here, according as I shall set it foorth anon: and finally that in all caces and in all respectes God will bee the guyder of those that are his, and that although they bee fayne too indure things in this mortal lyfe, and are subiect too many chaunges and ouerturnings: yet God will preserue them, and his blisfing will bee sufficient too defende them euen too the ende. Yee see what the holy Ghost ment to shewe vs here by the mouth of Eliphas. But among the other graces whiche our Lorde promiseth vnto men, and whereby he will bee knowne too bee gentle and louing, one is when he giueth vs children.

*Psalms. 127.* For we knowe howe linage is a singular honor whiche 30 God doeth vnto men. And verily if hee will haue his goodnesse knowne euen in respecte of the beastes in that the beastes doo thriue and increase: If God (I say) will haue his goodnesse and fauour caught hold of thereby: what is too bee done then, when he createth children and formeth them after his owne image? for is there nota more excellent and greater dignitie in mans nature, than in all other creatures? So then, no maruell though God doo so often in the holie Scripture marke out this sayde blisfing as a precious thing. By the way, 40 if men bee afflicted by their children, lette them vnderstande that the same proceedeth of sinne, and that Gods order is reuersed in that case: Neuerthelesse wee may manifestly perceyue, that God could not tel in the world howe too vtter the loue that he beareth vs, nor his greate goodnesse towrdes vs, better than by giuing vs issue. Finally it is sayde, that the faythfull man *shall bee gathered into bis grave, as a stacke of corne is gathered together in dewe tyme,* and layde into the Berne: and also that a man shall come thither in abundance, that is too say, he shall haue liued his fill. Here Eliphas ment to say, that God will preserue his seruants from violent death, and guyde them after suche sorte in this worlde, that when soever they must departe, it shall be as if a man gathered corne in haruest time. And it is better that corne shoulde bee layde into a Berne, than that it should perishe in the fieldes: for what were it too leaue corne standing in the fielde after that it is dead rype? The graynes must needes shedde and come too naught: the birdes will eate some of it, and the rest of it muste rotte and bee troden into the dirte. But if it bee gathered into the berne a man may apply it too good vse. So then Eliphas promiseth that after that God hath made the faythfull too bring foorth fruite in the world, they shall come too full rypenesse, and he will gather them vp too himselfe as menne gather corne. True it is that he doth not thus alwayes: for wee see sometimes howe God suffreth his seruants too fall into violent death, and that he

plucketh them out of this worlde in the floure of their age, yea and euen in their infancie. VVee see that Cain came too greate yeeres of age, and Abell was raught away by the swoorde. Howe is it ment then that God will preserue his faythfull ones euen till they bee full rype, as if a man shoulde gather corne into a Berne? wee muste marke firste of all that when the holie Scripture speaketh of these worldly blissinges: it intendeth that it falleth out so commonly, and not that it falleth out so continually. Furthermore wee muste make comparison betweene the greater benefite and the lesser. VVhen God suffereth his children too bee taken out of the worlde betimes: it is for their profite. For God prouideth better for the faythfull man when he calleth him too him at the age of twentie or thirtie yeeres, than when he letteth him liue till threescore. And specially when wee see the worlde flowing out into suche corruption, that all is confounded nowe a dayes: I pray you ought wee not too esteeme them more happie in that God hath drawen them away too himselfe, than if they had longer time too languishe here? It were a miracle if menne coulde continue here and come all too olde age. For wee see what snares Satan layeth for vs, and howe it is right harde too walke through so many outrages. Therefore if God pull away his children quickly: lette vs bee sure that he dooth it for their greater benefite. And specially wee haue herebypon too vnderstand, that although they bee bereft of this blisfing whiche is small in respect of that which God will give them: yet dothe he not ceasse too loue and fauour them by suffering them too fall so into speedie death, like as those that are persecuted by tyrantes, haue a moste precious death. For they offer vp a sacrificie whiche is moste acceptable too God: and it is an offering of sweete fauour when he seeth his woerde sealed vp with the bloud of Martyrs. So then, when wee compare the lesse with the greater, wee shall finde that this promise of feeling continually the fayde blisfing of God in sending them to their graue as corne that is gathered in his due time, is not in vayne towrdes the faythfull. For how soever the world go, he rypeneth them continually. If a faythfull man die at the age of thirtie yeeres, what doth he? It seemeth not that he is greatly sorie for it, he maketh no greate strugge-  
ling against it as wee see the vnbeleeuers do, yea when they bee euen as stale as earth, as the Prouerbe sayeth. Beholde a despyzer of God and a worldling, which neuer thought vpon death: and when it commeth too the poynte that God will pinche him in good earnest, it will make him grinde his teethe and frette with himselfe, weening too withstande death, and saying: Can I not prolong my lyfe one yeere longer? He takes himselfe too bee a peice of greene woode that crackleth on all sides. Contrariwyse when a faythfull persone dieth, although he indure muche, yet he betaketh himselfe vnto God, and conforteth himselfe in him: and although there bee stryuing seene in his bodie, yet hath he his minde quiet, and he desireth nothing but to frame himselfe to Gods good will, choozing rather too dye when God calleth him, than too liue here. To be short he desireth nothing but too obey his good heauenly father. VVee see then howe God dothe awyayes rypen his seruants before he call them out of the worlde, so as they bee fully satisfied when they come too their graues: and he that bringeth but twentie yeeres too his graue, is more rype than another that shall bring (as ye would say) a million of yeeres with him: according as we see how the vnbeleeuers do fret and chafe them selues against God when he calleth them, so as they bee never rype

type nor olde ynglyng. So then let vs marke that God bercereth not his children of the thing that he promiseth them in this texte, that is too wittē, that how soever the worlde go, they shall come too their graue like corne that is through type, and meete too bee applyed to good vse. And therefore lette euery one of vs bee contented, when God hath giuen him the grace too liue in this worlde, seing wee haue recorde [in our consciences] that wee bee verely his, and that he will drawe vs to himselfe. And although it please him too keepe vs in this worlde for a time too exercise vs with many afflictions and miseries: yet lette vs not ceasse too taste continually of his goodnessse, which he maketh vs too feele so many wayes, and whereof we shall haue full fruition after this present lyfe, when he shall haue called vs too the eternall rest whiche he hath prepared for vs, and which is purchased for vs by the death and passion of our Lorde Iesus Christ.

And lette vs fall downe in the presence of our good God, with acknowledgement of our faultes, praying him too giue vs the grace, that in walking through so many daungers, wee may knowe howe our sinnes are the cause of it, and that wee haue needs too bee so beaten and chastyzed at his hande. And therewithall lette vs pray him too graunt vs the grace, that the corrections whiche he sendeth vs may not bee vnprofitable too vs, but that we may through them learne to feare his lustice, so as wee may be the earnest to call vpon him in our necessities: And also that he will giue vs the grace too walke togither in one right brotherhood, and thereby shewe how wee bee rightly his children, and that wee seeke nothing but too knit our selues togither in all goodnessse, whereas we see the vnbeleeuers conspyre too despise God and all right and reason. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the Earth, &c.

### The xxij. Sermon, which is the first vpon the sixth Chapter.

1. Job ansyvered and sayd vnto them.
2. O that my distresse vvere vwell vveyed, and that my sorrowves vvere put into the balaunce.
3. It vwould be heauier than the sand of the Sea, vwherefore my vvoordes are svvallovvved vp.
4. For the arrowves of the almighty are in me, vwhereof the poyson drinkeþ vp my spirit, the terrors of God are directed against mee.
5. VVill the vvilde Asse bray vwhen he hath grasse, or vvil the Oxe lowv vwhen he hath fodder?
6. Shall that vwhich is vnsauerie bee eaten vwithout salte? or is there any taste in the vwhite of an egge?
7. But the thing vwhich my soule hath lothed to touche, is as it vvere the disease of my fleshe.
8. O that the thing vwhich I desire might happen to me, and that the thing vwhich I loue vvere graunted mee.
9. That is, that God vwould crushe me and break mee, and that he vwould cut mee as a bovve.



Ere wee haue to consider, what the state of a poore man is when God scourgeth him; and maketh him to feele such miserie, as it may seeme too him, that he hath God against him. VVee see there is no power in men, that can holde out when the eace is so. And it is very true that Job was never yet vtterly ouerthrownen, so as he should haue no pacience at all: but yet notwithstanding it was not without muche difficultie, that he could gather his wittes to him, to haue some comfort. By the way (as I haue sayde) wee haue to behold, in what anguish mortall man is, when God sheweth himselfe as his aduersarie partie. And it is greatly for our behoofe too minde this lesson, because wee be ouer negligent, yea and there are ouerfewe that thinke vpon this kinde of temptation. For when wee be spoken too of suffering any miserie, and of being pacient in aduersitie: we be fleshly, and we mount no higher than our sensualitie is able too comprehend: that is too say, that we may indure diseases, wee may bee put too some troubles, this or that may happen vnto vs. But the greatest mischiefe of all, whiche is able too ouerwhelme menne vtterly, is when God presseth them, and maketh them too feele his wrath, as if he were bente full against them to say, why haue yee offended mee so? Therefore when God sheweth himselfe so sore against menne: beholde, it is a temptation which passeth all that euer wee may indure in our bodie. And here yee see why I sayde, howe

40 it is good too trie that thing thoroughly whiche is conteyned here. Job then sayeth, that he would sayne that his distresse were well weyed, and on the other side, that his sorowes and greefes (that is to witte, the miserie which he indureth and suffereth) were put together with it into the balaunce. For then (sayeth he) it should be seene, that this miserie of mine is heauier than the sande of the sea. And for prooife hereof, God hath shotte his arrowes at mee, yea euen poysoned arrowes, in so muche that I am as it were fyred, my Spirit is as it were swallowed vp, or my spirit is as it were steeped in bitternes, by reason of Gods sayde arrowes whiche haue perced mee. Behold whereat he beginneth. But it seemeth here, that he frameth an vniuste complaýnt, when he sayeth that his miserie is so greate, as no sorowe can bee able too matche it or bee answereable too it. And this complaint draweth neere too that whiche Cain made, the whiche (as wee knowe) was not without blasphemie. For as soone as Cain herde the condemnation which God pronounced against him: it is certaine that he could not iustifie himselfe, (for his sinne was manifest, and he was conuincid of it:) but he accused God of crueltie or ouergreat rigour. My punishment (sayeth he) is ouergreat, I am not able too beare it, thou wilt chace mee ouer all the earth, I am not able to stande before thy face: how doest thou handle mee? wee see here that although this wretched caytife coulde not denie but he was punished iustly: yet notwithstanding he had his startinghole, that God punished him not vprightly, but passed measure in rigorouenesse Gen.4.6.13.

against him. I sayde it seemeth that Job doeth the like here. For he sayeth it is no maruell though he be in great distresse, bicause the affliction whiche he indureth is exceeding greate, and muche more heauie. As if he shold say, he could not lament inough, seyng that God handled him so roughly. But wee haue seene, howe he hath come alreadie euen too the cursing of his birth-day, and howe he woulde that he had bene borne dead. And not onely so, but he also banneth the day wherein he was borne. It seemeth then that Job mighte not bee excused. And in deede (as I haue tolde you alreadie) although he haue a good case: yet dothe he handle it amisse: and it behoueth men too knowe howe there is some faultiness in this respecte. Neuerthelesse he ceaseth not too speake truthe when he sayeth that the miserie whiche he indureth is so greate and so extreme, as euen his woordes are *swallowed vp*, in so much as in that behalfe he is as a man ouerwhelmed, whiche hath no lyueliness in him, so that all that ever he is able too say, is nothing in comparison of the affliction where-with God presseth him. Lette vs marke therefore, that wee haue here two things: the one is, that wee see what a poore silie creature is, when God presseth him with his iudgement, as I haue sayde alreadie: And the other is, that wee shoulde knowe, that in fighting against our temptations, although wee doo the beste wee can too withstande them, and too submitte our selues vnto God: yet notwithstanding wee swaye aside eyther one way or other through infirmitie, so as there is never sufficient strength in vs, except God holde vs vp and suffer vs not too bowe at all. And why so? It is expedient for vs too knowe, that wee bee not made of steele, nor that wee bee not as rockes of stone: but that wee bee mortall men, full of frayltie. It is behoofefull that God shoulde make vs feele this: Also although he asistvs in our afflictions, so as wee bee not ouercome: yet doth he make vs to bee wounded and too halte, that is too say [ he leaueth] always some feblenesse [in vs] which sheweth it selfe in the mighty operacion which he giueth vs. Thus yee see the twoo poyntes whiche wee haue to consider here. But first of all let vs call too remembrance that whiche I haue touched heretofore: whiche is, that if wee bee tempted, and when soever wee bee pinched with any aduersitie in our bodie: wee muste the more feare still this spirituall temptation, when God citeth vs too his iudgement and becommeth as it were our iudge, so as wee muste bee fayne too answere before him, and too render him our account. True it is that wee shall muche more perceyue that thing whiche toucheth vs in our flesh. And why so? For wee bee wholly giuen too that. So then wee see commonly that menne feare famine, pestilence, sickenesse, or death which is the vttermoste. If a man threaten vs with this, wee bee afayde: but if a man speake too vs of God, wee bee not moued a whit. And why so? Herein wee shewe our selues to bee dull, yea euen too the vttermoste, as they that differ nothing from Oxen and Asses, in that wee make so small reckening of Gods wrath, and of the damnation that is prepared for our soules, I meene of them that continue enimies vnto God: But if a man talke to vs of any thing that concerneth this present lyfe, wee are amazed out of measure. Neuerthelesse, in the meane time whyle other continue in their dulnesse, God ceaseth not too exercyse those that are his, after suche a maner as he maketh them too feele his wrath, and then (as I sayde) they bee tempted muche more without all comparison, than if they indured all the miseries that are possible to bee imagined. Sometimes wee shall thinke it straunge that the

faythful should speake thus: And what? God hath shewed himselfe as a Lyon towardes mee: he hath broken all my bones, I am on a burning fire, I wote not where too become, my soule is as it were swallowed vp; my bodie is as good as rotten, and there is nothing but stinche in mee. VVherefore is it that the faythfull speake so? It seemeth that they bee nice and womannish: and yet notwithstanding these are they that were moste strong and stedfaste, and whome wee haue seene gouerned by the spirite of God, so as they haue had an invincible courage. Had not Daviid a goodly pacience: God exerysed him very much: & yet we see he alwayes had the vpper hande, so as he was never caried away vnto wickednesse for all the trouble that befell him. Yee see here a man of armes, who hath bene practysed in all maner of battelles, not onely for a daye or for a yeere, but all his lyfe long: and yet for all his experiance, he complayneth as if he had never bene acquainted with any aduersitie, or as if he wist not what it were to bee afflicted. Yea verely. But (as I haue sayde) lette vs marke that he was not pressed with bodily harmes. And although he were sensible as other men are: yet had it not greatly grieued him too beare any sickenesse or to suffer any suche other like thing. VVhat is it then, that driueth him too complayne so? It is bycause he entereth into himself, and is touched in his conscience, as though God had not onely forsaken him, but also were become his deadly foe, and pursued him euen vnto hell, too say: thou shalte haue nother peace nor truce, but I will drowne thee altogether. Seing then that Daviid was so pressed with the feeling of his sinnes, and perceyued that Gods wrath was kindled against him: yee see what nipped him euen too the hart. Ezechias felte as muche. For God not onely afflieted him with sickenesse as may commonly befall vnto vs: but also besides that, he shewed him a token of his displeasure. Therefore it seemed vnto him, that God woulde repeale and disanull all the grace that he had graunted him before: and further that his death should cause Gods seruice too be quite ouerthrowne, which had bene stablished by his hande. VVhen Ezechias conceyued so greate and so horrible vengeance of God: there was good reason why he should be so dismayed. And so yee see why he made suche complayntes as are conteyned in his song. Therefore lette vs marke that when God afflieth vs in our bodies, wee can well take patiently the miseries that he sendeth vs: for, that is nothing in comparison of the anguishe which they indure, whom he maketh to feele his wrath and vengeance: and yet notwithstanding it is for our profite too come therevnto. And although it bee so harde and bitter a thing vnto vs: yet neuerthelesse wee muste bee fayne too come too it. And why so? For they that conceyue not their bodily tribulations, passe not too seeke helpe of the diseases of their soules, bycause they perceyue them not at all: and so consequently they passe not too seeke attonement with God, for they consider not his iustice. So then (as I sayde) it is more than necessarie for vs too bee wounded with Gods iudgement, that when we haue taken holde of it, wee maye bee constreyned too groane vnder suche anguishe, according as wee see it too haue bene in Job. True it is that euery man shall not haue like measure, and God also knoweth what wee bee able too beare. According as a man shall bee weake, and as God shall not haue indewed him with so greate a grace of his holy spirite: so verily will he make him to feele his iudgement thereafter: howbeit hee will holde him vp, and make him to taste of his mercie in the middes of his wrath, so as the same shall not vterly dismaye him.

But

But as for him that hath receiued a more singular streghth, and whom God hath fortified with his holy spirite : hee must be faine to sustain greater brunts, and farre rougher assaults, than such as are feeble like little children. And heere yee perceyue why wee see these spirituall battayles in Daviid, Ezechias, and Iob, which neuer a one of vs shall finde in himselfe. True it is that wee shall haue oure portion of them : for (as I haue sayde) without it wee would become dullardes, & it would bee a signe that we were fiersaken of God, so as wee shoulde haue our consciences rocked a sleepe too much. But when God presfeth vs with his iudgement, it is but for a small while if wee compare our selues with the holy persons that haue incountred agaynst the sorrowes of death and hell. And why so? for God had armed them, yea and he had so fenc'd them with his owne strength : that althoughe they were bowed, yet were they not vtterly beaten downe : and if they were beaten downe, yet did God lift them vp againe. And therefore it behoueth vs to marke well what is sayde vnto vs heere. Furthermoore when wee see Iob so sore pressed, euen Iob I say, who was the mirrour of patience : let vs learne to walke aduisedly. For if this happened too the greene tree, what shall become of the drie tree? VVe see that Iob was so hartburned with anguish, and wee see hee was so dulled with torments, as hee wist not what to speake : and what shall become of vs then, if God list to scourge vs rigorously? must we not needes quaile vtterly? But this must not astonie vs : neuerthelesse it standeth vs on hande too bee afraide. For we can bee hardie ynough while we be farre from blowes, as our ordinarie maner is : in so much as there is none of vs all, but he will make himselfe as valiant as can be, and it seemeth that nothing shall be able to daunt vs. Let vs rather consider what our feblenesse is, to the ende that we may not bee puffed vp with vaine presumption, but may vnderstante howe we be but poore creatures, and that wee cannot well holde out one minute of an hour, agaynst the assaults that may bee giuen vs on eyther side, except we flee to our God, praying him to strengthen vs. Yee see then what wee haue to doo, when wee beholde the example of Iob. Moreouer let vs marke well this woord when hee sayth, *that the arrowes of God are in him, and that the venim of them bath drunke vp his spirite*, or that his spirite hath sucked in the venim, for eyther of both wayes may be spoken. But the principall poynt that we haue to marke heere, is that Iob doth vs to vnderstand heere, that he hath not to deale with men, nor that the case standeth as when wee indure some afflictions in the flesh. I knowe (sayth he) that it is God which warreth agaynst me : and not onely so, but his arrowes also (sayth hee) are in mee: they haue striken mee too the hart and are runne quyte through mee. In the first place, Iob sheweth, that hee is sayne to indure battayles, as if God himselfe warred agaynst him. And what a matter is it when a mortall man who is a thing of nothing, should bee forced so farre, as too feele that God prepareth and bentheth himselfe agaynst him, and yet notwithstanding be able to oustante it? Howe shoulde that bee possible? Neuerthelesse (as I haue sayde alreadie) we must needes bee brought to that poynt, for our owne profite. And in good sooth wee profite euill vnder Gods scourges, if in the meane while wee beate our braynes, or reason with men, to see from whence the aduersities come vnto vs, and linger here still below: this is verie yll considered of vs. As for example, if one that is diseased thinke with himselfe: such an inconuenience is light vpon mee: Lo suche a thing is the cause: and that hee cannot suffer anye other affliction whereby God shall giue him occasion too feele his

wrath: this man is farre from receiuing frute by the chasements which God sendeth him. I say, when we cease not to alledge this or that, to holde our seives still too the creatures: wee profitte verie yll. Therefore wee muste mount vp to this step: that is, that the aduersities come of God, and that they come vpon vs because of our sinnes: and heere withall let vs vnderstante howe it is as muche as if God had shott his arrowes at vs, and wounded vs. So then let vs bethinke vs well of this woord, when Iob sayth, *that the arrowes of the almighty were let flee agaynst him*. Yea and hee sayeth exprefly, that they sticke fast in him, and that his spirite is as it were swallowed vp. VVhereby hee meeneth, that his distresse commerh of the sayde fearing of God, according also as hee addeth, that the terrors of God are bent agaynst him. And for the better vnderstanding of this streyne: let vs marke, that God dooth oftentimes afflic those that are wilfull and harde herted. But what? Their minde is neuer the more humbled for all that. For they beate backe all Gods iudgements, as an Anuylle beateth backe the hammer. But God woundeth whome he listeth when he meeneth to humble them, in so much that they bee striken quite through, yea euen to the bottome of their hart. Thus ye see what Iob ment to exprefle. True it is that somtimes the like shall happen to the reprobates also. But when ful account is made: it is a speciall grace which God bestoweth vpon his owne children, when hee peerceth them so throughout, & maketh them to feele his vengeance within their harts, in such wise as they are as it were swallowed vp by it, and their harts are consumed by it. This will be verie hard for vs, and wee will flee from it if it be possible. But therby God worketh our welfare, & it is much better that it shoulde be so, than that we should bee blockish too beate backe all the concytes which God sendeth vs when hee purposeth to scourge vs for our sinnes, and too make vs feele howe it is a terrible thing too haue him agaynst vs. Beholde howe wee must profite our selues by such woundings, knowing that God intendeth to humble vs, to the ende wee shoulde not bee as the scorners, who doo nothing but mocke at his iudgements: and that hys making of vs to feele them to the quicke, is to the ende wee should quake at them. Furthermore wee see what neede wee haue of such a medicine, si the wee bee such dullards as to follow the lustes of our flesh. For what are we the better for Gods woord? howe are wee moued for all the threatenings that are made too vs? It seemeth that wee would holde our owne agaynst God, and spye him by our defiances. Beholde the pride which is to be seene commonly in men: and wee also should be subiect thereto, were it not that God clenzeth vs of it by shewing himselfe so rough towarde vs, as we might feele his arrowes in our hartes, and that all our courage might be swallowed vp by it. And likewise Iob sayth, *that the terrors of God are directed [or leuelled] at him*. And why so? For his wordes are as it were swallowed vp, or consumed. VVhereas he sayeth that the terriblenesse of God was leueled at him, he meeneth (as I haue sayd alreadie) that he hath not men too his enimies, but that it is God himselfe which warreth agaynst him. True it is that wee may bee assaulted at mens handes: and yet notwithstanding we must not ceasse too acknowledge that which is sayde heere: that is to wit, that God armeth his creatures agaynst vs, to the ende to shewe vs his displeasure. At a worde, on what side so euer the mischeefe doo threaten Iob, yea euen that he be wounded, he must acknowledge howe it is the hande of God that toucheth and presseth him. And this is the cause why he sayth, *the terrors [or the terriblenesse.]* Hee knowes well ynough that when

God scourgeth him, his intent is to haue him returne vnto him, and that God seeketh nothing but to receyue his seruants to mercie, and to deliuere them from the trouble which they indure. But in these sorrowes which he suffereþ, he is not able to take hold of the goodnessse which God intendeth too vse towrdes him. And thus yee see what is the cause of our impacieſce: euen for that wee are not touched as were requisite, too render GOD his due honour. For prooſe hereof, when we speake of calling vpon God, and of desiring him to haue pitie vpon vs: we do it but ceremonially vntill we knowe that wee are at the last cast, and that wee bee as poore damned soules and forlorne creatures: Vntill wee knowe this throughly to the quicke, it is certaine that oure desyring of God to haue pitie vpon vs, shall be but from the teeth outward. And therefore a man never honoureth God in good earnest, vnlleſſe hee bee confounded in himſelfe. For the matter consisteth not altogether in ſaying, that God muſt be ſuperior ouer vs, and wee ſubiect too him as all other creatures are: But wee muſt yelde hym this honour which is ſpecified here: namely that he oneſly is righteous, and that there is nothing elſe in vs but all maner of wickedneſſe, too the ende wee may haue our mouth ſhet, and bee deſtitute of all excuse, ſo as we may not make any account of our ſelues, but acknowledge that nothing belongeth too vs but shame, and that wee deserue too bee caſt away as ſtinking and curſed creatures. If wee bee not come too this poynþ, it is no honouring nor ſeruing of God, according as Saint Paule

Rom. 3.c.19. sheweth in the thirde to the Romanes. For in ſpeaking 30

of Gods infinite glorie, hee ſayth it becommeth vs too come before him with ſuch feare and lowlincſſe, as wee may bee lyke poore offendres with halters about theyr neckes, ſo as wee ſhoule go too hell, if hee plucked vs not back of his infinite goodneſſe. So then it is not without cauſe that God afflicteſt his ſeruaunts, and prefleſt them in ſuch wiſe as he bringeth them to this poynþ, too the ende hee may bee glorified in them. As touching that he ſayth, *that his woordes are ſwallowed vp*: it is as muſhe as if hee had ſayde, that hee ſpeaketh not Rhetorically as 40 wee ſee ſome men doo, who are eloquent in ſetting out their owne aduerſitieſ. As for thoſe that are Cokneys, if they indure any little aduerſitie, they neede no man of lawe to pleade theyr caſe, it ſeemeth (too heare them ſpeak) that there are none but they on whome men ſhoule haue compassion. But they that can ſo well pleade and babble, ſhewe wellynough that their aduerſitie did not ſo greatly grecue them: for had they beeene touched in good earnest, it is certayne that they woulde ſhewe that which is ſayde heere. And heere ye ſee wher-

Eze. 38.c.14. fore it is expreſſly ſayde in the ſong of Ezechias, that he had chattered lyke the ſwallowes, and that hee had no more had the voyce of a man to vtter his conceyte, but had beeene ſo ſhet vp at that tyme in ſorrowe, that hee wift not what to ſay, nor howe to couche his woordes to vtter what his mynde was. Let vs marke then that when God ſummoneth his ſeruautes in ſuch wiſe, hee ſheweth himſelfe too bee theyr iudge, and pincheth them ſo too the quicke, as they are even deſtitute of woordes, and confounded, and know not howe too expreſſe their meenings. Although (ſay I) that God workeſo, and that hee oftentymes deale roughly with vs: yet notwithstanding let vs call to minde the conuenient remedie, leaſt wee bee put too vtter conuſion. And this is it that Saint Paule meeneth when hee ſayeth that

Rom. 8.c.5 God by hys holye ſpirite greceth vs gronings whiche are intollerable. VVhen Saint Paule ſpeaketh of the prayres of the ſaythfull, (I meene of the better ſort:) 60

hee ſayeth that when God maketh vs pray earnestly, then wee grone: yea wee euen grone, but wee haue not a woerde at hande: for if a man ſhould demaunde of vs, what is it that thou ſayest? VVhat is it that thou deſireſt of God? VVee wift not what to ſay to hym. VVee muſt keepe that as a thing locked vp, ſo as wee cannot declare by woerde of mouth, what wee ment too ſay. Yee ſee then howe God remedieth that which is ſpoken heere: which is, that althoſh all our ſpeeches were swallowed vp, yet hee giueth vs a meane too finde him, and to get too him, which meane he alloweth: and althoſh that this kinde of language bee not vnderſtoode of men, yea and that euen the partie himſelfe whiche prayeth vnto God bee intangled, ſo as hee cannot vtter his woordes: yet doth God vnderſtande ſuche maner of ſpeeche. Nowe forasmuch as wee ſee that God heareth our gronings when wee bee ſo abashed that wee bee vtterly diſmayde in our ſelues: Let vs beare paciently the aduerſitieſ which hee ſendeth vs, ſeeing that hee giueth ſuſſeſſe as all of it redoundeth too our profit and welfare. Lo what wee haue to marke vpon this ſtraine. Heerewithall Job vſeth certaine ſimiliudes, too ſhewe howe it is not without cauſe that hee complayneth ſo. He ſayeth, *will the wilde Aſſe bray when kee bath graſſe?* no more will the Oxe when kee bath fodder. And furthermore, *Can a man eat a thing that bath no ſaucer, as the white of an Egge without ſalt?* By ſuſſeſſe Job meeneth, that both men and beaſtes are glad when thiſes fall out too them after their mynde or deſire. VVhat is the thiſ that the wilde Aſſe ſeeketh? Hee deſyreth paſture. Therefore when hee hath graſſe at will he careth not to tray or too grecue himſelfe. VVhy ſo? For hee hath the thiſ that hee deſireth. An Oxe likewyſe is contented when hee hath fodder given him. But contrary wiſe (ſayth hee) howe is it poſſible that a man ſhoule bee made too lyke of the thiſ that is agaynst him? Verely wee will not eat the meates that are vnsauerie. If a man ſhoule make vs to ſuppe off the white of an Egge, it were ynough too make vs ſpewe: for it were a thiſ that woulde go agaynst our ſtomacke. Seeing that thiſ woerde betokeneth an vnsauerie thiſ: what is to bee ſayde of a bitter thiſ that ſhoule ſeruo too choke vs? But yet muſhe worse are the miſeries wherewith Job was afflieted. And therefore hee concluſeth therepon, that hee woulde fayne haue his owne wiſhe: whiche is, *that God woulde kill him at the first bloure,* and not make him to pine away after that ſent. Yee ſee in effect what is meant here. And firſt of al let vs mark, that thiſ ſentencē is good and true, yea and that the doctrine conteyned therin is verie profitable: for it is expedient for vs to bee warned of our paſſions. There are whiche ſtande muſhe vpon the reputation of theyr owne vertues: and therefore it is good for vs to knowe that wee haue neede too haue ourfleſhly deſires repreſſed. VVhy ſo? Too the ende that if thiſes fall ouſe according too our mynde, wee may haue ſkill to ſay: Beholde, God greceth vs our hartes deſire, and therefore wee haue whereof too reioyce. And that if thiſes fall ouſe agaynst vs, wee may acknowledge and ſay, beholde, it is God that afflieth vs: VVherefore? Euen because wee haue offendred him, and hee will cut vs out our morselles. It is good therefore that thiſes things heere ſhoule bee knowne vnto vs, and that wee ſhould minde them, and that the remembrance of them ſhould oftentimes bee renewed. And ſpecially it is a greate shame for men that they haue no diſcretion, ſeeing that the brute beaſtes can ſhewe them howe that according to their meaſure they haue ſome diſcretion. True it is that

that there is no reason nor judgement in an Oxe , nor in an Asse . Yet hath God giuen them a certaine witte, which leadeth them thither as their nature goeth . Nowe let vs consider what it is that God giueth vnto man who ought to haue iudgement . Because of the spirite which is imprinted in his soule . It behoueth him too haue discretion . But yet let vs note further , howe it behoueth vs in especially too fight agaynst our lustes . Howe so ? An Asse will leaue his braying when hee hath pasture afore him : so will not a man do , he will not content himselfe . Verie well . It is good that a man shoulde thanke God when he hath prosperitie , and that he shoulde know how hee is so much the more beholding to God : but he must not fall asleepe vpon it . Let vs learne then that heere are twoo things . The one is , that when God giueth vs meate and drinke , we bee worse than the brute beastes if wee make not account of such a libertie , but bee so blockish in our hertes , that wee consider not howe libe-  
rall and gracious God is towardes vs . Thus much for the first poynt . But we perceyue the cleane contrary in many men : yea after a maner in all men . For howe great is our vnthankefulnesse ? if God giue vs meate and drink , haue we the stayednesse that is in brute beastes , to holde our selues in quiet and contented ? No : we be like vnfa-  
tiable Seagulles . Howe fowle and howe excessiue are our appetites ? See howe an Asse eateth . Although hee haue trauayled with great paine , when he is put to pasture he satisfieth him selfe , and then layes him downe vpon it , hee is contented . But as for a man , though hee haue crammed in as much as foure or five men could swallow .  
30 vp , he is not contented with it , he regardeth not what is meete for him , but hee will still bee heaping vp and ga-  
thering in of more . VVhen a man hath his Garner full , yet hath he a bellie to bigge for it . VVhen hee hath hys wine seller well stored , hee thinketh that that is nothing . VVhen he hath prouision ynough for a whole dozen of persons , yet will hee not be contented : hee is like a Sea-  
gulfe that can neuer bee filled . Yee see then howe men are caryed away by theyr lustes , so as they bee neuer sa-  
tisfied : such is their vnthankefulnesse . And what iudge muste suche maner of folke haue ? Euen the Asses and Oxen . The Angels neede not to come downe from hea-  
uen to poure Gods condemnation vpon their heades . In the order of nature a man may perceyue , that there is much more reason and modestie in the dulnesse that is in these beastes , than there is in men who ought to haue a further cosideration . Beholde a speciall poynt whiche wee haue to marke heere . But on the other side also let vs learne , that wee muste not bee lyke the brute beastes in seeking nothing else but bellie cheere . For when  
50 GOD sendeth vs prosperitie , wee must not holde vs there , that mustnot bee our butte to shoothe at . VVhat then ? Let vs vse the sayde prosperitie , passing continually still further , and preparing our selues too affliction if God list to sende vs any : to the intent wee bee not taken vnwares because we made reckening to haue liued alwayes at our ease . I say let vs beware we fall not a sleepe

in such careflesnesse when God sendeth vs pasture , and that wee bee handeled as well as wee would wishe . But let vs continually quicken vp oure selues , that we may attayne too the benefite wherevntoo hee calleth vs . Marke thys for a speciall poynt . Nowe whereas it is sayde that wee cannot bee made too eat *that which is without fauour* , and that we cannot suppe off *the whyte of an Egge without salt* : Heereby wee may knowe (as I haue sayde) howe that before the blowe come , it is good too forethinke oure selues , that colde and heate , vnsa-  
uerie vittayles and all other suche things are as it were aduersities whiche wee shunne by nature . Verie well , needes must wee feel this geere , for we bee not sense-  
lese . But howesoeuer the worlde go , let vs make oure selues readie too indure paciently the thing that is vnfa-  
uerie . Let vs bee contented that God shall doo it for our profite . And therewithall let vs assure oure selues , that lithe hee ordyneth it , his onelye will muste bee a better taste vnto vs , than all the things that happen too vs by our owne good will . VVhat shall be our salt then too make vs finde good taste in all the aduersities that can befall vs , so as wee maye bear them paciently ? Obedience , so as wee acknowledge , and say , go too , I see heere howe God afflieteth vs . And why ? First bi-  
cause wee bee woorthie of it : and secondely bycause it is his will too aduaunce oure welfare by that meane . Beholde (I saye) what will make vs too finde good fauour in that whiche heretofore was (as yee would say) lothsome . This then is the poynt that wee must come vntoo , when wee bee desyrous too finde fauour in all our aduersities , that wee may paciently receyue all the corrections which it shall please G O D too sende vs ; and that wee maye frame our selues too his good plea-  
sure , desiring nothing but that hee will accomplishe as he hath begonne , too the intent that beeing guided and gouerned by his holy spirit , we maye seeke nothing but to loue , serue , and honour him , and to hold all that for good and righfull , which it shall please him too sende vs .  
And nowe let vs cast our selues downe before the face  
40 of our good God in acknowledging our faultes , praying him to make vs perceyue them better than we haue done hitherto : and that when it shall please him too make vs feele his iudgements , although we be pressed out of measure to our owne seeming , yet notwithstanding wee may not cease to resort vntoo him continually , hoping that he will deliuere vs from all our aduersities , according as of his infinite mercie it is his will to reach out his hande too vs continually : and that althoughe that at the first wee perceyue not that he is minded to ayde vs , yet we may wayt paciently till tyme conuenient come too shewe vs that he hath alwayes beeene freendly and fauourable too vs , yea , truly by meane of our Lorde Iesus Christ , according as it hath pleased him to chooze vs in him , and to call vs to the knowledge of him , too the ende too make vs all members of his bodie . That it may please him to graunt this grace , not onely to vs , but also to all people and Na-  
tions of the earth , &c .

### The xxiiij. Sermon, which is the seconde vpon the sixt Chapter.

8. VVho vvill cause my desire to come to passe , and that God may sende me my longing ?
9. VVwhich is , that hee shoulde breake mee in peeces , and that hee shoulde stretch out his hande and cut mee off .
10. For then shoulde I yet haue comfort : I shoulde reioyce in my grecfe : let him not spare me , and I vwill not denie the vwordes of the holy one .
11. VVhat is my strength , that I shoulde be able to indure ? and vwhat is mine ende if I shoulde prolong my life ?

12. Is my strength the strength of stones? or is my flesh of Steele?  
 13. I can no more, and my might fayleth mee.  
 14. He that is afflicted ought too haue a good turne of his friende: but men haue forsaken the feare of the almighty God.



Ee haue to go forewarde with the matter that I began alreadie: which is; that Job tormenteth him selfe heere, not for the miserie which he indureth in his bodie, but because God hilde him as a poore condemned person, and bycause he dealeth as a judge with him, and is altogether against him. Yee see then wherefore Job is more greeued than for all the rest that hee coulde suffer. That is to wit, because hee feeleth Gods hand heauie vpon him, as Dauid speaketh in the twoo and thirtie Psalme. And let vs marke thys well alwayes. For otherwise we shall not know to what purpose hee sayth, I woulde I were dead, I woulde God woulde kill mee, I would I were cut off from the world, for then shoulde I haue some ease, and I shoulde bee no more so sore pressed. And coulde there befall him any worse thing than death, specially than a death of Gods sending, wherein he should knowe that God would vtterly ouerwhelme him? And were not that the extremest of all miseries? and yet for all that hee sayth, that if God would dispatch him at one blowe, he could well bear it: but to linger pyning as hee doth, and too bee pressed so long a while, he sayth it is impossible for him too keepe measure, for it is all one as if hee were hilde in a burning fire. Then let vs marke well this diuersitie which is betweene a man that is ouerwhelmed at the first stroke, and another whom God holdeth (as it were) vpon the Rack, whom he scourgeth a long while without giuing him any respite, and which is not releued in his miserie, but must be fayne too abide it out continually. Let vs nowe come to the ripping vp of the cage that Job pleadeth here. First he sheweth that his cheefe desire shoulde bee to die and to bee cut off. True it is (as I haue touched heeretofore) that Gods children may well wishe death: howbeit to an other ende, and for another respect [than hee cloth heere,] like as all of vs must with S. Paule desire to be let looce from the bondage of sin wherein we bee hilde prisoners. Saint Paule is not moued there with any temptations of his fleshe: but rather, the desire that hee hath to employ himselfe in Gods seruice without let, driueth him too wish that he might passe out of the prison of hys bodie. VVhy so? For so long as wee bee in this worlde, we must always be wrapped in many miseries, and wee ceasse not too offend God, being so weake as wee bee. Saint Paule then is sorie that hee must liue so long in offending God, and this kinde of desire is good and holy, and proceedeth of the holy Ghost. But there are verie feawe that desire to go out of the worlde in this respect. For so long as we bee at our easse, we care not a whit what vyses and imperfections we haue, nor to be so forward in seruing God as were requisite: this geere toucheth vs not a whit. VVhat then? If there betide vs any trouble, if we fall into any disease, if matters fal not out as we would haue them: then we wish our selues out of the worlde, and there is none other talke but of oure weariness in despizing of our life. Yee see then what Jobs wiſhing was. It was not cheefly because he knewe what his state was: but because the miserie that he felt did nippe him, therefore hee was desirous too haue his request at Gods hande. For hee not onely desireth it [in his hart,] but also addresseth himselfe to God to make sute for it. And this is yet another mischiefe, that a man wiſhing death,

*Psal. 32. 4. 4.*

*Ro. 8. d. 24.*  
*Phil. 1. c. 23.*

as Job doth heere, shall bee as yee would say, shet vp and shrunke into himselfe, so as he shall not dare present him selfe vnto God to pray for it, though it so be that he haue committed a great offence before. For we must not presume to hyde our selues, nor to haue any backe nookes wherein to make wiſhes that are wicked and reieeted of God. But yet when a man shall come so farre foorth as to make such request vnto God: no doubt but he sinneth double. VVhy so? For it is an ouergreat rashnesse for vs to come to vnhallow the name of God. How is it then that we must pray? VVhat rule must we obserue in that behalfe? That wee request nothing which is not agreeable to his will, according as Saint John speaketh in hys *1. lob. 5. c. 14* Canonickall Epistle. And verely our Lorde Iesus Christ sheweth full well that wee must keepe the sayd modeſtie, when he setteth downe this petition, That Gods will be done. Yee see then howe Job vnhalloweth the name of God when he dareth make ſuch & ſo excesſive a requelt. Nowe then for the firſt poynt, whereas it is lawfull for men too wiſhe that God would deliuere them quickly out of this mortall bodie, when their life is besieged heere with ſo many wantes and miseries: it is not by reaſon of the troubles that we must indure heere, but because wee are alwayes ſubieſt to many vices. Marke this for a ſpeciall poynt. Let vs marke further, that when God afflicteſt vs, and that there happen things that are ſowre too vs: wee must not wiſh death therefore: but rather wee must buckle our ſelues to the combate, ſithe that the will of God is ſo. Thirdely, when we deſire too bee ſet free from this bondage of ſinne, and that God ſhould breake the bondes that holde vs as nowe: Let men do it meaſurably, ſo as we may be ready to bee humbled as much as ſhall pleafe him. And although it greeue vs, and that wee ſighe because we can not giue our ſelues wholly too doo what God commaundeth: wee must first haue this conſideration to ſay, VWell Lorde, if it bee thy will, that I being a poore ſinner and hauiing vices continually lurking in me ſhould ſerue thee: graunt me the grace to acknowledge my faultes, that I may ſigh before thee to craue pardon for them at thy hande. Beholde (ſay I) the meaſure which it behoueth vs to keepe. Furthermore let vs learne by the example of Job, that when we come before God, it is not for vs to bring thiſher our owne deſires and our owne luſtes, and to ſpeakē whatſoever commeth at our tunges ende: but our requeſtes muſt alwayes bee framed according to Gods promiſes, & according to that which he giueth vs leaue to demaunde of him. Yee ſee then whereat we muſt begin, if we will pray vnto God as becommeth vs. That is, we muſt not be rafh to threaþe this or that at his hande: but wee muſt conſider well what is lawfull for vs according to his will. For what honour do al those yelde vnto God, which craue whatſoever commeth in their minde, without foreconſideration? Their meening is to haue his heade vnder their gyrdle. Beholde (ſay I) an vntollerable presumptuousneſſe, when a mortall man will bear such ſway, as God muſt be ſubieſt to his demaundes. Besides this, wee haue ſhewed alreadie, howe God will haue vs yelde him ſuch reuerence, as to ſeeke to knowe no more than hee giueth vs leaue, and than hee thinketh good, and that he will haue vs too doo it with all modeſtie. Seeing then that Job hath happened to ouerſhoote himſelfe ſo farre, and too make ſuch a requeſt vnto God as is naughtie, & as we our ſelues would finde

Ende fault with : let vs be well aduis'd that wee be sober minded when we fall in hande with praying vnto God, and that we haue well considered aforehand what things God promiseth and permitteth. And by the way the remedie hereof is not, that we shoulde not pray vnto God, whē our flesh prouoketh vs to desire this or that: as there are some who (if a man tell them that it is a peruerting of true praier,to demaund any thing of God other thā he hath allowed:) I say there are some which will answe, verie well sir,I will not pray God at all , for I shoulde dis- 10 please him if I should make him subiect after that sort to my desires : but I may well ynough wish this or that, and yet all the while not bee mynded that God shoulde bee subiect to my desires: But we must not vse such byleapes . VVhat is to bee done then ? VVhen wee see such wishes, so foolish and full of vanitie, and which are not onely fonde, but also wicked : what is to be done? There is no seeking of any lurking holes. VVhat then ? Let vs rather lay open our harten before God,(as the holy scripture speakest thereof) so as we haue nothing wrapped vp 20 in them. But as soone as any desire comes in our minde, [let vs thinke thus:] Is it lawfull for mee too wishe such things ? Doth God permit me then ? Let vs fall to examining of our selues,that the thing whiche is entred into our hart may be layde open : and when we haue made God priuie too it, let vs dispose our selues to pray vntoo him according to his will. VVhen wee haue so done, let vs on our part consider, that wee must not come vntoo God with oure heade vpright, nor bee so bolde as too make so farre account of him,that hee shoulde do what- 30 soever wee haue conceyued in oure brayne : but wee must bee subiect too him in all poyntes, and in all respects. Nowe then if wee holde vs too this measure : yee shall see all oure euill lustes corrected and repressed, and our knowing that a man must not couet any thing which he might not be bolde to aske at Gods hande,will bee a bridle too vs. And wee must not presume too aske any thing, but that whiche God hath graunted by hys worde. If it bee so, we must needes bee restrayned, and our flesh must not ouermayster vs to cary vs away to this 40 or that. Lo what wee haue too marke concerning Job in this straine. Yet notwithstanding it is a lesson that is verie slenderly practized in all the worlde. For wee see howe one sort make their wishes without anye submitting of them vnto God at all : in another sort, there are such vaine and fantasticall mindes , as they desyre contraries : there is none other conceyete wthy them but of coyning and framing newe deuises in theyr heade, and neuer too pray vntoo God. Beholde heere an intollerable vyce. Howe so ? In that men wander awaye so, 50 whereas God allureth them familiarly too come vntoo him ? And whereas hee telleth them they may bee vnburthened , by casting all their cares vpon him : is it not a great wilfull frowardenesse that men will make them-selues such strangers and drawe backe from him ? Yet notwithstanding it is an ordinarie matter. Let euerie man search what is in himselfe. I pray you howe manie foolishe desires haue wee in vs, which mooue vs too sigh in oure selues, althoughe God were not priuie too them ? Another sort swarue asyde too a contrarie extremitie : whiche is, that they become like blockes before G O D, asking this and that, without knowing howe, and without hauing any rule or choyce. And hereby it is too bee seene , that this sayde lesson which I haue earst set afore you, is verie yll knowne,not onely of those that haue not beene instructed in Gods worde : but also of all of vs. And therefore so muche the better must wee marke this text, too the ende that euerie of vs may hold

himselfe in awe, and learne too frame our desires better than we haue done : and to bring this to passe, wee must lay them open before God, assuring our selues that wee shall winne nothing by our slinking aside. For all things must come to account in their time. And therefore as oft as we shall be prouoked and minded to desire any thing : let vs learne to be at this poynt with God,that he may alwayes be made priuie to them. And for the doing hereof, let vs examine well all our sinnes,that we may condemne whatsoeuer we see is not agreeing to the will of him that ought to haue the whole dominion ouer vs. But let vs come backe once againe to that Job sayth,that his wishe was that God should flea him, and stretche out his hande to cut him off. I haue aitreadie breefly shewed whereto these wordes tende : that is to wit , that God shoulde at one stroke quite dispatche a man without making him to linger. Yea, but what gayneth hee by that ? Shall a man fare the better by that ? Yea, so it seemes to him. For we knowe that when wee must bee fayne too endure anye torment : it is a comfort to vs, when it is not long a doing. But Job hath heere a further respect: which is , that when God sheweth himselfe a iudge towardes vs , and we feele him too bee agaynst vs, it is an intollerable torment : insomuch that wee couldē finde in our harten,that Luk.23.8.39 the mountaynes shoulde fall vpon vs, and Iesus Christ also sayth : we coulde finde in our harten that the whole worlde shoulde bee turned vpside downe , and wee had much leuer that all creatures rose vp agaynst vs , that euerie of them shoulde bring oure bane , and that wee were too passe through infinite daungers : so we might not come before the face of God so dreadfull agaynst vs. Yee see then whereat Job had an eye. And true it is, that this is not knowne too many. VVhy so ? Because the more part are so blockishe, that there is nothing else but hardenesse and stulbornesse in them. If a man or a woman bee pinched with sicknesse : they crye oute alas. If they bee pinched with pouertie , or hunger,or any other thing : euerie man can complaine as hee hath occasion. But as for the torment of minde , wee can no skill of it, when God persecuteth vs and sheweth vs howe dreadfull his wrath is. And for prooffe heereof, our consciences are so rockt asleepe , that hardly can one bee founde among a thousande, that euer tasted what is ment by the hande of God so terrible as Job setteth it forth heere. But yet neuerthelesse we haue neede to be so much the better fēced,as we be of the leſſe power against such afflictions. For if God spare vs for a time,we know not that he keepeth vs for the ende. VVe see many that haue beene carelesse and haue made good cheere all the tymē of their lyfe : yea and euen when men haue laboured to make them feele God and his iudgement, they haue turned all into mockage : But whose iolitic God hath so abated when they drewe towarde death,that in steede of the iesting and sporting wherevnto they had bene giuen, they haue bene fayne as then to feele the terrors of hell, and were (as ye would say) locked vp in them , yea and vtterly ouerwhelmed of them, because God had cast his lightning vpon them.I say we shal see some come to this state. And why so ? God punisheth the pride wherwith they were puffed vp in their owne conceyete, too greeue him with. Therefore when the scripture speakest to vs of the dreadfulness which they conceiue that feele God to be their iudge : let vs learne,howe it is to the ende that euerie of vs should thinke vpon it. And certeinly the bodily harmes doo wey very much with vs,according as we bee wholly giuen too oure flesh and too this presentlyfe. But beholde heere the Scripture which speaketh to vs of a mischeefe that is farre more to bee feared , and which ought

ought to astonish vs more : which is, whē he maketh vs to feele our sinnes and summoneth vs too appear before him. For then he toucheth vs much more, than if our bo-  
die were torne in pecces, or if he should lay as many mi-  
series vpon vs as were possible. Sith the case standeth so,  
let vs feare God, and let vs not thinke our selues to haue  
made the better market when we shunne his iudgement:  
but let vs holde vs to it with our good will, and let every  
of vs come too this obediance of examining his life in  
such wise, as he lay the account of his sinnes open afore  
it. Ye see then howe we must deale when wee heare the  
wordes that are rehersed to vs heere. And Job sayth, *that  
then hee shoulde haue comfort*, and that hee shoulde warme  
himselfe (or rather be merrie) in his sorrow or greefe. For  
the Hebrew worde which he vseth in this place, signifieth  
to burn, or to be warmed, and some translate it to be mer-  
rie. To keepe the proper and naturall meening of the  
worde, let vs take, *I shoulde be warmed in my sorrow*. His  
meening then is, that hee shoulde haue ease if God would  
stretch out his hande to cut him off at the first blow: and  
that it greeueth him too bee pyned, and that God vseth  
not his force to ouerwhelme him at once, that his mis-  
erie might quickly bee at an ende. But yet surely they  
that are so dispatched vpon the sodaine, ceasse not too  
bee afflicted still. It easeth them not so farre, as that they  
feele no more any great Payne. But Job speaketh lyke  
a man ouerpassionate, that knoweth no more where he  
is: and therefore (too his seeming) there is no better  
comfort, than to bee vtterly razed out as soone as God  
layeth his hande vpon him. As howe? VVhen we haue  
any present passion: wee imagin that there is none o-  
ther miserie in the whole worlde, but that. VVhen a  
man is pressed with a sorowe that is great and excessiue:  
he thinketh nothing at all of other mens greefes, those  
are nothing with him. If he be in a heate: he could finde  
in his hart too bee cooled, yea euen in yce. And yet if  
hee bee fornummed with colde, the same passion also  
will bee greeuous too him to beare, and as bitter as the  
heate that he shall haue indured afore. Yea verely. If a  
man haue eyther heate or colde, or any other thing that  
troubleth him in his bodie: yee shall see him so ouertaken,  
as hee shall thinke that all the contrarie miseries  
woule be an ease vntoo him: and that is because oure  
passions carie vs away. Lo how Job hath spoken. Let vs  
marke then, that when we fancie releeves and easements,  
it is not that they woulde bee so, though God shoulde  
sende vs all our desyres: wee shoulde fynde that wee did  
but fall out of one miserie into an other, and that there  
is none other ease, but to haue God fauourable vnto vs.  
And for proof hereof, if it please him to giue vs pacience  
when wee lose but a finger: he can also well giue it vs  
when we lose the whole hande, yea and euen when wee  
shall be fayne to lose the whole bodie. Then must wee  
not thinke that the miserie is in the thing it selfe: but ra-  
ther in our owne frayl. ie. For if we be weak and left vp  
to our selues: no doubt but we shall be vtterly confounded.  
But if God haue strengthned vs with his grace: al-  
though wee haue a huge mountaine to beare: yet shall  
we well beare it out. And why? For Gods power shall be  
ynough in that behalfe. There needeth but one foote of  
water to drowne a man, and one other will drawe him  
out of the sea. Therefore if God reech vs his hande, al-  
though wee were plunged ouer heade and eares: yet  
might we scape. But if it please not him to deliuers vs:  
wee shall not fayle too come too vtter ruine. Sith the  
case standeth so: let vs not thinke too haue ease  
when God shall haue chaunged the kynde of mis-  
erie: but let vs assure oure selues that wee cannot bee

eased, except God bee mercifull and fauourable to vs,  
and except hee haue pitie vpon vs, and shewe vs that  
hee hath forgiuen our sinnes. See heere the true rest.  
Otherwise wee must bee fayne too liue in continual  
vnquietnesse, lyke as when a sicke man turneth and  
tumbleth hither and thither, he thinketh he hath some  
releefe, or if hee bee suffered to shift from one bedde  
too another, beholde too his owne seeming he is halfe  
whole. But when hee hath tossed and turmoyled him-  
selfe throughly, hee seeth that his maladie is the feerer  
vpon him, so little or nothing at all is hee mended by it.  
Euen so is it with all of vs. It seemeth too vs that wee  
shoulde be in better case, if God woulde afflict vs after  
another maner than he doth: but that would neuer a whit  
asswage our greefe. In this case it behoueth vs too flee  
vnto God, and too pray him too withdrawe his hande  
from vs: and when hee hath once receyued vs too hys  
mercye: then we shall see our selues rightly eased. As  
concerning that Job sayth *that hee shoulde bee warmed in  
his sorowe*: hee meeneth that his sorowe should be asswa-  
ged to his comfort: Like as when there is a great fyre  
vnder a pot, the flesh will by and by bee sodden as soone  
as the pot is throughly heated: otherwise the fleshe will  
lie saping a long while, and become vnsauerie. So then  
is it: It seemeth to Job, that when wee pine and linger  
in suche extremities, it is nothing else but too make vs  
rotte away in our miseryes. But yet neuerthelesse (as  
I haue sayde) men doo not then ceasse to shewe them-  
selues vtterly desperate: that is to witte, not euen then  
when God forbeareth to make them to languish. But it  
behoueth vs to vnderstande, that if God list to prolong  
our miseries, it is synough for vs that hee giueth vs paci-  
ence: and that seeing he hath giuen it vs to day, he will  
continue it to morrowe. If God woorke after this maner:  
it is well, the aduersities will be easie to be borne, so  
as if he plundge vs ouer head and eares a hundred thou-  
sand tyme, we will alwayes remit our selues vnto him,  
so be it that he sustaine vs by his grace which he hath gi-  
uen vs from heauen, making vs to feele this comfort of  
the holy Scripture in our hartes: insomuche that if God  
touch vs, whether hee fillip vs with his finger, or stryke vs  
with his hande, whether hee giue vs great blowes with  
a beetle, or whether hee make vs too pine awaye by  
peecemeale, or dispatche vs out of hande: surely no-  
thing shall happen without his will, and his will tendeth  
too oure welfare, and so seeing wee bee his children,  
there is no cause for vs to doubt. And when Job sayth,  
*Let him not spare mee, I will not conceale the wordes of the  
bolie one*: He maketh a protestation which hee was not  
able to perfourme. But hee speaketh after the maner of  
them, which are carryed away by theyr affections. Behold  
(sayth hee) though God haue so ouerpressest mee at the  
first blowe: yet will I not condemne him, specially I will  
not grudge agaynst him, but I will rather blisse his name,  
and confess him to be righteous: neuerthelesse sithe *I  
am tormented so long, and can haue no ease: I lose my  
pacientnesse thereby*. Lo howe men proceede according  
as it hath beene declared. And Job addeth, *that bee car  
no more, and that his strength fayletb him, and that be which  
is afflicted ought too haue a good turne at his frendes bande*.  
I haue shewed alreadie, that Job ought too haue re-  
turned vntoo God, and too haue hilde himselfe there.  
But what? He buckleth himselfe agaynst those that haue  
founde fault with hym: and it is a temptation where-  
of we ought to take good heede, according as the cause  
why the holye Ghost bringeth this storie too oure re-  
membrance, is too the intent wee may vnderstande,  
that when men come too haue at vs, so as they scoffe  
vs,

at vs, and drive vs to dispayre, or at leastwise do the best they can too drive vs too it: wee must take good heede of our going, that we bee not intrapped by them. VVhy so? Beholde a man commeth to mee and sayes, thinkest thou that God hath a care of thee? Thou calleſt vpō him: but thou beguileſt thy ſelue in ſo dooyng: and ſurely if God did not as it were abhorre thee, thinkest thou that he would haue exerciſed thee with ſuch extremitie? Thou ſeefſt thy ſelue heere to bee a poore damned creature, and perceyuest thou not how God is agaynst thee? If a man come to me to whet me after this ſort, ſee what a deadly plague it is. But we muſt warde it off, ſpecially because we haue our eares beaten with ſuch temptations, as we may ſee them and ſay, beholde the diuill is come to ſet me on fire, to the intent I ſhoule fret and chafe agaynst God. But I muſt beate backe al his wyles, and gather my witteſſe aboue mee to conider that I haue not to deale with men, but with God. And therefore me muſt put vp oure complaints vntoo him, and ſay, Lorde thou ſeefſt howe this man ſeeketh nothing but to drive mee into dispayre: he is come hither to make mee fall quite and cleane away: vouchſafe therefore to receyue mee to mercie, and let mee vnderſtande, that all that euer I muſte indure, commeth not of man, but of thee alone. For although men be woorkers in it through vnaudiuſedneſſe, or rather through malicioſneſſe, and by craft and outrage: yet doth not any thing happen without thy will: but thy will is good, righteous, and for my welfare. Lo howe we ought too proceede. But Job hath miſſed in this poyn̄t, and his fault muſt ſerue for oure learning. And certeynly the holy Ghost hath ment veſtē well, in that this holy perſonage, (who is as it were a mirrour of pacience,) is ſet heere before our eyes too bee looked vpon, to the intent that the ſame thing may proſite vs, and that wee may thereby receyue a leſſon which we may applie to our owne behoofe. So then let vs vnderſtande that as oft and whenſoeuer there haſſeth any great inconuenience vntoo vs, wee muſt not make ſuſe excuses as theſe: yea I cannot abyde this preſent miſaduenture, but if God would handle mee af- ter ſome other maner, I ſhall well come too it. Let vs not ſet our truſt ſo: but let vs conider howe nothing ought too put vs oute of pacience, too turne vs aside from God, and to make vs vtter rebelles agaynst him. Then let vs condenme oure ſelues in oure owne vices, in whole and in part: and let vs acknowledgē, Alas, If God ſhoule exercise mee after any other ſort, then woulde the thing ſhewe it ſelue which is nowe hidden. There are a number of diſeases hidde within mee, whiche I knowe not of my ſelue, but God knoweth them. There- fore it ſtandest mee in hande to knowe my ſelue, and too pray him that hee ſuffer not the great number of vices which are in mee, too burſt oute at libertie too make battell agaynst hym: but rather that hee will purge them and correct them. Lo howe wee ought too do in this caſe. And in ſo doing, let vs not take this concluſion at aduēture which Job ſetteth downe here when he ſaith, I will not grudge though God ſpare mee not, I will not denie the words of the holy one. VVhat is ment by thiſ ſuppreſſing or concealing of the words of the holy one? It is ment of not giuing glorie vnto God in all poyn̄ts & in all reſpeſts. Then Job's meening in effect, is thiſ: when God ſhall haue ſcoured mee to the vttermoſt, yet will I not denie him too bee woorthie of all prayſe, and acknowledgē, Lorde it is good right that thou ſhouldest ſcourge me, I am thy creature, and forasmuch as I am in thy hande, diſpoſe thou of me at thy good pleasure. Job protesteth aſſuredly that he will do ſo: but he protesteth

it, not knowing himſelfe. Then (as I haue ſayde) let vs learme to enter into our ſelues, and not to tie our ſelues vnto men. For aſſoone as we ſhal haue made ſuſh a pro- teſtation, God will laugh vs to ſcorne. It is nothing elſe but folly and fondneſſe for a man too ſay, if ſuſh a thing happen I will do thiſ or thiſ, Therfore if a man come to that poyn̄t, needes muſt God laugh his pride too ſcorne. And in good ſooth what is our ſtrength? whereof can we boalſt? So then let vs knowe that after what maner ſo euer God handle and intreate vs, we muſt alwayes haue the diſcretion too glorifie him, beſeeching him ſo too guide vs by hys holiſe ſpirite, as hee will giue vs the vertue of pacience thereaſter as it ſhall please him too affiſt vs. Thus yee ſee what wee haue too marke in thiſ ſtreyne. And heerewithall hee addeth: VVhat is my ſtrength that I ſhoule bee able too indure? Is my ſtrength the ſtrength of ſtones & or is my fleſhe as ſteele? Heere Job entreth into his complayntes, too ſhewe that hee hath iuft cauſe too chafe after that maner, althouȝe hee paſſe meaſure. And why ſo? For God (ſayeth hee) on his ſyde is too excessiue in chaſtizing. Yee ſee in effect what hee purpoſeth too ſay. And wee ſee that whiche I haue touched heeretoſore: that is too wiſte, that Job is ſo ouerpreſſed with the preſent paine, as hee hath no regarde of all the reſt, but is vtterlye blynde in it. And thiſ is a poyn̄t that wee muſt marke well. For yee ſee in what caſe wee bee, and expe- rieneſſe ſheweth the ſame. VVhenſoeuer wee haue a ny trouble, ſtraightwayes withoute regarding what it is, our eyes are dazeled at it, ſo as wee cannot diſcerne betweene redde and greene, but wee babble out thiſ and that too no purpose. So much the more then muſt wee marke what is conteyned heere. Job ſayeth heere, *vbat is my ſtrength?* True it is that hiſ ſtrength is nothing. But when hee knoweth it and stayeth vpon it, is it not the next way too make him more impaient than hee was afore? Job thinkes that hiſ ſtrength fayleth him not, ſauſe in the preſent miſerie that hee indureth. But contrarywife let men trie themſelues throughly, and ſearch well what is in them: and they ſhall finde that the leaſt inconuenience that troubleth them and pricketh them, is not without great greefe, I meene as touching the bodie. But thiſ is nothing in reſpect of that which Job indureth through his ſpirituall temptaſions whereof I haue ſpoken. He defyreth not too bee eaſed of hiſ miſerie, that hee might knowe hiſ infirmitie and humble hiſelfe before God, ſo as he might confeſſe it to bee goođ reaſon that he ſhoule be handled after that maner. VVhat then? He intendeth to ſhewe how God handleth him after an extraordinařie fashion, and that men are not woont too bee ſo ouerpreſſed. His meening theiſ is to enter as it were into the field of battel with God, and that God ſhould likewiſe take hiſ ſword or I wote not what. Lo how Job runnes a head. But we muſt de- maund and ſeeke what our ſtrength is: not in our ſelues, but in him that ſtrengtheneth vs. For we ſhall neuer finde any thing but vanitiſ in our ſelues. If we think our ſelues to haue ſtrength to carie but one fardel, we ſhall find our ſelues ouerwhelmed vnder it. For we are fayneſe of oure ſelues, and there needeth no aduerſtie too come from otherwhere to beare vs down. Our ſtrength then is none at all to Godward. True it is that to outward ſhew there may well ſeeme to be ſome ſtrength in vs: but the ſame i. deede is but a verie shadowe. So then foraſmuch as wee knowe howe oure ſtrength is nothing, let vs con- clude in generall, Alas, whatſhall become of me if God laye hys hande vpon mee? Ought I not too indure a farre greeuouſer torment, and yet notwithstanding not life

Lift vp my selfe agaynst him? Then although God affiſt vs as well in our bodies, as in our mindes: yet muſt wee not grudge agaynst him to condemne him, as if hee did vs wrong. But forſomuch as we knowe that oure strength in all cares and respects is nothing: ye ſee howe wee muſt learne to humble our ſelues before God, and beſeech him to ſtrength vs, affiſing our ſelues that it is hee which hath the ſpirite of ſtrength, and howe it be-longereth to him onely to giue it vs. For elſe if wee were not ſuytayned by him, and that yet neuertheleſſe it behoueth vs to indure a long time: what a thing were it? Let vs affiſe our ſelues we ſhould bee vterly beaten downe at the firſt blowe. God ſhould not neede to make the miserie indure long to deſtroy vs: for who is he that could warrant himſelfe to continue pacient one only day, or but one hour onely? Then needeth not God to prolong our miſeries to ſhew our feebleneſſe, &c to make vs to be conuicted of it: but let vs affiſe our ſelues that we cannot ſo much as begin any good thing, and much leſſe perorme it. And therefore ſo much the more muſt we be prouoked to pray God to mainteyne vs, and to lift vs vp euē when we be ouerthrowne. Lo in what maner wee muſt coniider our owne weakeſſeſſe wee muſt coniider it as Job diſ, to ſay that God keepeth out meaſure towards vs: but rather let vs marke that when wee haue diſpleaſed our God, and that he chaſtizeth vs: in ſtead of ame-nding vnder his rods, we become worse and worse. VVhy ſo? Because that when God toucheth vs, we fall to blaſpheming of his name, and beholde, that is the vttermoſt and full height of all euill. So then let vs learne, that if God will remedie our vyces, hee muſt abate this deueliſhe pride of ours, to make vs to knowe it. Otherwife we ſhall neuer profiſe by all the chaſtizements that hee can ſende vs. And when wee knowe the euill that is in vs: we muſt miſlyke of it and ſecke remedie of it, to ſay, Alas my God: true it is that I am ſo feeble and weake as there is nothing but vanitie in mee: neuertheleſſe if it please thee to strengthen mee, thou not onely haſt the ſtrength of ſtone or ſteele, but also thy ſtrength is infinite. Let all ſtones and rockes come rufe agaynſt thee, let ther be what ſtormes and tempeſtes there will, ſo as it may ſeeme that the whole worlde ſhall be funken to the

bottomleſſe pitte: and yet is it certayne Lorde, that thy ſtrength is alwayes invincible. And therefore vouchafe to fortifie me with thy holy ſpirite, to the ende that althoſh I bee frayle of mine owne nature: yet I maye not ceaſe to fight agaynſt the temptaſions that come to affayle vs. VVhen wee ſhall haue done thus, wee ſhall haue profited greatly in this poyn特 of learning. And here-withal leſt vs vnderſtande on the other ſide alſo, that if God paſſe our meaſure, and ſende vs ſuch temptaſions as we may haue no leſſure to take breath: it behoueth vs to crie, alas. Then if God ſende vs ſuch a temptaſion, yea or euen a hundred of them: what will become of it? True it is that our nature will quaile in that caſe. But if God haue pitie vpon vs, and that we call vpon him too helpe vs in our troubles: that is the way wherby we may be deliuered yea and ouercome al through pacience. Then behoueth it all men to prepare themſelues by all meaſures to afflictions, that they may feele the hande of God: and if they will haue him to ſuccour them, that they may out-ſtand the cobarts that ſhal be put to them, they muſt haue recourse vnto him, praying him to strengthen them with the power of his holy ſpirite, that they may conſtantly paſſe through all aduerſities of this worlde, vntill they be gathered into the euerlaſting reſt, which is prepared for them in heauen, according as it hath bene purchased for vs by our Lorde Iefus Christ.

And ſo let vs caſt our ſelues downe before the face of our good god, with acknowledgements of our faults, praying him to make vs to better perceiue theſe than we haue done, in ſuch wiſe as we being conuincid of our wants, may haue our whole recourse to his mercie, beſeeching him to be our father in our Lorde Iefus Christ: and that althoſh we be not worthie to bee reckened among his creatures, yet he will accept vs for his children, ſo as wee may learne to taste of his loue and goodneſſe: and therewithal that he wil strengthen vs in ſuch wiſe in al the afflictions which he ſhall make vs to feele, as we may be able to withstand theſe all, euen till he haue drawne vs away to himſelf, to make vs iroij the victorie that is purchased by our Lord Iefus Christ, & the triumph that tarieth for vs in heauen. That it may pleaſe him to graunt this grace, not onely to vs, but alſo to all people and nations. &c.

### The xxv. Sermon, which is the thirde vpon the ſixt Chapter.

This Sermon conteyneth the reſt of the expositiōn of the .xiiij. and .xiiiij. verſes, and then as followeth.

15. My brothers haue beguiled mee as a drie brooke, and as the vvaters that paſſe through the valleyes.
16. They be troubled vvith ycc, and are full of ſnowe.
17. And aftervvarde fayle through drought, and are taken out of their places by heate.
18. They turne aside by diuerſe vvayes, and vaniſh and periſh.
19. They that haue ſcene[them] vvayting in the quarters of Thema, come in Seba.
20. But being there, they vvere confounded: and hauiing hoped, vvhene they vvere come too the place, they vvere ashamed.
21. Behold hovv you be to me as drie brookes: for ye haue bene amazid at the ſight of me.
22. Haue I ſayd to you, bring hither, giue me of your goodes?
23. Deliuere me from the enimie, rescue me from the hand of Tyrants.



He first ſentence that we haue herd, tendeth to this ende. That the man whiche is preffed ſo as hee can no more, deserues well to be excuſed if he be exceilſive in his paſſions. And that is it that Job alleageth for hys excuse. Although I ſpeake out of meaſure (ſayth hee) men muſt not thiſke me much too

blame, for the miſerie inforceth me to do it. True it is that this colour may be admitted among men: but as too Godward, it canþt be iuſtified if we alledge that the miſerie is ſo exceilſive, that we wote not what to do. For god is able to affwage it, if we deſire it at his hande. And furthermore wee cannot excuſe our ſelues after this preſent maner, but God ſhall by and by bee accuſed as if he had no regard of our welfare, or as if he had handled

vs without anye aduysement. Verely men think not of this: and yet when we speake of God, we ought not so open our mouth but with all reverence and sobernesse. Now let vs consider whether God chastyze vs with discretion or no. VVhen it is once agreed vpon, that God knoweth why hee afflieth vs, and that he never passeth measure: the same must not go for payment when we come to excuse our selues: but rather we must yeld our selues giltie. So then, seing that Job hath fayled in this behalfe: let vs go the rather to the remedie: which is; that if wee bee combered with greate aduersities, wee should haue our recourse vnto God, praying him too voutsafe to succour vs. In so dooing wee shall fynd, that he will ease vs so much as shall bee needfull, and also that hee will not suffer vs too quayle. Although it shall seeme that our calamities are as gulfs to swallowe vs vp: yet will God vphold vs with his hand, and preserue vs in such wyse, as wee shall not come too the poynt to bee vtterly ouerthrowē. True it is that in respect of our selues, Gods intent is that our weakenesse should bee knowne, and that it should shewe it selfe to the intent wee myght not haue whereof to boast our selues, but rather that the foolish haultinesse that is in vs might bee beaten downe: but yet for all that, we shall bee succored by him in due tyme. Yee see then [what is to be sayd] concerning this sentence. And it is sayd: *That a freend ought to doo him good which is afflited:* But Job complayneth that men haue not the feare of God. This sentence ought too bee common among vs. For wee must not go to schoole to say, Let vs haue compassion vpon such as are in distresse: that is ingrauen in all men. There is no man but he can skill to say that: specially when wee bee in aduersitie, euery of vs will desyre men to haue pitie of him, and to think vppon him to his releef. Ye see here a lesson that ought too bee more than knowne to vs, and yet in the meane whyle no man pratelyzeth it: and therefore so much the lesse are wee to bee excused, as our common prouerbes serue vs to our condemnation. The veryest idiots and the ignorantest persones in the world, cannot say but they haue heard that which is common and ordinarie among all men. And if a man consider the prouerbes that runne abrode: he shall fynde record ynough to reprove such as would take couert before God, which say, I knewe not what it was, I was not learned it, I was not warned of it. For wee haue skil ynough to say, that a man ought not to grecue the afflited, but that he ought too pitie him: and yet for all that, wee consider not of it a whit. Ye see then that at the latter day God shall haue nothing to do to put in long indytemēts against vs for the crueltie which wee vse towards our neyghbours. And why? For every man can bee his owne iudge in this case. But let vs mark that when mention is made of compassion or gentlenesse, the same extendeth verye farre. For the case standeth not only vpon giuing meate and drink to a man when he is a hungred or athirst, or vpon giuing some bodily releef: but also vpon comforting of a man when he is troubled with sorowe and anguish of mynd. If a man be hemmed in with aduersitie, it is no comming to him to vex him more and more, and to put him out of hart altoogither, but rather, meanes must bee sought to comfort him. And so the curtesye whervnto wee bee bound by nature, lyeth not only in dooing some pleasure: but also in not being hardharted to shake them off that are in any aduersitie without regard of them. It is not to condemne the double, to the end that their miserie should be the greater: but rather to bee meeke and gentle to them, so as wee can fynd in our harts to mourne

with them that mourne (as the scripture exhorteth vs) *Rom. 12.15* and to bee glad of our neyghbours prosperitie. Yee see then what wee haue to mark. But it is sayd: *that a man forsaketh the feare of God* when he hath not compassion of the afflited. And truly if a man remember well the rule which is giuen vs by our Lord Iesus Christ: he shall well see how there is no feare of God in vs, when wee bee so shrunke away. And whyso? For yee see how our Lord Iesus Christ tellet vs, that wee ought to folowe *Mat. 5.9*. our heauenly father if wee will bee taken for this chil- 45.48. dren. The very heathen themselues could well skill to say, that there is nothing wherein a man dooth more resemble God to fashyon himself like vnto him, than in dooing good, inasmuchas it is a kyndly thing for a man to succour those that are in necessitie. And now yee see how God causeth his dayfunne to shyne bothe vpon good and bad. If I see my brother, if I see him that is as it were a mirror of myne owne flesh and myne owne nature pinched with aduersitie, and haue no care of him, is it not a token and proof that I think not of God and that I am ouerbeastly? And so it is not without cause sayd in this streyne. That such as haue no pitie vpon the poore wretched creatures which are in aduersitie, haue giuen ouer the feare of God. Yee see also why our Lord *Mat. 23.5-13* Iesus Christ sayeth, that the cheef poynts of the lawe are judgement, ryghtuousnesse, mercie, and truthe. VVhen wee will shewe that wee feare God and desyre to serue him: wee must come to this present poynt, that wee walk in soundnesse among men, so as wee bee not giuen too' guylefulness and malice: and furthermore that wee render every man his ryght, that wee mayntaine good and ryghtfull eaces as neere as wee can, and that wee pitie such as haue neede of our help, in succoring them to the vttermost of our power. Yee see (I say) wherein wee shall fulfill Gods lawe. But if wee bee full of crueltie, so as every of vs think only vpon himself, and make no account how other men fare: herein wee shewe ourselues to haue no regard of God. And why? For if wee had God before our eyes, we would consider that he hathe set vs here to live togither and to communicate one with another: wee would consider that he is the father of vs all: wee would consider how he hath made vs all of one kynd, to the end wee should one of vs haue care of another, and none of vs drawe away by himself alone, considering that wee haue neede one of another. Therefore it is too bee sayd, that such as are turned away from this kyndhartenesse, haue also turned their backe vpon God, yea, and that they knowe not what thing manhood is. Then let vs beare well in mynd this sentence: *That to proue our selues to haue the feare of God, it behoueth vs to labour to doo good to the afflited.* True it is that for the obseruynge of the generall rule, wee be bound to do good to all men. Howbeit forasmuchas wee haue greate hardnesse of hart, wee must be softened by the syght of every one that is in distresse. And in the same is a good meane too breake and abate all the enmities and euill will that haue ben afore. A shew? If a man bee in prosperitie and aflore, and be hated, and afterward fall and haue some greate storne lyght vpon his head the sayd hatred which had ben afore, ceaseth: insomuch that they which had borne rancour against him and would fayne haue eaten his hart and his guttes (as they say) are somewhat appeased when they see what a chaunge is happened vnto him. And seing that affliction is inough to kill hatred and too make enmitie to cease: I pray you what shal it do when we see our neyghbours in aduersitie? Ought we not to be double moued to succour them? As for those that torment and fling

poore folk that are in miserie and heauiness, they are not only vnkynd bycause they haue no compassion: but also they excede further, for somuchas they come to increase the mischeef. If I see a man that mourneth and desyreteth succour of mee, and I turne my backe vpon him: I am cruell, and I shewe my self to knowe nother God nor nature. But if another come and laugh and mocke at him that desyreteth to bee some what releued, so as his comynng doubleth his greef: such a one is alfo double cruell. True it is that I haue delt churlishly on my behalf: but as for him that commeth to set his foote vpon the poore mannes throte, dooth not he shewe himself to be a wyld beast, yea and more than beastly? But such are Iobs frends of whom he complayneth. Therefore if we will proue ourselues to bee Gods children, let vs lerne, not to shake off the that are in miserie, assuring ourselues how it is the thing wherevnto God calleth vs, and wherby he will haue a record whither wee take him for our father or no: that is to say, if we vse brotherlinesse towards men. But in any wise let vs beware wee li't not vp ourselues against such as indure any aduersitie, and that we oppresse them not moreoever. For wee see how that is a greater despysing of God, than if wee made no reckoning of them. Thus yee see what wee haue too marke.

And heerevpon Iob vseth a similitude, comparing his frends too a drye brooke. Looke vpon a brooke (sayeth he) which runneth not at all tymes, but is sometymes drye. If there come anye great shot of water, and that it freze, a man shall see a great houge heape while the frost lasteth. And afterward if there fall a srowe, behold the waters come gushing downe, and the brooke is so swolne, as he can scarce keepe himself within his banks, but overfloweth: a man would think that it should continue so alwayes. But the brooke passeth. He goeth here and there (sayeth he) and in the end dryeth vp: so as if a man go to the way of *Thema*, or to the way of *Seba*, in hope to fynd water there, he shall be deceyued. Now these countryes were wyld in respect of the land of Lewrye, and there were deserts betwixt them: it had a drye way and in maner vntrauellable, and therefore it was a place that had the more neede of water to refresh men. Behold the trauellers (sayeth he), when they shall haue seene such a brooke, they bee glad and surmise with themselues, we haue a riuer that will giue vs some refreshing if we bee athirst, wee may drink water: for wee shall haue it continually at hand. But when they come too the drye places and think to refresh themselues and to haue water there when the heate is greate: they see themselues deceyued, and therefore they are abashed, and greeued, and angrye at the matter. Lo (sayeth he) even such are you. And it is not without cause that Iob alledgedh this similitude here. For we haue seene heretofore, that his frends which are come too comfort him, are men of greate countenance. And no doubt but they were honored and renoumed as wyse men. For euen ourselues may perceyue they were no common persone, but had excellent gifts of grace in them. As touching the matter Iob sayeth that all their wisdome was but as a blast of wynd. And whyso? For the cheef poynt in a man, is too haue an egall stedinesse, that hee bee not full of vaunts too fling intoo the feeld and too make greate florishes with his sheeld, and afterward too meene nothing in deede but only a brauerye, according as wee shall see some that make fayre faces, and byandby in the turning of a hand they are become other men, in somuch that at sometytimes a man would say: Behold yonder Angells: and anon a man shall see them wash away like water, so as

there is no hold of them: Iob then in applying this comparison to his frends, sheweth that they haue not the sayd egall stedinesse, and the sayd hold of themselues, which is requisite aboue all things in men. Therefore wee haue a very profitable lesson to gather vpon this sentence: That is, that it were much better for vs to bee as some little spring, which shall not seeme too haue anie greate store of water in it, than too bee as greate brooks to bee dried vp at tymes. There may bee some little spring, and perchaunce it is well seene that it hath but one little hole, so as a man shall haue much a doo to drawe vp one pot of water: but yet notwithstanding the spring continueth alwayes still, it serueth ones turne, it keepeth his course, it dryeth not vp. True it is that such a one beareth no greate shewe, it is not much made of among men: the spring it self shall lye hid, so as a man may passe ouer it and not perceyue it, for the head of it is innermore, and yet it is much better for vs too haue this little trickling groope in vs, that holdeth out and continueth still from tyme too tyme, than too haue houge gushing streames that make a greate shewe, and at length drye vp. As how yee shall see some man that is a still man, and maketh no great talk: he is a laboring man, or he shall be some handycrafres man that is of no great reputation: but what soeuer he is he leads a blamelesse lyfe, he laboreth faythfully, and referring himself too God, he contenteth himself with the little that he hath: if God giue him children, hee bringeth them vp; hee is a good example too them, and he giueth no occasion of stumbling. Moreouer hee is sure hee can make no greate troubles nor royots: for his hands are not so long, as that he can stretch them hither or thither. But (as I haue sayd) he sheweth in his littlenesse, that he is able to help his neyghbour, for besyds his confirming of them by his good example, God dooth also giue him the grace to imploy himself for them in any small matters. Truly he hath no greate shewe too the worldward: but yet the case so standeth, as he may serue a mannes turne euen with his littlenesse. Yee see then how such a man holding himself after that sort in lowelinesse, and continuing his race, may be compared to a pretie spring which never drieth though it be but little. But there shall bee othersome that will woork wonders, it would seeme there were no mo men but they, and at the first blush yee would say, behold wee see woonders. But let a man looke throughly vpon them, and he shall fynd the same lacke in them that is spoken of here. There are that bee practized and learned in the scripture: yea for to talk of it, and to countenance themselues with it, and peradventure also there will bee some gay shewe of ir in their lyfe. See here the likenesse of a drybrooke that makes a greate noyse when the waters come downe togither: and when the snowes are melted into it, it should seeme that a whole doosen of greate springs fell intoo it and gushed through it with great violence. But what? Yee shall see a man that beareth a greate countenance: but let him be throughly viewed, that is to say let it be marked what he doorth at length, and he shall bee found to fayle and not to hold on. So that if he haue anye shewe of vertue, he shall haue so greate vyses matched with the, as it is pitie to see it, in somuch that a man shall see he seeketh nothing but to make himself well esteemed, where as he hath so ymreasonable faults in him, (backebytting one man and beguyling another,) that all the world shall bee ashamed of him, or rather laugh him to skorne. Yee see here the drybrooks that are well swolne for a whyle, but in the ende are dried vp. And for this cause I haue sayd that wee ought too bee well aduised, and too take

take good heede every man to himself, and to pray God to make vs perceyue our owne infirmities, to the end that wee cast not our selues in that sorte out of our bounds, to purchace greate reputation among men: but that our cheef studie be to haue the liuing waters that are spoken of in the seuenth of saint John. True it is that our waters ought to flowe foorth, and that wee ought to make one another partakers of the gifts that God hath giuen vs: but yet in the meane season the headspring must lye couered within; and we must be satisfied with that which God hath giuen vs, and afterward deale thereof among our neyghbours, every man according too his abilitie. Behold here in effect, whervnto we must apply the comparison that is set downe here. But this extendeth very farre. For wee see how Job speaketh of his freends that made pretence to be redye to succoure him at his neede, and yet fayled in such wylle as he was deceyued of the hope that he had in them: according as David sayeth, that they are Tablefreends, but they shewe

not their heads in the tyme of neede. VVe see then dayly the experience of that which is sayd here, how there are a greare sort of drye brooks in the world, that is too say, that there are a greate sort of howge waters that rore and make a myghtie noyze: but there is no certeintie in them, neyther haue they an euenslowing course to holde out too the end. But to the intent wee bee not shamed, forasmuche as God warneth vs of it aforehande, let vs consider that men are as it were dryebrooks, and although they seeme to bee maruelouse stremes for a tyme: yet notwithstanding they vanish and slippe away in such wise, as a man cannot tell where the water is become which they had trusted vpon. Seing then that God sheweth vs how it shal bee so, yea and that besyds his woord, we haue experiance of it also: shall wee maruell when the matter is come to passe? So then let vs beare well in mynd, that we must not gaze at men here bylowe: for in so dooing wee shall bee disappointed of oure expectation. Let vs rather learne to hold vs to the fountayne of liuing water as it is shewed vnto vs by the prophet Ieremie. For God blameth the vrthankfulnessse of men which dig themselves pits and cranyed cesternes that can hold no water, and in the meane tyme forsake him that is the welspring of the liuing water, wherwith they ought too bee filled continually. If one should make a man greate promises, there would be greate fault found if he should fayle him at his neede. Howe so? [it would be sayd] he hath promised mee mountaynes and mynes, I haue wayted vpon him, and in good fayth I haue indeuered myself to do him seruice, and now he giueth me the slip, he makes none account of me. Behold (say I) the complaunts that wil be made of ordinarie: But we mark not that God chastizeth vs, when we haue not leaned vnto him, as became vs to do: nor that it was not long of him that we were not succored as he hath promised, because we haue shrunk away to creatures, and put our trust more in them than in the creator, and therefore that it is good reason we should bee disappointed of our hope, and put to shame, and be brought vnder foote with those whom wee haue trusted vnto so foolishly. Thus ye see what wee haue to beare in mynd. Yet by the way, wee must abhorre such as are like drybrookes. For God hath ioyned vs one with another, too the intent that our continuing here, shoulde bee to comfort one another, and that every one of vs should take a peece of his neyghbours burthen. For if there bee nothing but gay countenances, and in the meane whyle wee haue no care one of another: see yee not a thing that tendeth to peruer the order of nature? So then wee must mislyke of

them that make fayre protestations, and in the end d<sup>oo</sup> shrink in the wetting, in such wise as the waters which they made shewe of, were nothing else but too bleare folks eyes: for mennes wayting vpon them was in vain. Nowe if such maner of men deserue too bee condemned: what is too bee sayd of the brookes that defile all things [with their mud] and carye out all afore them? For it is much better that the brookes should dry vp still, than too haue such swellings too marre the feelds and the medowes by turning vp all afore them, according as wee see that when brooks overflowe their banks, they leaue nother land, nor house, nor trees, but sweepe all away afore them. And the damage thereof shal not bee for that one yeere alone: but sometymes the grounds feele it a good whyle after, yea euen after such a maner, as men shal not bee able too sowe anything vpon them, for all shall be turned too sande and grauell. And wee see many of these drybrooks, yea and wee must bee fayne too bee accustomed to them. They that are in authoritie and beare the mace of Iustice, ought too bee as a riuier too refresh such as are readye too faynt, and too succour such as are distressed. But what? They trample folk vnder their feete, they oppresse all ryght and equitie, and they maynteyne naughtypacks that would put all to haueocke, and lift vp themselues openly against God.

There needs no long examination of these things, they are apparent too the eye. They that are riche of the goods of the world, they that haue lands and possessions too liue of their rents, the merchants that haue good trade off traffick, these ought too bee as riuers, and too water the places where they passe through, with the abundance that God hath giuen them. But what? They overflowe their banks, and there is nothing else with them but of ouerthrowing one and of turning vp another, and thereafter as God hath giuen evry of them the more abilitie, so thinketh he himself to haue the more power to annoy and to greeue his neyghbours. Ye see then after what sort men doo through this default begyule those that haue wayted vpon them. For they haue a streme of water as it were a floud: yea [but that is] too destroy and turne vp all things. VVhen we see this geere, let vs assure ourselues that such men are enemies too nature, and woork spyte vnto God. But herewithall let vs also mark, that by this meanes God wakeneth vs and draweth vs too him, to the intent wee should learne too put all our trust in him. Furthermore (as I haue touched alredye) euery of vs is put in mynd of his duetie, which is, that when wee haue the sayd waterspring in vs, thereafter as we haue drawne of the sayd fountayne of liuing water, (that is to say of our God) wee must not keepe the sayd grace inclosed in vs, but it must bee a spring that never dryeth vp, and therewithall the waters must flowe out to our neyghbours also. And according to the measure that every man shall haue receyued: so let him studie to do that which may bee to the common profit and furtherance of others: according as it is not Gods will that the thing which I haue receyued should serue for my self alone, and that I should suppresse it: but his will is that I shoule deale it foorth to suche as haue wante, and that every man should indeuer to do the like.

Thus ye see what wee haue to remember in effect vpon this streyne. Furthermore wee must also wey how it is sayd, that when a man commeth too the way of Thema, and too the greate beate, the waters of the Sommerbrookes wil fayle him, notwithstanding that in wintertyme and in the moyster grounds there had ben a greate quantitie of water, and that it seemed too bee

maruelous . But this is it that is commonly too bee  
seen in these jolly fellowes that stande so muche vpon  
their reputation, and that make so great noyse. VVhy so?  
for they holde not themselues in modeſtie, but they ou-  
erflowe their bankes, and ſwell in ſuche sorte, as it  
ſhould ſeeme there were toto an invincible ſtrength in  
them. They ſpred out their wings, and when they bee at  
their eaſe they promis this and that. But when it com-  
meth to the push, it is nothing ſo nor ſo . For as a riuere  
is more requyſite in the greate heate of Sommer, and in 10  
a drye coaſt, than it ſhal be in winter & in moyſt groundes:  
ſo also muſt our vertuousneſſe ſhewe it ſelf when it com-  
mes to the true tryall . If God affliet a man : it is the  
thing wherein he ought to ſhewe himſelf pacient . And  
aſterward if it behoue him to imploie himſelf vpon his  
neyghbores: ye ſee wherein he ought to ſhewe hiſ chari-  
tic . Then let vs beare well in mynd that ſuch as inde-  
uer to make them ſelues renoumed a farre off, doo ſhew  
themſelues to bee drybrooks in the end, whereas they  
that walk by meaſure and compaſſe, keeping themſel-  
ues in modeſtie, making no greate ſhewe nor greate  
noyſe, nor raunging farre to inlarge their borders, ſhall  
bee as a welspring that is couert and hidden: the which  
(as I haue touched heretoofore) wil not ceaſe too doo  
well, and yet (howſocuer it bee) we ſee it hath not any  
greate abundance, that a man myght ſay it were likely  
that it ſhould neuer fayle: howbeit this ſame is more  
commodious and bringeth more profit, than all theſe  
greate brooks that make ſo greate noyze in ouerflowing  
their banks. And ſo they that make their greate ſhewes 30  
and muſters before hand, are nothing else but little apes  
toyes: and for our part let vs take them too bee ſo, that  
wee may ſhunne them . For Goduffereth this foolish  
vayngloriousneſſe that is in men ſo giuen to vanitie, to  
turne to a mockerie, and themſelues to bee put to shame.  
It is certaine, that all ſuch as ſet ſuch ſtore by themſel-  
ues and would make themſelues renoumed, are led by  
vayngloriousneſſe: and if there were not ſuch wyndi-  
neſſe and ſwelling in them, they would be more ſtill and  
quiet than they be, and they would not hunt for ſo greate 40  
reputation . But for almuſches they bee ſo haultie in  
themſelues, that is to ſay, for almuſches they bee diuen  
and led with vayngloriousneſſe: it is good reaſon that  
God ſhould make them reprochfull among men, and  
that in the end wee ſhould knowe how there was no-  
thing but leaſing in their caſe . Yee ſee what ought too  
hold vs yet ſtill the more in awe, that wee become not  
drybrooks, but that euery of vs may reſerue himſelf till  
neede requyre . Although the world deſpyſe vs, yet notwithstanding 50  
let vs like better to walk in lowelneſſe, than to make ſhewes and to ſay, I haue this and I haue that .  
Nay, let vs reſcroe our ſelues to good purpose, to releeue  
the neceſſitie bothe of ourelues and of our neygh-  
bores, and let vs not be lauifh for a tyme to laſh out all  
at aduenture and at one push, and afterward drye vp  
in the end . For if wee do ſo, wee ſhall bee like too the  
drybrooks . Thus yee ſee what wee haue to mark in  
this ſtreyne . And byandly Job addeth, *That be bad not  
deſyred bis frendes too releeue him with their goodes, nor  
yet too bee bis borowe too reſcroe him out of the hands  
of bis enimyes,* and yet notwithstanding in the meane  
ſeason they were drawne backe from him . VVhen Job  
ſayeth that he had not requested his frendes to giue him  
anything, nor to pay any raunſome for him: he me-  
neth to apply the ſimilitude which wee haue expoun-  
ded, to his owne purpose: as if hee ſhould ſay, when  
diſt. deſyre you too giue mee of your goods? If I  
haue doone ſo, then myght yee well withdrawe your-

ſelues from mee . And much more reaſon were it that  
the waters ſhould be dryed vp by you: ye myght cut off  
the way to the fountain if I ſhould ſue to you to help  
mee . I craue nothing of you: and yet neuertheleſſe a  
man may ſee yee are as it were dazeled at the only ſyght  
of my miſeries . Therefore in ſo dooing yee ſhewe your  
ſelues well too bee drybrooks . Now let vs remem-  
ber well this accuſation heere, that wee may profit our  
ſelues by it . For although wee haue ſome ſhewe, and  
that it ſeeme wee were as redie and as foreward as  
myght bee: yet if wee ſuccour not our neyghbores  
when they haue lacke of vs: therein wee ſhewe our ſel-  
ues to bee but drybrooks . And the matter ſtandeth  
not only vpon our ſuccouring off thoſe with our goods,  
which ſtand in neede: but alſo vpon hauiing compassion  
on them, without anye abatement of our ſubſtance . For  
ſith it costeth vs nothing, ſo much the more ſhall wee  
bee vnexcusable, if wee bee nigardly and haue no pi-  
tie vpon ſuch as are in diſtreſſe . Thus yee ſee where-  
in Job ment to ſhewe the ouergreat hypocriſie of thoſe,  
that haue had ſo fayre a glosſe for a little whyle, and yet  
had no ſtedineſſe nor firmeſſe in them . This there-  
fore ſerueth to condemne ſuch as are of the ſame ſuite  
in theſe dayes according as wee ſee ſome ſo farre off from  
taking any of their goods too ſuccour them that haue  
neede of it, that althoſh nothing bee deſyred of them,  
yet is it a greef and peyne to them, to vnderſtand off the  
wants of their neyghbores: I ſay it is a greef too them,  
not that they ſygh for ſorineſſe, for a man cannot wreſt  
a ſygh from them, but rather they could fynd in their  
hartes that their poore neyghbores were rooted out:  
not that they would wiſh them dead for pities ſake or  
for ſorowe to ſee them in diſtreſſe: but rather of a ſkorn-  
fulneſſe which maketh them too ſhunne ſuch as they  
ſee are in neceſſitie . Is there any ſo greate an vnkynd-  
neſſe as this? Yee ſhall ſee ſome man that will bee a  
freend to the vttermoſt: yea ſo long as hee is in proſper-  
tie . But if God lay his hand vpon him, wee voursafe  
not to regard him, as a creature made after the image of  
God: but wee would bee as it were in a new world,  
that wee myght haue no ſuch thing too meete with,  
inſomuchas wee are aſhamed only too ſay, ſuch a man  
ſpake with mee euen now, or I ſpake with him . Seing  
that the holie Ghoste dooth by the mouth of Job con-  
demne ſuch extreme hypocriſie: let vs looke too our  
ſelues, and when we ſee the affiſtions that are eyther  
in greate or ſmall, let vs aſſure our ſelues that God ſum-  
moneth vs, to make vs vnderſtand the louingkyndneſſe  
which we ought to put in vre towards thoſe that are ſo  
ioyned vnto vs . God ſhould prouide wel for all maſynd,  
if it were his good pleaſure that no man were in paine,  
but that every man were contented and well at his eaſe .  
But what? His will is too ſend ſuch neceſſities, to the  
end that they which are not in ſuch want and neceſſi-  
neſſe, ſhould haue pitie on them that are, and that euery  
man on his owne behalfe and according to the abilitie that  
God hath giuen him, ſhould ſtreyne himſelf too help  
thoſe that haue neede . As for example . A maſperchaunce  
is well at his eaſe: but aſſoone as he ſeeth any poore  
bodye, he ſhall bee touched with carefullneſſe, it gree-  
ueth him to ſee him that is in neceſſitie, and although he  
distribute not all his goods, yet will he ſuccour a man or  
twayne, and not ceaſe to haue pitie vpon thoſe that are  
not ſuccored by him as he could fynd in his hart too do .  
Such a man as this ſhall bee much more ſet by than an-  
other that ſhall be much richer, bycause he hath as it were  
a longing too giue meate and drink to ſuch as lacke it:  
and God alſo will cauſe men too haue pitie on him  
intyme

*Mat. 5.4.7.* intyme of his neede, according as hee promisseth that such as haue ben mercifull and pitifull, shall fynd the like.  
*Psa. 41.4.4.* And when they happen too be pinched with any aduersitie, others shall pay them such measure as they haue measured vnto others. Yee see then what wee haue too beare in mynd: namely that when we see our neybour in aduersitie, we must frame ourselues too be moued and affectioned too releue them as well as wee can. Yet notwithstanding if we perfore not our dutie too discharge our selues in giuing of our goods too the releef of others: at leastwyse let vs shewe how wee haue not the sayd pryd, that we would cut off those from vs which are in such necessite and whom God afflyeth: but rather let vs knowe how it is the meane whereby God will trye if we haue any kyndely affection in vs. And in very deede wee must alwayes bee more warer of disdeyning those that are in pouertie and trouble: than of louing those that are in prosperitie and at theyr ease, or of soothyngh them vp in all respects bycause they beare a goodly port too the worldward. And whyso? For our charitie is not well grounded, if wee loue our neighbours but in respect too be helped by them, and too serue our owne turnes with their credit, or with their goods and fauour. Nay rather let vs haue regard too followe that which God commaundeth vs: that is to wit too shewe our charitie vpon those whom we kowe to haue more neede. And furthermore let vs extend this doctrine too ourselues: that is to say. Let vs not think it is ynough to blisse God when wee bee in prosperitie: but if God send vs any affliction, yet for all that, let vs not cease to glorifie him in all respects, and to put our trust in him. And although we be tossed from poste to piller with the miseries and greeuances of the world: yet neuerthe-

lesse let vs assure our selues, that God is strong ynough to deliuer vs, and that he will also doo it, so wee refreue our selues wholly too his prouidence, too glorifie his holie name in all that it shall please him to send vs, as wel in prosperitie as aduersitie. This ye se in effecte what we haue to mark concerning this text. As touching that Job addeth, *Teache mee if I haue doone amisse:* it cannot be declared as now, and therfore wee will refreue it till to morowe.

But let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs perceyue them better, too the end that being beaten downe in our selues, wee may haue our recourse too his soueraine goodnesse, and not rest our selues any more vpon any of the vayne trusts and false imaginacions wherewith the world begyleth it selfe wilfully: And that whensoeuer hee shall suffer vs too bee afflicted in this world, euen by the meane of men and of other creatures, yet notwithstanding wee may acknowledge it too bee his hand that beateth vs, too the end wee may indeuer too returne vntoo him, and seeke the remedy and cure of all our maladies in his only mercie: and therefore that he will giue vs the grace that wee may neuer bee withdrawne from this consideration, namely that wee may all of vs one and other labour too bee brought therunto, too the end that with one comon accord wee may yeeld our selues wholly too his seruice, too walk after his will in feare and obedience before him, vntill hee haue taken vs out of this mortall bodie, too make vs partakers of his endless glorie. That it may please him too graunt this grace not only too vs, but also too all people and nacions of the earth, &c.

### The xxvj. Sermon, which is the fourth vpon the sixt Chapter.

24. Teache ye mee and I vvill hold my peace, shew ye mee vtherin I haue doone amisse.
25. How stedfast are the ryghtuouse vvoords, vwhat is it that the faultfinder among you can find fault vwithall?
26. Frame your reasons too ouerthrovve matters, and let the vvoords of the afflicted go into the vvynd.
27. You vvynd about the fatherlesse, yedig a pit for your freend.
28. Turne ye againe and consider, and mark my reasons if I lye.
29. Turne ye againe and there shal be none iniquitie. Turne ye yet againe and my ryghtuousnesse shall appeere in that behalfe.
30. There is no vvickednesse in my toungh, and dooth not my mouth feele bitternesse?



T is a greate vertue in a man too yeeld himselfe teachable, that is too say, too submit himselfe too reason: for without that, men must needs overshoote themselues, as it were, in despite of God: for proof hereof the cheef honour that God requyreteth at our hands, is that whosomeuer we knowe too proceeze from him, be receyued without any gainsaying, that it be hild for good & rightfull, and that men frame them selues therunto. And certeinly all truthe and reason proceeze from God. Therfore let vs conclude, that God hath no soueraintie nor authoritie ouer vs, except men yeeld themselues fully to that which they knowe to bee true & reasonable. So then we shall haue profited greatly in all our lyfe, when wee shall haue lerned to humble ourselues so farforth, that assoone as the reason of a thing is knowne vntoo vs, wee make no more gaynsaying, nor shewe our selues stubborn and hard too agree vntoo

it: but rather doo such honour to God as too say, Lord wee see it were to make warre against thee, if wee should stand any more in this case: for thy truthe is the true mark of thy diuine glorie: and therefore whensoeuer will worship thee, must obey thy truthe: for otherwyse, all must needs bee troden vnder foote. And this is the matter that Job treateth of in this streyne. For he protesteth, that if he bee taught, he will hold his tung: his desyre is too haue it shewed him wherein hee hath doone amisse. No doubt but Job dooth heere in his owne persone give a common rule too all the children of God. VVhich rule is, that when God shall haue shewed vs wherein wee haue doone amisse, wee must no more open our mouthes too alledge tryfing excuses, and too enter into defence of our doings, but wee must giue eare too that which shall bee told vs, without encountering it: and generally wee must receyue all good doctrine as soone as it is spoken, without asking whither it bee so or no, and when wee knowe it too

H.ij. be so,

be so, we must go through withit, without kicking against the pricke. And as I haue sayd that it is a greate vertue to bee so teachable: so also let vs vnderstand, that it is a verye rare vertue and not lyghtly too bee founde among men. Nay rather, wee see a foolish presump-  
tuoufnesse, so as euerye man weeneth too bee wyse in his owne conceyt: and herepon groweth such a deuiliſh wilfulnesse, that although wee shewe our selues too bee more than conuicted, yet many of vs will neuer yeeld, but are rather so shameleſſe and brazen-  
faste, as they will maynteyne that which is against rea-  
ſon: for all is wellynough so they bee not foyled. So  
much the more ought wee too mark well what is sayd  
heere: for although Job treate heere of his owne ver-  
tuoufnesse: yet notwithstanding, Gods holie spirit ſetteth it heere before our eyes as a lookingglaſſe or an  
example for vs to followe. So then, let vs not be wed-  
ded to our owne fancies, that we ſhould not quietly her-  
ken too that which is told vs, yea euen when it com-  
meth too the poynþ that wee muſt bee rebuked for our  
faults. For Job treateth thereof in especiall: And it is  
againſt the foolish ouerweening that is in men for when  
they bee conuicted to haue doone amisse, and too haue  
ouerſene themſelues, they bee not ashamed too caſt  
themſelues intoo a thouſand abſurdities, and too bee  
caryed away by them, ſo as they become like brute  
beaſts, facing out the matter as it were in deſpyte of  
God, and all their glorie is to be opinionholders, and to  
be men that will neuer be ouercome.

First therefore let vs mark, that when any thing 30  
ſhall be propounded vntoo vs, wee muſt not be ſo wil-  
fulmynded as to ſay, looke what I haue conceyued,  
that will I stand vntoo. No, no: let vs beware of ſuch  
wilfulnesſe. For it is a deadly plague when wee ſhall be  
ſo headſtrong and wilfull in the matters that wee take  
in hand. It is all one as if wee ſhould ſhet the gate a-  
gainſt God, and ſay hee ſhall not come in, and that al-  
though hee viſt vs, and although he be deſyrons too  
ſhewe vs that which is greatly for our welfare: yet not-  
withstanding, wee will repulſe that grace. And this is 40  
that I haue ſayd alredye: namely, that if wee will bee  
Gods children, we muſt haue the ſpirit of meekneſſe,  
that is to ſay, wee muſt haue a peafable and quyet  
mynd, and wee muſt ſuffer our ſelues too bee han-  
ded by him.

Behold also wherefore our Lord Iesuſ Christ likenneth  
his children too lambes or too ſheepe which folowe the  
voiſe of their ſhepherd, and herken vntoo him as ſo-  
ne as he callith them. Therfore let vs leerne too bee  
reproud, and too receyue correction whensoeuer it is  
brought vs: and generally letvs leerne too yeeld our ſel-  
ues too all things that wee knowe to bee good and of  
God. Are wee taught? Then muſt wee followe. And  
as I haue touched alredye, as for thoſe that are ſo wed-  
ded to their owne opinion: it is certaine that God ſet-  
teth them forth to bee a mockerie and reproche, ſo as  
he ſuffereth them not to haue any more shamefaſtneſſe  
and modeſtie, but letteth them bee as wyld beaſts, and  
ſo reuengeth himſelf of ſuch ſtiffeneckedneſſe when  
men cannot find in their harts too yeeld and too bow  
their necks in agreeing to his will. And this is it that  
Job meeneth by *Holding of his peace or by bolding of his tong*. For a man may teache vs, and we perchaunce ſhall  
ſay, It is true, yea and wee may perchaunce alwayes ſay,  
*Amen Sobbeit*. But yet peraduenture there may be ſome  
that wil hold their tong, and yet notwithstanding continue  
ſtill ſtubborn in their owne fancies whatſoever befall.  
If yee ſpeakē too a man that is fully determined not too

yeeld: he will bee mum, he wil not vter a woord, yee  
ſhall not get him once to open his lippes: and yet notwithstanding this his holding of his peace is not without  
ſtubbornesse. But when Job ſpeaketh of holding his  
peace: he meeneth that when a man is warned, it is not  
for that he ſhould encounter it, ſo as if a man giue him  
one woord, hee ſhould giue three to the contrarie: but  
that wee ſhould ſimply giue eare to that which is ſayd.  
Thus yee ſee what the holie scripture meeneth by *bolding ones peace or by bolding ones tong*. For when wee  
bee commaunded to hold our peace vntoo God, it is  
too the intent wee ſhould not make any adoo, bycauſe  
that all our paſſions are as roarings, which make ſuch a  
noyſe as God can haue no audience nor bee heard of  
vs. And ſo let vs lerne to ſpeakē and to hold our peace  
when wee bee taught. First let vs learme too hold our  
tongs. That it to witte, that wee hinder not the grace  
of God when it is offered vs, but that wee giue eare,  
and keepe our mouth ſhet ſo as weereply not. And fur-  
thermore letvs alſo learme ſpeakē: that is to ſay, to con-  
feſſe that Gods truþe is good, and that there is no fault  
to bee found in it, according as it is ſayd, I haue be-  
leeued, and therefore will I ſpeakē: and not only let vs  
yeeld ſuch record vntoo Gods goodneſſe, but alſo in-  
deuer too drawe others to it. Lo wherevntoo our ſpeak-  
ing muſt ſerue: namely to the end that the ignorant  
may bee defyed, and that wee may with one common  
accord bee Gods true ſcholers, ſo as his doctrine may  
bee receyued whensoeuer he liſteth to play the ſchoole-  
maiſter among vs. And thus yee ſee what wee haue  
too mark vpon this ſtreyne. But if euer this doctrine  
were needful to bee practized: nowadayes is the tyme:  
for wee ſee what ignorance is in the world. I pray you  
in what darkneſſe haue wee ben? and if wee will needs  
hold vs too that which wee haue conceyued, what  
ſhall become of vs? VVee haue ben ſo lewdly taught,  
as there hath ben nothing but conuision in our whole  
lyfe. Now if God had not graunted vs the grace too  
giue him the hearing that is mentioned in this place:  
what a thing had it ben? And at this day wee ſee  
manye that continue in their ignorance, bycauſe they  
cannot abyde too heare paciently what is told them:  
and God dooth iuſtly puniſh them for this haſtineſſe  
of theirs in liſting vp themſelues againſt him. And fur-  
thermore wee ſee how things are ſo confuzed throughout,  
that if wee bee not weldiſpozed and ſettled to her-  
ken what is ſhewed vs in Gods name, and too apply  
the ſame too our behoof: it is certaine that wee ſhall  
bee like ſtraying beaſts: euety man ſhall wander here  
and there, and none of vs all ſhall keepe the ryght  
way. So then, ſeing wee haue ſuch neede to bee teacha-  
ble: and to haue a meeke mynd to receyue what is ſayd  
vntoo vs: letvs leerne too repreſſe all theſe fond af-  
fectiones that auaunce themſelues, when wee ſee any  
vayngloriousneſſe in our ſelues, according as ſome bee  
deſyrous too ſet out themſelues, and too ſpeakē againſt  
the truþe which they knowe, of purpose too purcaſh  
themſelues fame: and otherſome are ſirie, and their wits  
runne at rouers in ſuch ſort as a man caſt neuer brydle the.  
60 Seing that wee knowe all theſe vices too bee in vs: letvs  
learne to correſt them, to the intent there may not bee  
any thing too hinder vs from holding of our peace, and  
to keepe our ſelues quiet, till wee haue learned that which  
is good, and that which God teacheſth vs. Thus much co-  
cerning this first veſte. And touching the residue, he ſay-  
eth, *Teache me and ſhewe me wherein I haue doone anyſe*. By this he meeneth that although Gods children ought  
to bee meeke to receyue correſtio & good doctrine: yet  
not

notwithstanding it is not ment that they should be without wiſdomē and diſcretion. For we ſee what is haſſened in the popedom vnder colour of being ſimple. Men ſay there, O we muſt walk in ſimplicitie. It is true: but their meening is, that men ſhould ſuffer themſelues too bee led like brute beaſts, without diſcerning betweene whyte and blacke. But it is not for nougħt that our Lord promiſeth his faythfull ones the ſpirit of diſcretion: It is to the intent they ſhould not bee led here and there to daunce at euery manes pype, nor be led about like poore blind men. VVhat is to be doone then? VVee muſt bee taught, and we muſt haue the knowledge and certaintie of Gods truthe, to followe and obey the ſame, and when any man ſhall haue ſhewed vs our faults, wee muſt take warning aryght, therby to followe the good and eſchue the euill. Thus ye ſee what is ment by this woord *Teache* which is placed here. And it is a verye profitable warning: For there are many folk which think it ynough to receyue whaſoeuer is ſayd to them: Yea cuen without any warrant that it is ſo, or without hauing any firmenesse in the ſame. But if we will haue a trive fayth: Gods truthe muſt bee ſealed in our harts by the holie Ghoste, ſo as wee may be fully reſolued of it according as ſaint John ſayeth; that wee knowe ourelues to bee the children of God. He ſayeth not, that wee ſuppoſe or weene it, nor that wee haue conceyued a confuzed and intangled opinion: but he ſpeaketh of a knowledge. True it is that this wiſdomē commiſſeth not of our fleſhly reaſon, nother can our owne wit and vnderſtanding bring vs to it: for Gods learning ſurmounteth all capacitiē of man. Yet neuertheleſſe it behoueth vs to conſider, what truthe is, and to be throughly reſolued of it, and not to receyue what ſoever men tell vs at auenture and vnder the shadowe of ſimplicitie without knowing why or how. But wee muſt diligenty inquire of the thing that is told vs, and when we vnderſtand a doctrine to be good, wee muſt determine fully with our ſelues to hold vs to it. For thenceforth there is no more replying, it is hygh treason wheri we will open our mouth againſt God. Thus ye ſee what we haue to mark here. Sothen, ſuch as are ryghtly taught concerning God, may well bee angrie with thoſe that would diſguyze Gods truthe with their leaſings: like as in theſe dayes it is verye requiſite for vs to bee armed with the example of Job, that wee may beate backe all the wicked flaunders, wherwith the enimies of God and of his woord labour, to ouerthrowe and turne away our fayth. Ye ſee how the Papiſts doo vs greatwrongs: inſomuch as it ſhould ſeeme wee are not woorthye that the ground ſhould beare vs. But in the meane whyle there is no talk of ſhewing why. It is ynough for them that they haue filled the eares of the ignorant ſort afore hand, [beaſting them in hand] that we ſpeake againſt the holy churche bycauſe wee wil not bee ſubiect to all the traditions which they haue made. Yea: but it is ſayd that Gods word is it that muſt be receyued: and therfore that whoſoever ſpeaketh, muſt not aduaunce himſelf to bring fancies, but muſt ſpeak in ſuch wyſe as me may knowe that the thing which he vttereth is godly and of God. Then muſt God be exalted among vs. Also when the Papiſts prye out and caſt vp their ſkum: it behoueth vs to be alwayes redye to be taught. Yea howbeit ſo as it be the doctrine, not of men but of the liuing God, and of him whom he hath appointed to be our only maiftre, that iſto wit our Lord Ieſus Christ, who nameth himſelf a ſhepherd, to the intent that we ſhould be his flocke, that his only voyce ſhould be herd among vs, and that we ſhould ſhake off the voyce of ſtranglers. And moreouer it is not againſt the Papiſts only, that wee muſt bee armed with this war-

*1. Job. 5. d. 19.*

*1. Pet. 4. 5. 11.*

*Mat. 23. 4.*

*8. 10.*

*Iob. 10. b. 11.*

ning: But we are at this day in ſo miſerable a tyme, as the childre of God haue greate neede of iuiincible coſtancie to reſiſt ſo many and ſo ſundry aduersaries. In theſe dayes it booteſt not to find fault with the euill and to condene it: for every man ſupporteth it too maniſtely. In theſe dayes we be come to ſuſh a bottomleſſe gulf, that iſ there happen any wickedneſſe, euery man couereth iſ, yea and iuſtiſieth iſ: and iſ there be any good, O it muſt needs be condemned. And howſo' doo men feare this horri- *Eſai. 5. c. 20.* ble curse which God hath vttered by his prophet, Cursed be you that call euill good, and good euill! Truely ſo little doo men think of it, that (as I haue ſayd) the euill ſhal be borne withall, yea and borne out: and the good ſhal be borne downe. VVhen a man ſhall not only haue done amifle, once or twyce, but alſo proceeded ſo farre as to ſpyte God to the full: it is all one, ſo it haue ſome ſhewe of ceremoniousneſſe. A man ſhall come and ſay to him, ſee, thou haſte doone amifle: yea, but that is all [that is done to him.] This is like as iſ ſome ſeruant in a house haue conſederate himſelfe with the children to guzzle wyne and to play the gluttons in ſome corner, and to do all maner of naughtineſſe: and yet when the fault is eſpyed, the children ſhould make countenance to ſay, thou haſte done amifle: when as notwithstanding, they haue all of them with one accord compacted them ſelues together with them, to commit ſuch royoſt and vnrifthiſtineſſe. And men uſe the like ceremonies at this day, to mocke God withall, when the euill is as exceilſive as can be. Contrarily needs muſt they be cođemned that haue walked in ſimplicitie and vprightneſſe, and which haue maynteyned Gods quarel. Theſe muſt paſſe the pikes & be cođemned, whyle the wicked be bolſtred out, and fauored at al mennes hands. But what is there for vs to do? we may hardi- ly diſpife thoſe that mocke God in ſuch ſort, & take to vs this cudgell here, which wil ſerue to beate them downe, & to put them to confuſio before the heauenly iudge: that iſ to ſay, whaſoeuer any man ſhall teache vs [aryght:] let vs be tractable and quiet. But if we perceyue him to indeuer to confound Gods truthe, or to turne it into a lie: let vs abhorre all ſuſh maner of dealing, and let vs alwayes hold on our ownre race. And this iſ it that is ſayd conſequently, *That the wordes of ryghtneſſe are ſtrong, and what faultfynder is there that can find any fault in them?* Hereby Job meeneth to ſhewe, that when a man hath a good conſcience, he ſhall contineſt ſtedfaſt and neuer bee ſhaken for any thing that can be ſayd to him. True it is that the wicked will labour thioughly to ouerwhelme him: but yet ſhall he contineſt alwayes in his ſtedfaſtneſſe. And hereby we be warned to walk ryghtly before God, and to haue a good [inward] wiſneſſe that there hath ben no hypocriſie in vs. Haue we done ſo? Let men assayle vs on all ſids, and we ſhall haue wherwith to hold them tacke. True it is that we ſhall not ceaſe to be greeued: but yet ſhall the wicked neuer haue the upper hand againſt vs, if we haue this ryghtneſſe wheroft Job ſpeaketh here. And it is an ineſtimable priuiledge, that ſuch as haue kept on their way in this rightneſſe & ſoundneſſe, ca neuer be coſounded. True it is that to the worldward men may opprefſe the with false flaunders, & me may diffame the in ſuch wife as it ſhould ſeeme that they bee the worſt folk in the whole world: according as we ſee the frowardneſſe that reigneth nowadayes, ſo as there iſ nother right nor indifference remaying. VVe be come to the tyme whereof the prophet Eſai coſplayneth: namely that right is oþely opprefſed, and vprightneſſe and truthe are chaced out of the world. And beſides this (ſayeth he) although the miſcheſt be increased, & ouerfloweth his bounds more & more: yet hath there not ben any man that hath vttered one

*Eſai. 59. c. 14.*

H. iiiij. woord

woord to cleere these things that are so confuzed: but rather it hath seemed that every man hath had a desyre to augment the mischeef. Behold at what poynt we be . But (as I haue sayd heretofore) yee see it is an inestimable priuilege that we can hold that thing for good which the world hateth, and that when men poynt at vs with their finger, when they spit in our faces, and when they trample all reason vnder foote . Although we see all this: yet notwithstanding we be not abashed so as wee should inclyne to any wickednesse, but doo alwayes continewe 10 fast rooted and grounded in the sayd truthe, which is myghtie ynough to maynteyne vs . And so folowing that which is shewed heere, let vs lerne to hold vs alwayes too the word of ryghtuousnesse, assuring our selues that God will euermore bee on our side, and that his truth will bee so myghtie, that in the end it will get the vpper hād. True it is that for somuchas men are fugitiue, and runne on so headily: the truth hath not alwayes his full scope, and it wi<sup>t</sup> seeme erewhyles to be vtterly ouerthrowne: but let vs haue pacience vntill the day of the lord do apeere as say- 20 eth sainct Paule. For that is it whervnto he calleth them, mocking at the ouerweening of such as iudge so awkly, ouerthwartly and confuzedly, in charging him with those reproches. But (sayeth he) I wil wayt for the day of the lord, till God at length discouer the faise flaunders wherwith I haue ben charged. For whē that day (sayeth he) beginneth to appeere, thē must ryghtfulnessse come abrode, then must slanderers bee conuictēd and then must all things turne to their confuzion. Now if God euen in our whole lyfe, graunt vs the grace too get the vpper hand of 30 all malicious persones that go about to trample vs vnder foote, when we shall haue walked vnfeynedly in truthe: muchmore shall we haue that preheminenſe when the case concerneth fayth and the seruice of God, & the doctrine of saluation, that is to wit, God wil giue vs such & so stedfast, a constancie, that when the diuell shall haue bent all his force against vs, he shall gayne nothing at our hands, according also as we haue a promis therof. VVherof is it long then, that wee be no stedfast now adayes, seeing the troubles that are in the woorld? whereof com- 40 meth it that wee see so many men giue themselues too naughtiness? Euē bycause they haue not this sayd ryghtnesse, and bycause they bee not fensed against the manifold assaults which Satan bendeth against them . Verey there are some of a good mynd: if a man warne them, they receyue chastytement quietly: if no man trouble them, it is well, they will hurt no man, neyther will they giue any cause of offence . But if they once see that iniuitie hath full scope, and that if a man meene too liue simply and vprightly, he shall bee pricked on the one 50 syde, and punched on the other: then he starteth a syde and boweth with all wynds. And wherof commerh such inconstancie? It is bycause they haue not the ryghtnesse that is spoken of heere wellrooted in their harts. Behold (I say) what is the cause why wee see so many wauering men, who are not sure of the truthe of the Gospell, insomuch that they be but as wethercockes that turne with every wynd, or as reeds that bow every way. And why is that? Euen bycause they never knew the power of Gods woord and his truthe . For it is certeine that the truthe is so strong, as the diuell may well assayle vs, and woork vs all the trouble that he can deuyse: but yet howsoeuer the world go, wee shall hold our owne, and wee shall abyde stedfast in our state. VVhat is to bee doone then? Let vs pray God to make vs feele the power of his word, wherof mention is made here, (that is to wit, how it is an invincible fortresse) that wee may knowe the same by experience: and in very deede wee be too blame if wee

doo it not . And let vs not say as manye ignorant persones say, I knowe not on what syde too turne mee, for I see contrarieties in mennes opinions, one sayes this, and another sayes that . True it is that there are dyuerse opinions: but so must our fayth bee tryed, and God suffreth it, according also as Sainct Paule sayeth that there must be heresyes, too the intent that such as are of God, may be knowne by hauing this the constancie of cleaving continually vntoo Gods truthe, neuer to be turned from the same . Then if it be alledged that there are many encounters and disputations: it is true: but is that as much to say as our fayth must therfore bee shaken? for wherin shall the stedfastnesse of this ryghtnesse shew it self, that is too say, how shall a man knowe that the truthe is so strong, or where shall the power therof shewe it self, but in vs? Like as in verye deede when it is sayd that Gods woord indureth for euer, it is not ment that it is alwayes but in heauen only: but that it is also in the harts of the faythfull, according as saynt Peter sheweth vs, that al- 1.C.ii.d.19 though wee bee tossed, with many stormes and tempests 1.Pet.i.b.7. & 5.c.9. in this world: yet shall our fayth neuer be shaken downe: So then it is certaine that Gods truthe is myghtye ynough too withstand all assaults, according as it is sayd, the victorie that ouercommeth the world, is this; namely 1.Ioh.5.4. euē your fayth, as sainct John sayes in his canonickall epistle . And so, are wee desyrous too profit well in the Gospell and in the schoole of God? Then let vs lerne, not only too take and too followe that which is good: but also too answer therunto in such wyse as wee may protest, I will doo such a thing, not only because I hope too bring it too passe: but also because God will giue mee strength too withstand the temptations which the diuell shall prepare against mee, so as I shall neuer fayle whatsoeuer betyde: And where as it is sayd, *which is the faultfynder among you that can fynd fault with any thing*: it is too shewe that the enimys of God may well practyze, and well vse craftie conueyances and naughtinessse: but they shall neuer obteyne too suppressē the truthe . Not that they shal not streyne themselues to doo it; or that they shal not deuyse any thing that may serue to strengthen them withall: but yet (notwithstanding all this,) God will maynteyne the case of his seruants, and at length shewe that the truthe is certaine . I say the wicked shall do their indeuer, yea and somtymes they shall seeme too haue the vpper hand: but by that meanes God puniſheth the vnthankfulnessse of the world . And this is it that sainct Paule meeneth by saying that the wicked and such as annoy the churche shall go on and preuayle and increase . And how is that? Is it not for that God giueth Satan the brydle, and suffereth the diuels champions to aduaunce themselves in such wyse, as it seemeth that they ought to be lordes of all? But God suffreth it not without cause: for we see the vnthankfulnessse of the world . There are many that would willingly be deceyued, & which are greeued when men teache the in all purenesse: who could fynd in their hart that Gods word were so confuzed, yea euē in such sort as a man myght not knowe nor discerne aught, but that it had twoo faces [in one hoode] as they say . Othersome, although they can abyde to heare one say the truthe, yet they haue no greate care too bee thoroughly rooted in it: all is one too them . Now forasmuchas God seeth in the one sort such a maliciousnesse, and in the other sort such a carelessnessse, that it turneth euē to an open rebelliousnesse, and many men quenche the lyght that God setteth before them: do we maruell if he slack the brydle too the wicked, and too those that turne the truthe intoo lying, and vtterly deface it? But yet in the meane whyle it is certayne, that God strengtheneth and mayn-

mainteyneth those to the end, whome he hath taught his truth. And so ye see wherefore it is said that the faultfinders maye well streyne themselues : howbeit in the ende they shalbe vanquished, and God will shew himselfe to be on that side where good right is. And this is spoken, not only of the doctrine of the Goswell:but also of al that euer concerneth the life of the faithfull. True it is that the doctrine of Saluation is one of the pretiosest things that God hath. And therefore ye see also that he wil shew the power thereof in such wise,as he wil destroy the wicked by the breath of his mouth, and they shall feele that the said word which they haue despised, is a sword to slea them with, and to drieue them into damnation. Then behoueth it God to vster his power in this behalfe aboue all. But yet in other doings, whensoever wee be wrongfully oppressed by men, and that whereas we ought to be susteyned, it shall seeme that all goeth cleane backwarde: yet let vs not cease to trust still in God. And why? For we may perhaps be little set by for a time, and we may be abhorred as if there were nothing but euill in vs: But let vs be contented to haue God and his Angells to bee good witnesses of our soundnesse. Let vs tary till God chasse away all droopicie darknesse, and make our innocencie too shine out, that it may be feene as the breake of the daye. Thus ye see what we haue to marke in this streyne. And by and by Iob addeth, that his friends which came to him vnder pretence to comfort him, haue framed talke to confound his holy purpose(that is to say,to confound his right sayings) and haue let the woordes of the afflicted passe into the wind. Here Iob accuseth those of extreme spitefulnes, which proceede so eagerly against him. And it behoueth vs to marke well this poynte. For no doubt but the holye Ghost sheweth vs here, what we haue to beware of, if we be loth to displease God and wold not make as it were open warre against him. Behold(I say)a vice that is hatefull before God : whiche is, when we will be cunning to ouerthrowe a good matter:and specially when it happeneth that we aduaunce our selues against them that are afflicted to the worldward:and when there is suche presumptuousnesse in vs, as wee will prouoke them to cast themselues into despaire: and yet ther is no vice so ouer rife as this. And why so? Because no man thinketh of that which is told here:namely,that when men forge such inuentions,(that is to say,when they devise things to ouerthrowe all equitie(as much as they can)and to make such krinks as the truth might not be knowne any more, nor take place any more:it is all one as if they came to iustle against God, and tooke him to be their aduersarie partie. Now then, if men would thinke themselues to say thus, howe nowe, wee bid battell vnto God: it is certaine they wold be so afraid as their heare wold stand vp vpon their head, so as it would be a bridle to them to hold them in, that they shold not fling themselues out so at randon. But sith that we thinke so little of it:at leastwise let vs receiue that which God sheweth vs , seeing that he giueth vs warning in this streyne. Ye see then in effect what we haue to beare in mind: that is to wit, that when any man speaketh to vs, wee shold delay our answere vntill wee know what the matter is. VVe see there is some communication ministred: what is to be done? Let vs herken, and marke whither it be godly and true or no: and let vs pray God to giue vs the spirite of discretion, that we may vnderstād what the truth is. And whē we haue found it, let vs not replie against it. For(as I haue said heretofore) most men ouershote themselves vnaudisedly , bycause they knowe not that it is God against whome they set themselues. By meanes whereof they cease not to procee in it with an euill conscience. For although they

be not directly minded to say, I wil go iustle against God: yet they see well ynough, that God giueth the not leauē to auance themselues after that sorte against goodness, to supprese a good case: they see that well ynough. And therefore it is certaine, that all they whiche yeld not simply to that which is good, cannot excuse themselues, but that they haue through a certayne maliciousnesse fought against God. But nowe, let triall be made, and it will bee found, that all me both great and small ceasse not to wage deadly warre continually against God, and to worke him spite. And for proofe hereof, shall euer any case be oueruled by iustice, wherein there shall not be vsed a number of slights to turne the good into euill? And yet notwithstanding looke vpon the holiest and best priuiledged place that is:and the same is as shamefully defiled, as none is more:there is such stinking beslinese, as evē the bawds of brothelhouses wold be ashamed of it. For me disguise things, yea and corrupt them in such sort, as it may seeme that they haue conspired to shet all equitie and vprightnesse out of dores. And yet notwithstanding in the meane while men make countenance as though they sawe no such thing, and would fayne couer the leawdnesse which is too too apparant and notorious. It is even like as if a man had cast vp a handful of ashes to darken the sunne, & should say that the day were at an end. The things are knowne as well as may be, and yet do me still aske what is it? And which worse is(as I said)the same is feene even in the seate of iustice. On the other side it is to be feene how the deuil possesseth all. The Temples of God which ought to be dedicated to the seruing and worshipping of God purely as he commandeth, are stuffed with ydolles, so as there is nothing but corruption and caneldirt wherwith to send silly soules to destruction. In effect we see that in all the life of man there is nothing but disguising of things, so as there is no more tidings to be hearde of the said soundnesse and vprightnesse whereof we haue spoken. And herewithall we haue to marke this saying, *That the words of an afflicted persone,(or of a despised person) passe awaie into the wind.* For ye see howe the cause why men auance themselues against God, is for that they set too much by themselues, and thinke there is no wisedome but in their owne brayne. Truly in all the affaires that men haue, euery man seekes his owne auayles. And therefore when a naughtipacke would eschue the punishment that he hath delerued:he wil by and by haue his faire flatteries and gloses at hand, to the intent it shuld not be knowne howe the case standeth, whither it bee a money matter or any other thing. Behold how men corrupt the truth and turne it into a lie, for their owne aduaantage sake. But if the case concerne the doctrine of faith, and the Goswell: what else is the cause of so many countersayings, and that we see so many Sophisters come now adayes to mock God flatly with their sophisticall suttleties, but the pride that is in those which thinke the selues to haue witte ynough to winne their spurres, and to reason *Pro & con* as they terme it. [that is,to reason of and on, or too & fro on both sides.] No doubt but Gods spirite ment to taunt here this pride and presumptuousnesse, to the ende that if we purpose to keepe our selues from being enimies to God in fighting against his truth: we should shake off this ouerweening, and not despise our neigboures to tread them vnder feete, but rather be contented to be taught euē by a little childe if God shal haue opened more vnto him than vnto vs:according as Saint Paule sheweth,that such as haue the spirite of prophecie, although god haue giuen them the grace to teach others, must notwithstanding not disdayne to giue place to any other vnto whome God shall haue giuen more

H.v. knowledge

1.Cor.14f.  
30.

knowledge than to them.\* Ye see then what we haue too marke in this streyne. And finally Job concludeth, that those which pretended to be his friends, do nothing else but dig a pit, for such a man to stumble into, as ought to be hild vp: and that they seeke nothing but to wind about the fatherlesse. Hee vseth this manner of similitude, because a fatherlesse childe hath no meane to defend himselfe, but is left as it wer to the spoile. So Job(as on whom God scourgeth to the vttermost) sheweth vs that we shal not scape Gods hand and vengeance, except we laboure to succoure such as are miserable: that is to say, such as are worthy of pitie and compassion, as was sayd yesterday. Lo what we haue to marke in the first place. But in conclusion he exhorteth them, *to turne agayne: and then (saith he) there shall be none iniquitie.* Turne ye agayne(saith he once agayne). *And my righteousness shall appeare in this behalfe.* Job in exhorting the, sheweth well with what mind we must find fault with the euill and condemne it: that is to witte, to bring men backe agayne, if it be possible to atteyn to it. Therfore let vs thinke vpon it, to the intent that such as will take warning may not perishe in their sinnes: but rather that being sorie for them and ashamed that they haue offended God, they maye retourne vnto him with a greater affection. True it is that when we find that such as haue offended God are not touched with the feeling of his justice, &c of his vengeance, insomuch that if a man manace them, he shall win nothing at their hands: it behoueth them to bee touched too the quicke, to make them abashed, if he purpose to bring the to repentance. But howsoeuer the case stand, we must alwayes shoote at this marke which is shewed vs here: that is to witte, to drawe them backe according to the maner that Job vseth in this proceeding here. And as touching that he sayth, *Turne ye agayn and there shall be none iniquitie:* true it is, that a man may expound this streyn as if he sayd, There shall be no more iniquitie in you. But there is more reason to say, *Retourne ye and there shall be no more iniquitie: Turne ye agayne and my righteousness shall be knowne heere,* as if Job should saye, what hath bin the cause that you haue hitherto condemned me as a man whome God had cast away, so as to your seeming I shuld be the worst man in the world: what is the cause why I haue cryed out in my selfe, and haue not bin herd at your hands? It is for that you haue turned your backs to al reason, and therefore turne ye agayne, and my righteoufnesse will be apparent. This wil be the better vnderstood, when I shall haue applied it to our instruction. First and formost we be put in minde here, that whensoeuer wee condemne the good and allowe the euill: that commeth of our owne mere default, so as we cannot say, behold I haue bin deceyued, and I wist not what the matter ment. Let vs not alledge this nor that. For it is certayne that we shall alwayes be founde blameworthy if we condemne that which is good and allowe the euill: and God conuicteth vs insomuch as he declareth that we haue not voutsaued to open our eyes, and to see what he sheweth vs. Do men then followe lies in sted of truth? Are they so blind that they know not what is good? It is bycause they haue turned their backs vpon God, and for that there is in them some maliciousnesse, some hypocrisie, or some carelesnesse. Then if God suffer vs to haue our eyes so sealed vp as we cannot discerne betwene good and euill: it is bycause we haue not had so good regard vnto God as becommeth vs, when he was redy to teach vs familiarly ynough. Marke this for a speciall poynt. But whensoeuer we bee so caried away as we haue not the spirite of wisedome, but do euen allow of the euill, yea and cherish it: the remedy is for vs to returne, and that we be not wil-

fully bent to continue in the false opinion that wee haue conceyued: except we will fall into the bottomlesse pit whereout of there is no escaping for such as are so bleared and cannot abide that God should enlighten them: for such maner of men must needs come to the top of all confusion. Then let vs bethinke vs to turne head assoone as we shall haue knowne our fault. For when God sheweth vs the fauoure to giue, vs warning: if we giue care to him to heare what he saith, he wil not suffer vs to bee led astray by euill continually, but he will bring vs backe agayne into the good way. Herewithall it behoueth vs to marke well how Job addeth, *Returne ye yet againe and my righteousness will appeare* Here he betokeneth two things. The one is, that it is not inough for vs to come to it ceremoniously, to say, It is true, there is a fault: according as we see that they which haue fowly offended God, and which haue bin the cause of some such vnrecouerable inconuenience, the sore whereof required letting of bloud, insomuch that ther hath folowed some stumbling 20 and confusion in the Church: euen they which haue bin giltye of such a trayterousnesse, shal do no more but come and say: It is true, I haue done amisse. All this is nothing else but a mockerie. It is well seene with what zeale and with what affection they proceede in that behalf: namely that they are not minded to retourne vnto God, verely not to retourne in such sort as it may be knowne that they repent them. And this is it that Job ment to shewe, in that he contented not himselfe to haue sayde once, *Turne ye agayne*, but said *Turne ye agayne* the second time. The seconde poynte that we haue to marke here, is that when God shall haue discouered our iniquitie that wee haue conceyued some wicked imagination that hath turned vs away from the good: in the ende it behoueth vs to acknowledge our fault, that we may retourne vnto God. A shew: I sayd that by applying this to our owne instrucion, wee shoulde haue the easier vnderstanding of it. Some men are to be found, who for a time shall be estranged from Gods truth and from the right way. And why so: For they haue some scrupulousnesse, or some euill opinion, according as the deuill is neuer withoute thys slight, to trump one thing or other in our way, to the end that Gods word may haue no more fauoure in our tast, and specially that we may be weery of it. And verely whē such maner of folke retourne, there shall be no more iniquitie: that is to say, God is mercifull to them, so as he giueth them the grace to be no more gluttend and wary of his word, as they were before. Ye see then after what sort iniquitie celieth when men returne. Neuerthelesse, whē they be entred into the good waye, it behoueth them to go on yet further. And how? They must returne yet once more, that is to witte, they must bethinke them, Alas, I had ben a poore forelorne creature had not God had pitie on me: and now that it hath pleased him to take mee to mercy, I referte my selfe wholly vnto him, beseeching him to gouerne me henceforth according to his good will. Now when such men retourne double, then God maketh them to see that which they knew not at the first. And in respecte heereof, lette every of vs beethinke himselfe, that wee maye haue oure recourse vnto God, praying him that after he hath once instructed vs in hys truth, he will confirme vs after such sorte in the same, as we may neuer step out of the right way, and as the deuill may neuer thrust vs aside.

And now let vs cast our selues downe before the face of our good God, with acknowledgement of our faultes, praying him to make vs feele them in such wise, as wee may walke according to his will, and always be confirmed more and more in the same grace which he hath giuen vs

uen vs once already when he called vs to be of his house-hold. And forasmuch as we are so greatly inclined to go astray: let vs pray him to beare with our infirmities, vntill

he haue quite and cleane rid vs of them. And so let vs al say, Almighty God and heauenly Father, wee acknowledge our selues, &c.

## The. xxvij. Sermon, which is the first vpon the seventh Chapter.

1. Is therenot a time appoynted to man whiche is vpon the earth, and are not his dayes as the dayes of an hyreling?
2. As a bondman lōgeth for the shadow, and as an hyreling longeth for the end of hys laboute:
3. So haue I the wayne moneths, and paynfull nights are appoynted vnto me:
4. In laying me downe I say, when shall I rise? and being in my bed, I am cloyed with bitternesse euen vntill the euening.
5. My flesh is clothed with worms, & with dust of the earth: my skin is alto brokē & corrupted.
6. My dayes glide avvay like a vveauers shettle, and vvast avvay vvithout hope.



E know well that as long as we liue in this world we must indure many miseries, but yet we could finde in our harts that God should handle vs after our owne measure. And we be so tender and nice, that so soone as he laieth his hand vpon vs, we think it to be very much: yea and euen the pacientest of all are at that poynct. But when God proeedeth with afflicting of vs still, ye shall see our faintnesse bewray and discouer it selfe more. And this is the thing that we haue to handle at this time. For Job complaingning that his miserie indureth ouer long, saith that a man ought to haue had a time set him aforehand: as if he shoulde saye, God hath not set vs vpon the earth in such vnquietnesse as we 30 be, but that there should be sometime to make an end of our miseries. But I am in such plight, as I haue no release nor rest night nor daye. It seemeth then that my case is worse than all other mens, and that God is minded to afflict me beyond that which the state of mans life is able to beare. Lo what his purpose is. And we see how all this aunswere vnto that whiche I haue touched: that is to witte, that at the first sight we can well confesse it to bee good reason that we shoulde bee troubled, and that we should haue hartfores here in this world: but yet there-withall we wold fayne that God should spare vs, and as soone as he do:th but touch vs with the tip of his finger, we wold haue him streightwayes withdrawe his hande and that our afflictions should not be of any long continuance. It standes vs in hand to marke well this streyne. For in the person of Job, the holy Ghoste hath set oure frailtie before our eyes as it were in a glasse: I meane the frailtie of mind and not of body. It is certayne (as I haue sayd heretofore) that Job had suche a courage and constancie as is wonderfull among men: and yet a man may see in what taking he is. So the what shal become of those that haue nothing but infirmitie, & which haue scarcely receyued three dropes of couragiousnesse to susteyne themselues withall in the middes of their afflictions? Must not such me quayle out of hand when we see that Job was so beaten downe whome God had strengthened so mightily with his grace? But first of all let vs go forward with this lesson, to applie the same to our own vse: namely that a time is appoynted to man that is vpon the earth. For it is profitable for vs to comfort vs in our afflictions. And specially when it commeth to the seruing of God, and to walking in feare and awfulnessse: thys ought to come to our remembrance, according also as we see the holy scripture speaketh. True it is that Job misapplieth this sentence: but yet of it selfe it is good and holy, and (as I haue sayd alredy) it ought to serue vs for a very profitable instruction. As doubtlesse when saint Pe-

ter calleth vs that we must walke in feare, because God sercheth the bottome of mens harts and iudgeth without accepting of persons, and that we must one day render an account afore him, and that when we haue contented mortall men with some outward appearance, it is nothing worth, for he shall discouer all our affections and thoughts: in good sooth it should seeme to be a hard case, that Gods children should be fayne to liue here as it were in feare and vnquietnesse. For saint Peter addeth It is (sayth he) during the pilgrimage of our life. VVWe see how saint Peter foreseteth a time to the faichfull too walke after that sort: verely to the end to giue the some confort, and that they should take some courage by hauing an eye to the euerlasting rest that is prepared for them in heauen. Then may we wel profite ourselues by this sentece, when it is said, that there is a time appoynted vnto man vpon earth. And what a matter were it if our life should be prolonged without ende, and we still continue in such case: for there is no rest for men. True it is that those which shunne God and drag backe from him, hope well that they do themselues a good turne, yea so long as they may royst it out in their delights and pleasures: but yet in the meane while they must be faine to be inuironed with many miseries: we may haue faire wherwith to dispatch our selues, but yet doth God hold vs there as it were imprisoned. VVhat a matter were it then, if we should be in miseric without hope of anye deliuernace or setting free: It were ynough to set vs in a rage and to cast vs into despaire. As oft then as we thinke vpon the great number of greeuances, wants, and afflictions that are in this world, let vs marke that God comforteth and releueueth vs by saying thus: VVell, ye passe through this world, but your life is short, therefore indure ye patiently the afflictions that are so short, and in the end ye shal come to the rest that I haue prepared for you. Ye see after what sorte we ought to mind this doctrine, if we intend to take profit by it. As much is to bee sayd of all the chafizement that God sendeth vs. For that which I haue said hitherto, extendeth generally to oure whole life. But in particular, when soever we shall indure any aduersitie, verely god wil send an end of it according as we see how he speakest by his prophet Esay, when he commaundeth him to cōforte his people. Thine appointed time (sayth he) is at an end. He speaketh there of the captiuitie of Babylon. For his meaning is, that although he scourgeth his people for their sinnes, yet he intendeth not to consume them vtterly, but keepeth a measure in his correſtions, that anone after they may haue some release, and know that God hath had pitie of them, & will not punish them to the vttermost, & therefore that they ought to be thākful towards him for his goodnessse. VVWe see then how that in all the whole course of oure life we must be fayne to suffer aduersities here: howbeit God will not prolong them beyond their appoynted time.

But

But soothly it shoulde seeme that this is a common thing though God spake not of it: and euen the heathen men (I meene euen the most brutishe of them) haue alwayes had their recourse to that poynt. For in all the miseries that could befall them, they comforted themselues therewith, saying: well, there is no miserie so great, but it hath an end. See I pray you how they measured their passions. It seemeth then to be a superfluous doctrine when God to comforte vs with, declareth that there is a tyme foreset to men, and that their dayes are as the dayes of an hireling. Howbeit we haue to marke, that whatsoeuer men conceiue in their imagination: yet when God presseth them, they are abashed at it, and to their seeming they are in a bottomlesse gulf whereoutof they can neuer scape. So long as we be in rest we haue the skill to say, that when aduersities be great and sharpe, they are not of long continuance. But if God summon vs afore him, and make vs to feele our sinnes: his justice is so dreadfull too vs, as behold, we are inclozed round about with a maze, whereoutof we see no way to scape, so as it seemeth that he will make vs go euery day deeper into it than other. Ye see then howe men are astonyed when Gods iustice toucheth them in good earnest. And so much the more behooffull for vs is this doctrine, when God telleth vs that forasmuch as we must passe through many miseries while we liue in this world, we ought to consider that our life is transitorie: and so shall it not greeue vs to be vnder such a state, seeing that the end of it is appoynted beforehand. And afterward if God chastize vs, if he send vs any afflictions; well, he presseth vs now, but it wil not last so for euer. It is certaine that we be not able to hold out ouerlong: and therefore he keepeth measure, for he knoweth what is conuenient for vs. So then let vs abide patiently till he deliuere vs, and we shall not be disappointed of such hope. Verely if euery of vs haue an eie to himselfe, we shall find our selues to haue very greate neede to be put in mind of this gere. For although wee know it: yet we forget it and wote not what it meeneth whē we come to the putting of it in vre. And for prooef hereof, ther is not any of vs that sayth not, will this geare neuer be done? If we haue any affliction, so as one bee sicke, another pinched with pouertie, and the thirde tormented with some hartgrief that troubleth him without ceassing: we aske, shall we always be newe to begin agayne? will there neuer be end of it. Seing that our flesh and our nature is so inclined to storne and repyne, let vs assure our selues how it is not without cause that God forseteth the determinate time whereof mention is made here. And herewithall let vs marke, that (whereas it is said, is there not a time appoynted for men?) it belongeth only to God to forset vs the time. And this may do vs much seruice. VVherefore? For if God knew not what we bee, and what is good and conuenient for vs: we might well be sorie to heare that the time of our miserie is in his hand, and at his appointment. But forasmuch as he knoweth what we be able to beare, and perceyueth that if we should be charged ouer sore, we should sinke vnder the burthen, yea and be vtterly crushed and broken: forasmuch (I say) as God knoweth this, and therevpon declareth vnto vs, that he holdeth vs vp according as he seeth our feeblenesse doth require, and that if hee vphild vs not continually with his hand we should be in daunger to be broken all to peeces, but he knoweth well how to moderate the weight of the afflictions that hee sendeth vs: now seeing we haue suche promises, haue we not good cause to be glad of this foresefting of the time? And further let vs marke well, that inasmuch as we haue our time determinate here bylowe: we must thereafter

make the comparison with Saint Paule, betwene the miseries that last but the twincing of an eye: and the [endlesse] glory of heauen. For the shortnesse of the afflictions of this worlde (sayeth he) must make vs to thinke them light. For when we haue an eye to the euerlasting and endlesse kingdome of heauen: it ought to outway in the balance all the worldly miserie that is possible to be deuised. Seing then that the case standeth so, as oft as we be tempted to ouerforowing, impaciēcie, or despaire: let vs haue recourse to that which is said here: which is, that *the time thereof is foreappoynted*, and let vs vnderſtād that God hath forefeene what is good for vs to indure, and that our afflictions befall vs not without his good pleasure. Furthermore also let vs vnderſtānde that hee handleth vs not only with vprightnesse and reason: but also with a fatherly louing kindnesse. Lo what we haue to marke. And this doctrine extendeth very farre, howbeit it consisteth more in experience than in talking vpon it. For we may reason of it long ynough [to no purpose] 20 but the chiefe poynt is that euery of vs regard to profite himself by it at his neede: as how: Surely our life wold seeme very ſhort vnto vs, if it were not ſubiect to ſo many wants: so long as we haue our owne wiſh and are at rest, euery of vs can confesse that our life is nothing, and that it is as ſhort as any thing can be. But whē we thinkē vpon the infinite miseries wherewith it is full fraughte, and that aſſoone as we be paſſed out of one miserie we muſt enter ſtreightwayes into another and begin continually new agayne: this long lingering makes vs starke weery. And therefore let vs haue recourse to that which is ſayde here: namely that God hath appoynted the time, and that it is in him to diſpoſe of vs [as he liſteth.] Thō muſt we contente our ſelues with the meaſure that hee hath giue vs, knowing well that he woteth what is meete and expedient for our feeblenesſe. And yet notwithstanding, it is not for euer that we ſhall be fayne to languiſhe here: there will be an end, at what time God ſhall take vs out of this earthly pilgrimage, yea euen to call vs to his euerlaſting reſt, and there ſhall be none end, there ſhall be 2. Cor. 4.4. 30 no time ſet. Furthermore when God viſiteth vs, and euery of vs in himſelfe indureth ſome neceſſitie, or ſome chaſtizement: let vs acknowledge thus: VVell, it is true that if this geare ſhuld laſt euer, we ſhould needs quale. But God knoweth the ende whiche he mindeth to giue vs: hee haſte promiſed that we ſhall not continue ouerwhelmed vnder the burthen: let vs tarie till he reach vs his hande in our aduersities, and let vs assure oure ſelues that hee will prouide for vs in due time. Lo howe wee ought to applie this lesson to our owne vſe. But in the meane while wee ſee that Job hath ill profitid by it: and therefore muſt we be ſo much the warer, that we abuse not a ſentencē when God putteth it into our mind, too inſtruct vs, by applying of it to the cleane contrary. And yet is it an ordinarie matter with vs ſo to do. VVhen we reade the holy scripture, if any comfort be giuen vs ther, or if it ſerue to affwage our griefe, what do we? O ye ſee here is a comfort that God giueth to his children: but I am vtterly bereft of it: it ſeemeth that God wold cheere vp his faithfull ones, to the end to caſt me into despaire: ſeeing the case standeth ſo, what can I thinke but that I am vtterly barred from all hope of his grace? Thus ye ſee how we deale commonly in that behalfe. VVheras God allureth vs as gently as can be, and whereas hee sweeteneth all our miseries and ſorrowes: we thrust it all from vs, and ſeeke nothing else but to nouriſh the malladie within vs, and to barre our ſelues quite from Gods fauoure, and to caſt it a great way off. VVe ſee that this befell to Job: and therefore let vs not thinke it ſtrange if we bo

we be subiect to such like temptation. But what we must remedie it, and praye God to giue vs the spirite of wisedome, that we may know how to applie to our own vse and welfare, all the warnings that he giueth vs. And now let vs come to treate of that which is said here. Job alledged, *How now? is there not a time appoynted for man that is vpon earth?* True it is that heere beneath, mē are poore and wretched creatures: but yet may they after some sort be glad, seeing that God hath not set them heere to continue so for euer. Lo heere a thing whiche for the most part is able to assuage all the greefes that we indure vpon earth. But now (saith he) God maketh none end of my torments. Behold how Job complayneth that his state is worse than all other mens: as if he should say, God scourgeth me out of measure, for hee sheweth not that hee is minded to ridde me out of the miseries that presse mee. And this is it that I haue touched heretofore: namelye, that generally wee can confesse well ynough howe it is good reason that wee shoulde indure manye aduersities while we be in this world: And every manne can say, yea we be borne vnder the same condition and to the same end: and we must not thinke otherwise but that man euen from his birth bringeth with him so many miseries, and so many wants, as it is a pitie to see. I say we can well acknowledge this, in general termes: but so soone as God smiteth vs, we thinke he hath no measure with him. And thus ye see at what poynt Job is. Also ye see why I saide that the appointing of the time must be referred to Gods discretion, and not to our lust. Had Job (withoute being caried away by his owne passions) considered well what he said: it is certaine that he had not spokē amisse. VVhy mans time is foreset. But Iobs misdealing is that he himselfe wold be the iudge, and by that meane he plucketh away the authoritie that belongeth vnto God. And heere we see what we our selues do in the same case. True it is that our intent shall not be to bereue God of his power, nor to usurpe the right and authoritie which he hath ouer vs, we will not say so. But yet in the meane while it is as good as if we did it, if we be not patient and that we hold not our affections in awe when we be afflicted, so as we can say, VVell Lord, we are in thy hande, it is not for vs to stint thee, nor to taske thee to the present time, too saye thou shalt do this or that: but inasmuch as thou hast told vs that thou canst ende oure miseries, yea and bring them to a happie and desirable end: Lorde we will paciently waite for that whiche thou hast promised vs. Now then if we haue our minds thus disposed, then shal God be honored as he deserueth. But if we be hasty, if we be fumish, if we cast foorth our complaints at randon to say, VVhat shall become of it? It seemeth that God will never make any end of our miseries: I say that if we do so, it is all one as if we would pluck God out of hys seate, and not suffer him to haue any more authoritie ouer vs. Lo how Job dealeth in this case. True it is that he is pacient howsouer the world go: but yet is that no let but that there is some faultinesse mingled therewith: for the pacience of the faithfull sort is not alwayes so perfect as were requisite. Seeing that Job hath missed in this behalfe, ought not we too bethinke our selues well who are fully as brittle or more? So then let vs marke well that as oftē as God shal scourge vs, although the miserie indure and be prolonged, and although we see not that he intendeth to deliuere vs out of hand: yet notwithstanding wee must not go after the manner of Job and saye, VVhat? God leaueth me here in continual torment, and he seeth that my miserie hath none ende. But let vs fecde our selues with hope, and (as I said) let vs call to minde that the determining of the time must not be by our lust, but

that it is God that must order it according as hee knoweth it to be good. And if we perceiue not the end of our miseries at the first, but that it seeme we must indure yet more: let vs not cease to tast of the goodness which hee hath promised vs. For Gods promises will leade vs to the darkness of death, and therē giue vs light to the intente to put vs always in some hope that we shall one day bee deliuered from oure aduersities. And heere ye see why Saint Paule saith, that although we be haried heere and *2.The.1.x.7.* there, yea and that we be made as it were the ofskourings of all things: yet shall wee not continue in that case, but God will gather vs vp to himselfe to ioyne vs with him, and to liue for euer. Behold how we ought to profite our selues by al the promises that God maketh vnto vs, that we maye tast of them in the middes of all our miseries. But now let vs come to that which Job addeth. He vseth similitudes to expresse what he ment by the appoynting of the time whereof he hath made mention. For (saith he) looke me vpon a poore bondman or slave (for hee speketh not of seruants, hinds, or seruing men as they be in these dayes: but of such as were slaues: and afterward he addeth couenant seruants (that are hired for wages,) looke me then vpō a slave how he longeth for the shadowe: that is to say, for the rest of the night, because hee neuer ceaseth labouring all day long: very well then, such a one desireth the shadowe. Agayne, he that is at wages, longeth to haue his dayes worke at an end: and if he haue a moorneth or more or lesse to serue, he hath an eye to the end of his terme, that he may haue some rest. But as for me (saith he) I haue nother rest nor release. *VVhen I lay mee downe, I say, how shall I come to the morning? And when shall I rise agayne?* VVhen I am vp in the morning, the day seemeth to me to be a whole yere long. Then seeing I am in this plight. It is well seene, that God is not contented to plague me after the ordinarie manner of men: but that he meaneth to thunder downe vpon me, that I may not know what to do nor what to say. This is the complaint that Job maketh, saying that his miserie is excessiue, and not common miserie, so as here is no cause why any man should saye to him, Thou seest that so long as men are in this world, they haue many miseries to indure, thou hast experience of it, and thou knowest after what maner God is wont to deale in that behalfe: but God (saith he) vittereth al his force against me, so as it seemeth he wil ouerwhelme me altogether: and whē I compare my selfe with others whome he correcteth, I see my selfe to be in the bottoime of hell, and them to haue yet some hope of helpe, that they shal be deliuered of their miseries. And heere wee haue too marke that whiche hath bin touched alreadye heretofore: that is to witte, that Job was not pressed wyth bodilye aduersite only, but that hys chiefe grieve was to feele that GOD was agaynst hym. And therefore addeth hee thys that infeweth immediatlye. Beholde (sayth hee) my fleshe is as it were clinged to my bones, and my skinne is alto broken and as it were rotten: I am in that behalfe as a poore forlorne kaytif, and yet notwithstanding my life passeth and glideth awaie *euen as a weavers shetle*, whiche runneth so swiftly as a man perceyueth it not, neyther can hee measure the nimblenesse of it. Euen so is it wyth my life (saith he) when I rise, I am vterlie abashed so as I haue nother ease nor rest day nor night. But although Job were smitten in hys bodye: yet the temptation of feeling G O D to bee as lyis iudge and to holde hym (as yee would say) vpon the tacke, was farre more greevous to him, than all the martirdomes that he fel in hys body. And heere ye see also why he tormenteth himselfe so farre: and it is a thing that wee ought too marke well.

For

For very fewe folke haue bin exercized in these spirituall battells: and therefore they wote not what it meeneth: it is an vnknowne language to them: and when God visiteth them after that manner , ye shall see them vtterly dismayd, bycause they haue no: tasted this doctrine in time and place. Then let vs bethinke vs of it, and let vs marke that if all the aduersities whch befall vs are sharpe and tedious to vs : yet it behoueth vs to knowe, that they are nothing in comparision of the anguylhe that they indure which are pressed with Gods iudgement when hee sheweth himselfe boystous towards them, and giueth the some token of his wrath and vengeance: by reason wherof ye shall see them so astonished, as there is no comfort that can cheere them vp,vnlesse God worke with an extraordinarie operation in that behalfe. And why so? For in all our miseries, if God giue vs leaue to returne vnto him, so as we may call vpon him with hope that he will pitie vs in the end : it is certaine that we can cast all oure cares & troubles vpon him as the scripture saith. So the, our afflictions will be sweete and amiable to vs when we can go after that sort vnto God. But if we conceiue a mistrust once, which slutteth vp the gate, and that we imagin God to be our enimie, and that he persecuteth vs, so as it is but lost time and a vaine thing to call vpon him: it is euuen as much as if we were alredie in the bottomlesse gulfe of hell. And to this pointe was Iob come in parte, but not altogether, howbeit that he had experiance of it. VVhen we see this, let vs assure our selues that God can well send yet more thā he hath done: and that if he spare vs, it is bycause he knoweth our weakenesse. For it was his will to trie Iob to the vttermost. If he vse not so rigorous trial towards vs, it is of his owne infinite goodnesse. Neuerthelesse in the meane while let every man prepare himselfe beforehand : that he may be able to withstande such temptation whensoeuer he shall come vnto it. And though we be tossed as it were with waues: let vs not lose our courage in the mids of such tempests , seeing that God hathe susteyned his seruaunt Iob, yea and plucked him backe againe euuen when he seemed to haue bin vtterlie drowned , and as it were swallowed vp into the bottomlesse pit. Therefore let vs vnderstand that whensoeuer wee shall enter into such gulfes , we shall be drewn out againe in the end, so we be hild vp by the hand of God. Thus ye see how it behoueth vs to be prepared to battell, that we be not out of hart when such temptations come vpon vs: and that although it seeme we shuld be beaten downe at every stroke , yet notwithstanding we may hope that God will aide vs: which thing he will do in conuenient time, as he hath done to his seruaunte Iob. Furthermore although we haue bin afflicted a good while togither , and yet God suffereth the afflictions to continue still, and specially if when we haue imagined that we should haue some end of them, things shal come to such a passe as they shall seeme to be cleane contrarie, and that we shal never be deliuerner from them: yet notwithstanding let vs resist such temptation as shall be cast before our eyes, assuring our selues that God knoweth well how to dispose the times and seasons, and that it belongeth to him to do it, and [therefore] that all things must be put into his hand and to his good will. Beholde (saith Iob) I looked if there were any end of my miseries.

VVell, we also may well looke for the same. For God is not so rigorous towards vs, but that he beareth with vs so far as we may lawfully say, vntil when, (or how long) shall this hold: according as we see that Dauid speaketh so a good sort of times. But when we haue looked whether there shall be any ende of our miseries, let vs learne also to beware we be not to hasty. For else we shall bee

confounded. VVhat is to be done then? Let vs shet oure eyes at presente things, and let vs praye God to make vs behold the end which is hidden from flesh and from our owne opinion, I say let vs pray him to make vs beholde that: and let vs frame our selues wholly to his good wil. For this is the only remedy to nourish both hope and patience. Or if we see our miseries to indure long, and that God sheweth vs not after what sort he will make vs way out: let vs shut our eyes and say, well Lord, true it is that thou wilte hold me like a poore blind soule in darknesse. Yea: but where is my comfort in the meane while? My comfort is to pray God to giue me eyes, not only to beholde presente thinges, but also to know those things by faith which are hidden from me as now. Beholde (say I) how we must deale : not to say as Iob doth, I see there is no remedy left for me: for the man that speakest so, is after a sort in despaire. For we must not limit Gods power, though a thing seeme impossible to our selues. He sayth, *VVhen I lay me downe, I aske when shall I rise agayne?* And in the morning I say, when will it be night? Let vs note that this is set downe to shewe that a conscience whiche is pressed with Gods iudgement, is alwayes troubled and in an agonie. Behold after what sort Moyses speaketh in treating of Gods dreadfull vengeance vpon such as shall continue wilfully in disobeying of Gods lawe. Thy life (saith he) shall hang before thee as vpon a thred. In the morning thou shalt say, who shall make me to liue til the euening? But Iob speaketh here of the temptation that hee himselfe feeleth that is to wit, that he thought the nights too long, and the dayes too weeresome, according as hee said. One day is longer to me than a whole yeare, yea thā a mans whole life, I do nothing but pine away, not onely in some ordinarie miseries, but also in so horrible torments, that I faint vnder Gods hand. Now when we see that this temptatio is come vpon Iob: let vs haue recourse to the remedie which I haue touched: that is to witte, to call to mind that it is Gods peculiar charge to dispose of vs and of all our miseries. And therefore, doth the time seeme long to vs? Let vs praye God to make vs thinke well of all that he doth. For otherwise what else shall wee do but only prouoke God as Iob doth? Not that hee is willing to do so: but yet in the meane season he ceaseth not to be blameworthy for the words that haue escaped him so vnadvisedly, which he hath cast foorth agaynst God in such wise as if he ment to spite him. Thereforo let vs turne backe ageine and say, how now? Is it in thee to appoinete times? Is not that in the hande of thy God? wilt thou take his office from him? what intendest thou to do wretched creature? VVhicher goest thou whē thou takest vpon thee after that sort? Is it not euuen to breake thy necke, when thou wilst stie thus aboue the skies without wings? So then let vs learne to walke in humblenesse and pray God that we may take all for good which hee disposteth of vs, and that we may yeld therunto, and say, Lord thou arte righteouse and wise in all thy doings. And therefore graunt vs the grace not to cease to prayle thee, and to give thee this glory, namely to take in good worth whatsoeuer thou sendest, and to frame our selues to the same, notwithstanding that to the flesh it be hard and bitter to indure. Thus ye see what we haue to marke in this text. Furthermore when he saith, *That bis dayes are passed more swiftly than a weauers shettle:* heere seemeth to bee some contrarietie. For he sayth that his life is ouerlong: and yet neuerthelesse he addeth, that his dayes slippe away as swiftly as anie thing. If anie man say that Iob was caried awaie with his ouerheadie passions: verie well, that is somewhat. But there is no contrarietie if we marke well how that according to the similitude whiche is put heere,

*Esay. 38. c.  
12. 13.*  
heere, the same is also well placed in the song of king Ezechias in Esay: and it serueth to shewe that when a man is pressed with the hande of God, hee woteth no more where he is. For although we endure many aduersities, yet notwithstanding we count still vpon our life. But if God pursue vs ouerhastily, then we become as it were dulheaded, we bee not after the manner that wee were wont to liue, we be vtterly dismayd saying: How now? could this time be passed so soone? Ye see then what this similitude importeth and what Job ment as now by saying, that his life passed swiftly away like a weauers shetle. And why so? For he felte Gods hand presse him so sore, as hee could not but sigh and lament and saye: VVhat? will there be no end? Ye see then how Job ment: and yet in the meane season hee ceaseth not too bee attached with such feare and anguish, that he was as it were plunged ouer heade and eares, bycause God hilde him as it were vpon the rack, and seemed too keepe no measure in chastizing him. Lo how we ought to applie this similitude. And heereby we bee warned to pray vnto God in our afflictions, that howsoeuer he keepe vs in them, we may haue soine rest to thinke vpon our selues and vpon him; I say, to thinke vpon our selues, to the intente wee may know our sinnes, and consider how much tyme we haue lost in our life, to the end that we may not thinke it straunge thought God scourge vs and vex vs. For wee passe the mooste parte of oure life in pampering of our selues, yea even to auaunce our selues against God. And therefore we haue great neede to pray him to waken vs, and to giue vs respite to examine well our faults. And moreouer lette vs also thinke vppon him. But that cannot bee done, but wee must haue some rest and bee somewhat cheered. For so long as wee bee in such hartburning as to chawe vpon our bridle: it is vnpossible for vs to come vnto God to comfort our selues in his goodnesse, which he is ready to make vs to feele. Therefore

we must pray him to hold vs in awe, if we wil haue our minds to abide quiet and peaseable in the middes of the troubles that may befall vs. And this also cannot be done except Iesu Christ be at hand with vs, that we may haue some solace in him, according as he himselfe sayth, come vnto me all ye that laboure and are ouerladen, and I will refresh you, and you shall finde rest for your soriles. As oft then as God scourgeth vs, let vs determine to pray vnto him, that we may turne our heart and mind to our Lorde Iesu Christe, so as we maye in him haue the rest whereof hee speakest: and that when we haue founde the same, we may be hild in such wise by it, as we maye recceiu God's chaitizements and corrections, to humble vs before him, that we may leane vnto his good will, so as we may not doubt but that in the end he wil be helpfull to vs, and shew himselfe fauourable towards vs: Behold I say after what sorte it behoueth vs to be comforted in the middes of the miseries and afflictions whiche wee haue to endure in this worlde, wayting to enioy the blisst comforthe whiche God offereth vs nowe by his worde, and which we shall one day enioy in full perfection when he shall haue taken vs hence to himselfe.

And nowe let vs fall downe before the face of oure good God with acknowledgment of our sinnes, praying him to make vs feele them better than wee haue earst done: yea even in suche sorte as we may be ashamed of them presently, and come vnto him touched with suche a zeale, as feeing him to be our father and sauour, wee maye yelde oure selues wholy to his goodnesse, and hee strengthen vs more and more in the trust that we haue in him, vntill such time as he haue deliuered vs, not only from the miseries of the world, but also from the flauerie of sinne, and called vs into his heauenly glorie, which we possesse not now but in hope. That it may please him to graunte this grace not only to vs, but also to all people and nacions of, &c,

### The. xxvij. Sermon, which is the second vpon the seventh Chapter.

7. Remember that my life is but vwind, and that mine eye shall see no more good.
8. The eye of the seet shall see me no more, thine eyes are vpon me, and I shall be no longer.
9. Like as a cloude pasleth and vanisheth avvay: So also he that goth dovvne into the graue shall not come vp agaync.
10. He shall no more returnde to his house, his place shall knowe him no more.
11. Therefore I vvill not spare my mouth, that I should not speake of mine anguish, and talke of my miserie.
12. Am I a Sea, or am I a vvhalefish that thou keepest meso in vyard?
13. VVhen I saye, my bed shall easfe me, and my couch shall comfort me: vwhen I speake in my selfe;
14. Then thou frayest me vwith dreames and visions.
15. Beholde my soule hath chosen the halter and death, rather than my bones.



*Psal. 103. c.  
14. 15.*  
He holy scripture telleteth vs often times that god pitith vs in respect of oure frailtie: for wee must not thinke that he is moued with any worthinesse that is in vs: theré is no such thing. Then if God spare vs 60 and vse mercie towardes vs, it is more in respecte of the needinesse that hee knoweth too be in vs, than otherwise: according also as it is said, he considereth that men are but as grassle whiche fadeth out of hand and withereth away. Men are but flesh, (that is too say, corruption) and breth, that is to say a wind that passeth away and vanisheth without retournynge any more. Now seeing that the holy scripture witnesseth this vnto

vs: we also ought to set it before vs in our prayers, for to that intent doth the holy Ghost speake it. Then let vs beare in mind, that if we will moue god to pitie, we must not alledge that we haue deserued aught at his hande, or that there is any excellencie in our persons or in our nature. All this gerte must be laid vnder foote, and there is none other way for vs to deale, but to acknowledge, Alas Lord, what am I but rotteness? I fleete awaye incontinently, there is no strength in me, my life is but a shadewe. VVhen we speake after this manner: it is a folowing of the warning that the holye Ghost giueth vs: But we must adise oure selues well, after what sorte and too what purpose we vse suche manner of speech: that is too witte, that all shoulde redownde too Godes

Gods glory, and to worship him by humbling our selues vnto him. For there are that can skill to say, Alas, I am but a worme, there is nothing in me but vanitie, my life is but a smoke that vanisheth away: and yet in the meane while they haue nother humilitie nor obedience, to abace the selues before God, and to acknowledge how it is he too whome they are beholding for all things: but cleane contrariwise, the same shall tend rather to make such complaint as this: How now? Seing that God hath authoritie ouer all his creatures, were it not meete that he shoulde iō give vs that which he taketh from vs: were it not meete that we should haue this or that? Then let vs marke, that when the scripture telleth vs that God pitith vs in consideration that we be so fraile, and that our life is lesse than nothing: it is not done to give vs occasion to murmur and fret in our selues bycause our state is so despizable, and nothing is in vs whereof we may vaunt oure selues, but rather all confusion: but it is done to the ende we should knowe howe we bring not any thing to God why he should shew vs fauoure, and that in the meane season if he seeke for any thing (I wote not what) that might prouoke him to loue vs: he shall not find aught at all, and so he shall shake vs off. VVhat must we do then? Forasmuch as God seeth that we bee more than wretched, he must haue pitie vpon our state, considering that there is nothing in our life but a shadow that slideth away, nothing in all our wisedome but only mere follie, and nothing in all our vertues, but only leasing and wickednesse. Seing then that we knowe that God bereueuth vs of all our glory: let vs be sure he will not haue vs presume to challenge any thing to our selues, that we shuld bring any worthinesse into his presence to say, yea Lord, why shouldest not thou shewe me fauoure? For I haue done this and that, and there is such a thing in me. But let vs haue our mouthes shut as in respect of al our worthinesse, and assure our selues that we must drawe licour from out of the only free mercy of God. Thus ye see with what an intent we must cal our miseries to remembrance: that is to witte, not to complaine, or murmur against God: but to humble our selues, and to abace our selues vtterlie, that God alone may be honored, and that it may be knowne that when he doth vs good, it is not for that we bring him on to do it, nor for that he findeth aught in vs wherefore he shoulde be bound to it: but it is bycause he hath compassion of vs for that he seeth vs to be so fraile, and that all our life is but a thing of nothing. But nowe let vs come to that whiche is conteined here. Remember that my life is nothing. This request is good, when Job saith vnto God, Lord, I am tormented here, O that it might please thee to giue me comfort. And why? for thou knowest what I am, and of what nature I am. VVhen Job protesteth this, it is a good and holy request: yea verely so the affection be right. Certaine it is that he had a right intent: but yet therewithall it could not bee said but that he overshot himselfe in going too farre, as we shall see better by the sequelle. And therefore let vs marke, that in alledging our frailtie before God, it is not ynoch to humble our selues, and to confesse that wee haue nothi<sup>n</sup>g wherein we may auaunce our selues: but we must haue the modestie to confesse that God is righteous, in making vs to be in such state, yea though wee perceiue not the cause of it: and that although he haue hid these secrets from vs, yet must not we pleade agaynst him, nor haue any hartburning in vs, as if we were ouersore pressed: but must bridle our selues with this, that God hathe had iust cause to set vs in suche state, as wee might be hedged in with all manner of miseries and afflictions. VVhy so? To the ende to hold vs in awe and

subiection vnto hym, and that wee mighte not haue the sayde presumption and puffednesse of pride. And here vnto Job addeth, *That bis lyfe is nothing, and that be shall not retourne agayne to see good,* that is to say, to take pleasure of the things that God giueth men in this presente life. *The eye (saith he) of the seer shall see me no more:* that is to say, I shall be no longer heere. And in the end he likeneth man to a cloude. Ye see how a cloude vanisheth away, and a man cannot tell where it becommeth, and it returneth no more into his former state: *And euen so bee that goeth downe into the graue shall come no more vp agayne.* Job speaketh heere of the frailtie of mans life. And it is to the end that God shoulde not handle him with such rigoure, according as he will say anon in another streyne, what am I that thou shouldest stretch out thine arme against me? as if he should say, Lord wylt thou fight against a shadowe?

Job.7.12.20.

But a manne maye thynke it straunge, that Job speaking of death, leaueth no more hope nother for him selfe nor for all mankind, as who should say that in dying we do perishe, and are vtterlie dispatched for a doo, and shall never be restored agayne. For he saith that the man which is once layde in his graue, abideth there and never retourneth any more. It seemeth heere that Job speaketh like an vnbeleeuer, that hathe nother knowne nor tasted aught at all of the true religion. But we must consider that in this place hee speaketh of the deathe of me as it is in it selfe, like as the holy scripture also vseth the same maner of inditing very oftentimes elsewhere. And we must not thinke it straunge, that Job hath spoken according to the same maner that we be taught by the holy Ghost. The things that wee haue in these dayes were not yet written in the time of Job: but yet had God ingraven all those things in the harts of his faithfull ones, which are now written. Yea and God euen yet still at this day maketh vs to feele the same in our harts, and engraueth the same still with his finger, that is to say with the holy Ghost. So let vs come backe agayne to the article that I haue touched, which is, that the scripture speaketh of the battells which we haue in oure owne nature, without taking hold of Gods goodnes which is from aboue. As how? VVe haue alredy alledged some records where it is said, That a man is but a breath, or a winde that passeth away and returneth no more. It shoulde seeme that man is likened to the brute beasts. Yea and he shoulde bee like them in verie deede, if God did not put to his hand: For whence commeth the immortallitie of our soules, but of a speciall fauour that God beareth vs? Saint Paule sayeth that only God is immortall. VVe then are transitory, we do nothing else but fade away, and what are oure soules? Euen the very Angels of heauen should also bee mortall: howbeit forasmuch as God hath breathed hys owne power into them, they must needes continue in him. It is he from whence proceedeth the immortallitie (I say euen) of the Angells: and it behoueth vs also on our parte to drawe out of the same well, according as it is sayde in the Psalme, Lord in thee is the fountayne of life, and in thy light shall wee be enlightened.

1.Timo.6.6.

16.

VVe see now howe men beeing considered in them-selues, haue nothing in them but deadlinesse, according as it is saide in another sentence of the hundred and fourth Psalme. Lorde, draw thou awaye thy spirite, and ali things shall decay, and come too nothing. Nowe when the holy Scripture speaketh after thys manner, it is not too take from vs the hope of the Resurrection: nother is it to make vs thynke that wee bee not immortall: but wee muste always beginne at this poynete, namelye too knowe what oure owne weakenesse is, and

Psalme 104.

d.29.30.

and afterwarde mount vp by degrees to know what God hath put into vs. What are men then? A wind : a smoke. Howebeit forasmuch as God hath breathed a continuing power intoo vs: therefore wee bee immortall. Furthermore it behoueth God to stablishe that thing which he hath once put into vs: for if hee mainteyned it not by his grace, all would go too decay. And specially we must come to the *Highest poynt*, that is to witte, too the Resurrection which is promised vs. And where shall we finde that? Not in our owne nature. But wee muste stie vp aboue the worlde, and wee must vnderstande that there is none but onely Iesus Christ, whiche is the true mirror wherein to see that thing. There wee see that God will rayse vs vp agayne to glorie, thathee will plucke vs out of the corruption and rottennesse wherein we nowe walke, and wherein wee shoulde abide [for euer,] were it not for this extraordinarie remedie whereby hee helpeth the matter. Ye see then howe wee must bee fayne too come too Iesus Christ, to knowe whereat it behoueth vs to looke, when we hope to be raysed vp agayne at the last day. Verely Sainct Paule vseth certaine similitudes which hee taketh of the common order of nature, too shewe the resurrection: as when he sayth, ye see how the graines of corne and other seedes are cast into the ground, and there rotting do grow vp againe. Nowe (sayth hee) in that men sowe the bare corne, and afterward the same growtheth vp againe out of the rottennesse whereintoo it behoued it to bee first turned: ye haue a figure and image of the Resurrection. But yet is not this as much too say, as that we see our Resurrection there: It serueth onely to shewe, that the faythlesse are vnthankfull and ouerlewd to Godwarde when they dispute how it is possible that our bodies should rise againe after they be so rotted and turned into dust. If such as will be so wise in their owne conceypte, doo shoothe out their subtle deuises, and therewpon conclude that it is vnpossible for God to raise vs vpagaine: Sainct Paule sheweth that such folke are malicious, and that it is nothing else but their owne unthankfulness that turneth them away from the receyving of this power of God, whereby hee promiseth too set vs in perfite state agayne. And why so? For hee giueth vs certaine familiar likelyhodes in the order of nature, too assure vs of his good purpose. So then, when S. Paule vseth the forsayd maner of reasoning: it is not ment that our resurrection shall bee as a natuall thing: but it is too make vs vnderstande the infinite power of God, and too honour him, and to yelde him the praise that belongeth vntoo him: and therewithall too leoke vpon the promise which hee hath made vs: whiche is, that although it farre surmount all oure understanding, and bee a verie straunge thing, that GOD shoulde make vs newe agayne when wee bee turned intoo dust: yet notwithstanding hee will restore vs, euen when wee shall haue beene turned too nothing. Although (I say) that this be hard to be beleueed, yet must wee trust that God is neuerthelesse able to doo it, by his power, wherethrough hee is able too doo all things, according as it is sayde in another place too the Philippians. Nowe therefore let mennes wittes discourse what they can, let them raunge euen too the diuels in hell: and yet it is certayne that they shall not bee able too diminishe Gods power. Neuerthelesse when they encounter the sayde promise that is made vs of the Resurrection, which is the thing that surmounteth all our capacite, they go about too diminishe, yea and (as muche as in them lyeth) vtterly too abolishe Gods wonderfull power, whereby he is able to do all things. Nowe let vs come againe to that which is sayde heere: *Alas Lorde,*

*I shall see no more good, The eye of the Seer shall see me no more, I shall no more returnde oute of my graue.* VVhy speakest Job thus? Is he as a man in dispayre that casteth away all the taste which he had earst felt of Gods goodness touching the resurrection? No: but he setteth out man alone by himselfe from the graces wherof God hath made him partaker by his owne meere goodnessse. And euen so ought we to do likewise. Yea and it is a speciall poynt well woorthis too bee marked: for most men abuse themselues, and haue not the discretion too say: Beholde, our God hath done vs exceeding much good, but wee must consider that we bee beholding too him for all that euer we haue. And it is a right necessarie lesson for vs now a dayes. For how shal men be able to humble themselues, except they set before them, on the one side Gods gracious goodnessse, to say: This is not mine owne, I haue not this of my selfe, my possessing of it is but because he lendeth it me, therefore I must do him homage for it, and therewithall consider howe fauourable my God is too mee, and howe bountifull hee sheweth himselfe towarde me? Thus ye see that the meening of Iobs wordes, is to expresse what man is, if God leaue him vp to himselfe. And therefore he concludeth, *I shall see no more good. The eye of the Seer shall see me no more:* I must be fayne to continue in my graue. But now let vs learne to consider of our life howe flightfull and frayle it is, and likewyse too examin all the infirmities that are in oure mindes, so as we may conclude that we be worse than nothing, except god vphold vs by his goodnessse. Neuerthelesse it must not hinder vs from the magnifying of Gods gracious goodnessse, although wee knowe our state too bee vile and abiect. Howebeit wee must beginne at the poynt which I haue spoken of alreadie. Furthermore (as I haue touched) wee must alwayes bear in minde, that although Job were not so alienated from God, as too bee out of all hope, comfort and pacience: yet notwithstanding hee ceassed not too exceed measure. And hereby we bee warned too looke well to our selues, that we be not so swallowed vp of sorrow, as too bee cast into dispayre, by considering too much our owne frayltie. And it is a verie profitable lesson: for there is nothing that we ought to desyre so much as too humble our selues. And why so? For it is the onely wicket that wee haue too receyue all Gods graces in at. So long as men are forepossessed with pride, so as they weene themselues worth any thing, yee shall see them so locked vp as the grace of God can neuer enter intoo them. Then muste humilitie go before: and the cheepe of our studyes ought too bee too bethinke oure selues well what wee bee, too the ende wee maye haue no truste nor selfelyking in our selues. For beholde the craftynesse of Satan: the thing that is most profitable and auaylable for mennes saluation, hee taketh and maketh it a rancke poyson agaynst them. For hee findeth a way too make men as it were brutish, by knowledge of their miseries, insomuch as they become so woode that they cast themselues intoo dispayre. True it is that the Divell (if hee could) woulde continually sotte vs wyth the follie of Ouerweening, hee woulde make vs too beleuee woonders [of our selues:] hee will neuer suffer men too humble and abase themselues: he will hinder them from that as much as hee can. But when hee seeth that hee cannot hinder men from being abashed in themselues by knowing their owne state: then he goeth to the other shift. And here I see yee are ouermaystred: for hee will set his feete vpon mens bellies, (as they say) yea and vpon their throtes, and holde them still at that poynt, euen till hee haue forced them to dispayre. For this cause when wee enter intoo

the consideration of our owne wants, let vs bee well aduis'd, that after we haue bethought vs of them, wee bee not vtterly ouerwhelmed so as wee shoulde not in the meane while alwayes acknowledge the good things that God hath done for vs and put into vs, and which he bestoweth vpon vs continually, togither wi h the remedies which hee hath giuen vs to releeue those wants wherein we shoulde haue rotted, had not Gods extraordinarie goodnessse beene. Then let vs learne to know this, to the ende we may take our breath. Thus ye see what we haue 10 to marke in this streyne.

And it insueth, *Seeing it is so (sayth Job) I will not spare my mouth, I must needs speake, I must needs make my mone, I must needs talke of my sorrowe and anguylce.* Heerein we see that which I haue touched alreadie: that although Iobs consideration was good, and although the thing that hee alledgeth here be both holy and agreeable to the doctrine of the holy ghost: yethe ceaseth not to haue some temptation of excesse. For he sayth, Beholde I must needs speake, seeing I haue not past a moment to liue: for I am 20 overpressed with the hand of God: and therfore I must reuenge my selfe by speaking in my sorrowes, for I cannot holde my selfe. True it is that God giueth vs leaue to speake in making our moane. Howbeit, not in such wise as there should be any choler in it, or that it shoulde be to encrease our sorrowes, wheras we thinke to ease the by that meanes. *VVhat then?* It is permitted, to the intent we should returne vnto him, to vnburthen our selues by it. Sometime they that speake not at all cease not to displease God more greeuously through their impaciencie, 30 than they that blasphemē with full mouth. Doubtlesse it is a verye heytous crime when men dare open theyr mouthes to blasphemē God. But yet there are many also that will not vtter one worde, and yet are they full of rancor agaynst God, yea they bee much fuller of pride and bitterness than those that speake. Ye shall see some man that will chafe vpon the bridle like a Mule, and yet not speake one word. But if ye examin his hart, ye shall finde him redie to burst for spite, &c that there is as it were a firy rage in him: and if it were possible that hee might fight with God, he would do it. Another vnlodeth himself at the first dash, and many wicked woordes slip from him: but yet he hath not so much bitterness in his hart. But howsoeuer the world go, both of the be naught. *VVhat is too bee done then?* If our sorrowes oppresse vs too sore, let vs settle ourselues to pray vnto God, that it may please him too ayde vs in the middes of them, so as wee may not conceyue any moodiness against him, at leastwise which shoulde hinder the honouring of him. And heerewithall wee muste also labour and fight: for whereas as men are woont to harden themselves when they haue once conceiued any wilfulness & stomaking, and too nourishe themselves therein: it behoueth vs to knowe that we must withstand it. Then let vs restrayne our affections, and let them bee tied vp like wilde beasts. And when we haue so done our indeuer to represso our passions and to holde them in awe: then let vs assure our selues that wee can also discerne and say: *Howe nowe!* Shall a mortall man haue leaue to give himselfe the bri-dle, so as hee shall stand in contention with God, as if he woulde picke a quarrell too him? Then let vs keepe vs from such lycentiousnesse of murmuring agaynst God, as too haue our tongue vnbridled too say, how now? *Is this of Gods dooing?* *VVherefore handleth hee mee after this maner?* No: [let vs not doo so.] But let vs make our moane in suche sort as God may alwayes bee honoured at oure handes, and let vs confess that hee is righteous and vnpartiall howsoeuer

hee deale with vs. Marke heere a speciall poynt. And moreouer therewithall let all our complayntes bee made vntoo him. For yee see wherin men ouershoote themselves ostentymes: that is, in shrinking awaie from God as much as they can when they woulde make their complaynts, or else in discoursing with theyr neighbours. And howe? I haue a misfortune (say they) and there is no man that indureth so muche as I: it shoulde seeme that God mindeth to torment me without ende or ceasing. Lo howe men doo alwayes grunt. And althoughe they vtter not suche murmurings with their mouth: yet is it sure that they keepe euer soinc store of such stuppe behind in their harts, and lay it not opē before God as hee requireth. Ye see then what we haue to consider when Job sayth, *that hee will speake in his bitterness,* and that hee will talke of it: that is to witte, that this is not the measure which hee ought too keepe, and that he taketh too much libertie. Now if this happened too the man that was as a mirroure of pacience: what shall betyde vs? Sothen let vs beare in minde the warnings that I haue giuen alreadie: that is too wit, that when wee haue any bitterness in oure hertes, wee come vntoo God too pray him too asswage the disease: and that when wee come too speaking, wee vse not our toungs too babbling, but that they maye bee refrayned to glorifie God withall, and that wee make all oure complayntes vntoo him, and go not murmuring heere and there with wayling and babbling: but that God may bee the witnesse of all oure sighes and grones, and wee resort right forth vntoo him for comfort. And after Job hath sayde so, hee addeth: *Am I a Sea, or am I a VVhale,* that thou shouldest sette (as it were) suche barres agaynst mee, and that I shoulde bee fayne too haue so greate lettes too stoppe mee? Job protesteth heere before God, that there was no neede why hee shoulde be stopped with so great violence. And why so? I am not like a Sea (sayth hee) whiche hath neede of Rampyres and letties. If a Sea haue broken ouer his bankes, a thousande or twoo thousand men muste bee sent agaynst it: there must bee bringing of timber, of earth, and of stones too make vp so great a breach. Also a VVhale will not suffer himselfe to bee caught without great ado: but great force muste bee vset too holde so strong and mightie a beast. But Job sayeth, *I am no Sea, nor VVhale:* Howe is it then that God proceedeth with so great violence agaynst mee? Heereby hee meeneth that the miserie which hee indureth is ouergreate, and that God hath no neede too punishe him so. And heerein hee sheweth that hee had not suche stay of himselfe as hee ought too haue had. True it is (as I haue sayde afore) that hee ceassed not too bee pacient: howbeit his pacience was not continually perfect: but it had alwayes some storminesse mingled with it. And so what haue we too gather vpon this sentence, but that by bewayling oure selues, wee shoulde knowe so muche the better what wee bee? True it is that forasmuche as wee bee frayle, wee may well say, *I am no VVhale, no Lyon, no Beare, nor other wilde beast.* *VVell:* But herewithall, if wee looke vpon oure lustes, if wee looke vpon the rebelliousnesse that is in vs agaynst God, if wee looke upon the number of vyses whiche wee haue whole: they bee lyke feendes of hell, not onely in bursting out of theyr boundes vntoo all euill vpon earth, but also in mounting well nere into heauen. *VVhen we resist God through our lusts,* I pray you do we not mount vp aloft as it were to make warre with God? And so there is neither VVhale, nor Lyon, nor any other wilde beast vpon earth, that of his owne nature hath so great a violence, as haue the

the wicked affections of a man. Therefore if God vse violent remedies agaynst vs, and that he hamper vs more roughly than we would he shoulde, let vs not say as Job sayeth, Am I a VVhale, or am I the Sea? wee be muche worse: God must be fayne to hold vs chayned by force, as if we were Lunatike, or more than Lunatike. Nowe when we shal haue knowne that there is such gainestriuing in our wicked passions, then wee will confesse that if God afflict vs and vse euuen violent remedies agaynst vs: the same is not without cause: and therefore wee cannot accuse him that he is excessive, but we must gloriifie him, considering howe the case standeth. Nowe wee see that men ought too haue a double knowledge of themselues. For on the one side it behoueth them too knowe howe there is nothing but rottennesse and corruption in them, too the intent they may obteyne fauour of God, and moue him too vse mercie and pitie towardes vs. And when we knowe this: let vs also consider that wee bee but too strong vntoo euill: in case as when a madde man flingeth and tormenteth him selfe, and yet for all that hath never awritte of iight strength. Euen so standes the case with vs. As in respect of good, wee are vtterly weake: but as touching euill, wee bee like Gyants, there is too huge a force in vs. Then is it requisite that God shoulde stretche oute his arme, and smyte vs with greate strokes, yea and thunder more vpon vs than vpon the wylde beastes. For althoughe the wylde beastes holde all of crueltie, and suffer not themselues too bee easily maystred: yet notwithstanding if wee compare them with our selues: wee shall finde that men starte muche further ouute of their boundes. And therefore whensoeuer God shall presse vs neuer so sore, let vs bee sure hee hath good cause to doo it, and let vs not repyne at it. For when we haue pleaded our best, wee shall gayne nothing by it, there needeth but one woerde too put vs too confusion. Thus much concerning this streyne. And hee addeth, If I say, my bed shall comfort mee, beholde my cowche burneth mee as I take too my selfe. Thou frayest mee with visions of the night, and thou afrightest mee with dreames. True it is that this present saying is expounded diuersly, where it is sayde, that when Job purposed too haue refreshment in hys bedde, hee founde a burning heate in his Couch. The Hebrew worde that is put here, betokeneth sometymes to burne, according as wee shall see it againe in another sentence: But moreouer it signifieth to withdrawe, or drake backe, and by a similitude it signifyeth to leaue or forsake. Neuerthelesse the signification of burning agreeth verie well heere: and howsoever a man expounde the woerde, the sentence and the doctrine remayne all one still: that is too wit, that Job complaiynth of beeing disappointed of his hope, in that hee looked too haue had some refreshment by hys bed, and yet founde more heate there, insomuch that it was as burning fire too him when hee talked too himselfe. Heere we see that which hath beene shewed alreadie heeretofore: namely, that Job was in horrible torments, and that hee was not pressed onely with bodily paine: but also that hee was in battels of the mynde, feeling God agaynst him as his iudge, and being payned in such sort as if he had beene in a burning laake as it were in the paynes of hell. And wee muste always call the same too mynde: for (as I sayde) it is good for vs also to thinke oftentimes vpon it. True it is that wee ought too put oure selues in good readinesse too battell, sith that God afflicteth vs, and that wee shall not feele any thing saue that wee indure too the worldewarde: but the cl. e. e. f. is s. t. h. we knowe wee must come to a reck-

ning before God. For if hee make vs feele our sinnes, by shewing himselfe a rigorous iudge: beholde, that is as it were the depth of hell, and the gulfs that are open too swallowe vs vp. VVee must haue bethought vs of these things before hande, that wee may knowe howe too humble oure selues, and that this conceytc also doo not vtterly confounde vs. And heere yee see why Job (who was a man of such vertue and exceller tie) was notwithstanding so pressed. And wherefore? For by his example God ment too shewe howe it is no small matter too come before his Maiestie and before his iudgement seate too answe for our whole lyfe. Then let vs applie our selues to receyue the warnings which God giueth vs of our sinnes, notwithstanding that wee haue verie roughe assauutes. And let vs beseech God to holde vs vp, that putting our trust in the grace that is offered vs in our Lorde Iefus Christ, wee may not ceasse to continue and holde out to the ende, yea euuen till hee haue humbled vs as hee knoweth too be needfull for vs. And specially let vs mark well this circumstance: VVhen I haue thought that my bed should giue me rest, I founde a burning fire in talking to my self. True it is that we may well hope that God will releue vs: but it is not for vs to appoint him either time or place: that must bee put ouer wholly to his good will. Then must we not seke our rest, neither in our bed nor in any other thing: but let vs cast vp our sighes vnto God, that it may pleaue him to refresh vs of our sorowes. But by the way (as I sayd) it is a straige case that Job shoulde feele himselfe so burned by talking to himselfe. I haue tolde you how this circumstance is well woorthie to be marked. For whereas men doo commonly babble so much in making their moane: their talking of this and that dooth but set them more on fire. VVhat is the cause that wee overshoote our selues after such sort in our passions? It is because euerie of vs flingeth out at randon and deceyueth himselfe: But Job sayeth heere, howe it was contrariwise with him: that is to say, that he spake in himselfe. Howe then? VVhen a man shrinketh intoo himselfe, and striueth too keepe himselfe from passing his boundes in woordes for feare of resisting God, and represseth his affections: is that an occasion too set him on fyre? Yea surely sometymes: according as it is sayde in the twoo and thirtie Psalme, and in suche other texts. But yet notwithstanding it is not as muche too say on the contrarie part, that wee shoulde therefore bee lauishe of oure woordes and complayntes too euerie bodye too fynde ease of oure greefe, and too quenche the fyre whereof mention is made heere: but rather let vs enter into our selues. True it is that sometymes oure passions kindle by talking so too our selues: but yet notwithstanding God wil loone after doo his office in quenching the fire that shall be kindled by him. As for example: looke vpon a poore man whome God scourgeth. And why? the man oftentimes knoweth not why, and yet notwithstanding in the ende God will turne it too good. But if the poore man continue still in his anguishe, what shall hee doo? Let him enter into himselfe. How? [Let him say,] hath thy God forsaken thee? Or else [let him say] looke well vpon thy selfe, poore creature, needs must thou haue offended God greeuously, seeing he executeth such rigour vpon thee. But in the ende the holy Ghost will still make him too take l olde, to taste, and to applie too his owne vse, that the holye Scripture in speaking of the roughest assaualte, doth i euerthelesse set forth to vs the infinite goodnessse of our God, to the intent that in the mids of our greatest afflictions we should bee assured that God will deliuere vs out of all our aduersities.

uerities in tyme conuenient. Ye see then how Job hath beeene exercized. But yet neuerthelesse he presently protesteth, that he felte himselfe in the greater heate when he had mourned and muzed in himselfe. And he ought too acknowledge, Very well my God, I haue not yet ynough: true it is that my miserie is verie great in respect of my ablenesse to beare it: but it must yet increase more. Lo what Job ought too haue considered, and it had beeene a poynt of true wisedome. But seeing that hee did it not euen he which was of such a courage as a man may see: so much the more behoueth it vs too stande vpon oure garde, and too aduise our selues well that we pleade not, agaynst God when hee afflieth vs, for feare least hee put vs to such reproch as we shall not know where to become. And hee sayeth, that it is *God that troubleth him in visions by night*, according as wee haue seene alreadie heeretofore, that hee had not too doo with men too feele paine in his bodie onely: but that aboue all he was faine to abide temptations as if God were agaynst him. Herevpon he concludeth, *that his soule had chosen the halter*: that is to say, that hee wished the miserablest death that could bee, and that he had leuer to be hanged than to be in such case. And howe so? Those are the wordes of a man in dispayre. But let vs marke that Job in speaking so, sayeth not that hee had hilde himselfe there nor that hee had that purpose settled in himselfe: but he protesteth onely that in making comparison of hys life, with the worst death that coulde happen vnto him, he was so dismayde with it for a tyme, as hee looked no further afore him, than too the feeling of the sorrowe that pinched him. Heerevpon then let vs consider, that if God haue not spared his seruant Job, it may fall ouute that wee shall bee tormented as hee was. True it is that God knowing what wee bee able too beare, will not suffer the temptations too bee so great, as they haue beeene in man, who had receyued more strength of

the holy Ghost than wee: but yet must euery of vs bee visited by the hande of God in such sort, that sometime oure lyfe shall bee more miserable than the death of hym that is hanged. I saye wee must bee fayne too come thererunto, and therefore it standeth vs in hande to bee throughly in a readinesse. But let vs learne too fence oure selues with that whiche is shewed vs in the holy scripture: namely, that wee shall haue matter of gladnesse ynough, when wee shall haue increased and profited in Iesus Christ as well too death as to life. Are wee then ioyned to Iesus Christ? Although our lyfe be more than miserable: yet shall it turne to our profite, so as if wee haue troubles in this world, the same shall be as many helpes to our saluation. Therefore whensoeuer it shall seeme that we be vtterly forlorne, let vs not therfore ceasse to call vpon our God, hoping not only that he will in the ende turne all our troubles into ioy and glory: but also that he will continue his goodnesse towrdes vs vntill he make vs feele it in all perfe~~E~~nesse.

But let vs cast oure selues downe before the face of our good God, with acknowledgement of our faults, praying him to humble vs in such wise, that being ashamed in our selues, we may be sory and giue him the glory that is due vnto him: and yet notwithstanding, that in the meane while we may not cease to returne towards him seeing he allureth vs so familiarly, being sure that he will receyue vs at al times: & that we may know which is the way whereby he will lead vs thither, that is to say, our Lorde Iesus Christ, so that after we haue once knowne howe there is nothing in vs but a bottomelesse gulf of all confusion, we may neuerthelesse continue in stedfast trust that we shall be acceptable to this our good God, seeing we be clothed with the righteousnesse of his only son, & that our sinnes be blotted out by the merit of his death and passion, and by the purenesse of the obedience which he hath yeelded vnto him. That it may please him to graunt this grace, &c.

### The xxix. Sermon, which is the third vpon the seauenth Chapter.

*This Sermon conteyneth the rest of the Exposition of the xv. verse, and then as followeth.*

16. I am vvery, I shall not liue alvvays: take thy selfe avvay frō me, for my dayes are nothing.
17. VVhat is man that thou so magnifiest him, and that thou hast care of him?
18. Thou visitest him in the morning, thou hast an eye vpon him euery minute.
19. Hovve long vvill it be ere thou let me alone? Thou vvilt giue me tymeto svvallovve my spittle.
20. I haue sinned: vvhat shall I doe to thee, O thou keeper of men? vvhy hast thou set me ouer against thee, to be a burthen to my selfe?
21. VVhy dolte thou not take avvay my sin, and vvhy doste thou not pardon mine iniquities? for I shall be layde in thedust, and if thou seekeme in the morning, I shall be no more.



Eere Job goeth forwarde still with the matter I touched yesterday, that is to say, with his lothing of his life: not that he sayeth hee resteth resolutely vpon that poynt, as though he tasted not Gods goodnessse a whit to comfort himselfe withall, but he considereth what this lyfe is so long as God holdeith him in such rigour. And therevpon he concludeth that it were much better if God would kill him, yea after what sorte so ever it were, for I haue sayde alreadie that when men looke no further than too their present state, they may bee tempted to such a misliking of it, as they shall be vtterly dismayde by reason of their exceeding miserie: and specially it seemeth that God is mynded too execute a singuler rigour towrdes his fathfull,

and that he handleth them in such wise as they be more afflicted than the wicked. Then may wee bee caryed away with a hopelesnesse so as wee shall bee wearie of oure lyfe, and had leuer too bee deade. There is nothing that comforteth vs, but oure knowing that euen in the middes of our sorrowes wee bee still beloued of God, and that in the ende hee will haue pitie of vs, and giue vs saluation and life by meanes of our Lorde Iesus Christ. VVithout this, it is certaine that oure life wyll bee weirisome and bring nothing but lothisomnesse, yea euen to repynng agaynst God. Let vs marke then that Job ment not heere to expresse what affection he had: but onely that God had hylde him vp. And that is the cause why hee now addeth. *That bee is weery, that bee shall not live euer, and that his dayes are but vanitie, and therfore he woulde haue God to go awaie from him, as if he*

he shoulde say, Alas Lorde, wherefore persecutest thou mee? Thou seest heere a poore soule that can indure no more, except thou haue consideration of him: and as for his lyfe it is nothing, it is but vanitie. VVherefore then doost thou not gette thee awaie from mee? This is according too that whiche wee haue seene alreadie: that is too witte, that God ought not too vtter his full force agaynst mortall and transitorie men, because they bee not rockes, nor yet so boystous beasts that he shoulde bee fayne too inforce hymselfe so much agaynst them. 10 Job therefore confirmeth still the same matter, as a man that is in anguishe and cannot make an ende of his groanings. And hauing sayde so, hee addeth: VVbat is man that thou so magnifyest him? VVbat is hee that thou visitest him a Mornings, that thou settest thy bart vpon him, and bast so great care of him? Some expounde this sentence, VVbat is man that thou makist so mache of hym, as though he Job ment heere as it were too rayle at God, that hee lifteth vs vp as if wee were littie kinges, and that hee seemeth too haue a fatherly care of vs, and to preferre vs aboue all creatures: and afterwarde throweth vs downe as men in the picture of the wheele of fortune. Thus ye see howe some take this streyne. Otherscime thinke that Job ment too make comparison betweene himselfe and all mankinde: as if hee had sayde, Alas Lorde, Thou art so good vnto men, that thy mercie filleth the whole earth: there is not the man that feeleth not howe thou art his father, and that thou bestowest manye benefites vpon him: there is none but my selfe alone too whome thou art vnkynde. VVhat 30 meeneth this? VVWhy shall not I bee in the same ranke that other men are? But when all things are well considered: Iobs plaine meening is too say, yea Lorde, why art thou so greeued agaynst men? Thou settest verye great store by them. Then dooth hee not speake of Gods benefits: but rather meeneth that it is not a conuenient thing for God too bee greeued at men. As for example, If a great Prince shoulde take pritch agaynst a poore Labourer, it were not for his honour: for men woulde say, why matcheth hee not himselfe wyth hys 40 equall? He doth himselfe great wrong in that he knoweth not who hee is. Yea and cuen the proude sort of this worlde can well ynowe saye, if suche a one were my matche, I woulde shewe him who I am. Ye see then after what sort men commonly vse to shewe token of disdeyne. If men (who are but woormes of the earth) can well skill to alledge, that it is not comely for them too beare malice to those that are farre their inferiors: there is farre greater reason too thinke that God seemeth too magnifie men ouer much, when hee matcheth himselfe agaynst them. For who are they? VVhat is their state? God therefore ought too set light by them, [and to say:] Tushe, well yee are but woormes, yee are but vermine: and shall I chalenge you too go fight with you? That were greatly too the defacing of my glorie and Maiestie. Ye see then what Iobs cheefe meening is. Furthermore wee haue too marke, that this present sentence is not like that of the eight Psalme, where it is sayde: Psal.8.4.5. Lorde what is man that thou makest so much of him. Yee see heere howe the woordes are set in their proper signification: but in Iobs saying, they bee taken cleane contrarie. For in the said text of the Psalme which I haue alledged, Dauid recounteth Gods infinite goodnessse, in that he thinketh so vpon his creatures, and that he vouchsafeth to haue a care of them too guide them, and to gouerne them. If ye looke vpon man in himself, ye shall see so poore a creature, as it may wel seeme that God ought not too haue respect of him, or too cast his

eye vpon him. Nowe then when we see that God not onely vouchsafeth too gouerne men, but also maketh them Lordes of all his creatures: according as it is sayde there, that he hath made both the beastes of the feelde, and the byrdes of the ayre, and the fishes of the sea, too serue our turnes withall: seeing he hath so dispozed all things to serue vs, and to succour our necessities: it seemeth that God beareth vs suche a loue, as hee putteth all that he hath vnder our hands, saying, I withhold nothing from you. Ye see then that the wretchednesse and poorenesse of men, yeeldeth a greater beautie to Gods goodnessse and mercie, than if we had any thing of oure owne that coulde prouoke him to do vs good. Thus ye see Davids plaine meening. And this thing is specially fulfilled in the person of our Lorde Iesus Christ. For although he be the onely sonne of God: yet notwithstanding, so it is that in respect of his manhood he was the sonne of Abraham, and was fully like vs in all poyntes, sinne onely excepted. And so when we see that God hath made much of him by giuing all things intoo his hande, too the ende that wee shoulde recouer that thing in him, which wee lost in Adam: therein God hath shewed the great and infinite treasures of his mercie. And verely Iesus Christ is the true looking glasse of Gods grace, which afterward is spred out vpon all his members. And so after the example of Dauid, wee haue good cause too exalte the goodnessse of God, when wee see that hauing begonne first in Adam, and afterwarde in Iesus Christ, (by whom all is made whole againe that was beaten downe and defaced in Adam) hee continueth still at this day in doing vs good, and we bee made partakers of all his riches. Herein wee haue good cause too maruell and too saye, Alas Lorde, what are wee, that thou visitest vs, that thou visitest vs so familiarly, that wee bee as thy children, that thou holdest vs as in thy lappe, and that thou shewest thy selfe so bountifull towardes vs. Lo what wee ought too do. But in this place Job taketh all too the flat contrarie. VVherein wee see that when mennes mouthes are out of taste, nothing can like them: in case as if a mannes stomacke were squeynishe by meanes of sickenesse, the best and the finest meates that coulde be brought vntoo him, should haue no sauour with him: but should lothe him, and prouoke him as it were too vomiting. So standeth the cace with vs: when wee bee yll disposed, and haue not a right and well ruled iudgement, Gods graces shall haue no taste nor sauor with vs. Is there any thing that ought to prouoke vs more too loue God, than when wee knowe that hee commeth downe after that sort vntoo vs, and that hee dooth (as ye woulde say) put 50 the meate into our mouthes as a mother dooth too hir yong babes, and that hee hath his wings spred out too receyue vs [vnder them] as it is sayde in the song of Moyses? VVhen wee see God too haue so familiar a care of vs, is it not ynowgh too rausishe vs oute of oure wittes? Ought not the consideration therof to suffize vs throughly? But as for them that are forweeryed and full of anguishe, they come so farre short of tasting this too their profite, that they coulde finde in theyr hartes that God were a great way off from them: according as wee 60 see it is hapned vnto Job, at leastwise in respect of hys fleshly affection. No doubt but he resisted it, and had patience, howbeeit that the same were secrete and hidden within him: neuerthelesse it behoued the same passion to shewe it selfe whatsoeuer it were, and God ment too humble him thereby. VVee see then howe Job turneth Gods prouidence quite upside downe, and that in steade of cōforting and cheering himself therewith, he would fayne that God were farre of. VVhat is man (sayth hee) Deu.32.b. 11 I.ij. that

that thou makest so much of him? Yea verely. But if God chasteze vs whē we do amisse, must we therfore say he aduaunceth vs to much, and that he doth vs wrong? It is not with him as it is with mortall men. For if a man bee offended with me, he wil holde scorne to match himselfe with his vnderling, but will bende himselfe agaynst his equall. And wherefore? For the matter standeth vpon reuenging. But if God chasteze vs for the faultes that we haue committed, it is not too auenge himselfe of vs, hee passeth for no such thing. VVhat then? For twoo reasons. The one is that wee muste bee fayne too take him for our judge spye of our teeth, when wee haue despized him [neuer so much.] And the other is, that hee woulde not haue vs too perishe, and therefore he correcteth vs too the ende wee shoulde come backe againe too him, and he calleth vs by that meanes to repenteance. VVe will not say they are vncomely things for God too punishe vs and too preache so vpon vs too the intent too plucke vs backe from our sinnes, and too shewe himselfe too bee our judge, and that we should learne to bee subiect vnto him. VVe see then howe thankelesse men are, sith they turne the good turnes vpside down which God doth to them. And moreouer let vs vnderstand, that if it befell vnto Job to be so tempted as he wished God away from him: the like temptation may well happen vnto vs, not onely to shake vs, but also to put vs to such a plunge, as wee shall bee quite ouerthrowne. Then must men be well aduised too fense themselues [aforhande] and (accordingly too that which I haue declared) wee must acknowledge that God bindeth exceedingly much vnto him, in that he vouchsafeth to visite vs, and (as it were) to keepe watch and warde ouer our life, and to haue a fetherly care of vs: as we can neuer magnifie his grace too muche. Yea, and when hee punisheth vs for our sinnes, let vs assure our selues that his chastening of vs is not for that wee be worthie of it: there is no cause why hee shoulde once put to his hande, but that hee shoud let vs go for such as we are. Then, in sending vs punishmentes God sheweth both his goodnessse and iustice. And why so? For by this meanes he calleth men to repenteance: and afterwarde he maketh them to feele him too bee theyr iudge, that they may humble themselues. He chastezeth them to their profite, if their vnthankfulnessse hinder not their profitting. Lo what we haue too remember in this streyne. Howsoever the worlde go, let vs keepe our selues from saying too God. And what is man that thou magnifiest him, so as thou visitest him a mornings? Let vs not be greeued if God set sure watch vpon vs all: no, let vs not do so. For that is for those to do which woulde haue the bridle layd looce in their necke to runne at rouers, to the end that God shoulde not chasteze them at all. But if it were so: what shold we gaine by it? Let vs put the case that God did shet his eyes, and that he did let vs runne at randon all the feedes ouer, so as wee gaue oure selues to riot, and he passed not of it: what shold become of vs? Beholde, the diuell would ceaze vpon vs, and we shold be his pray, and he woulde carie vs euen into destruction. So then let vs know that there is nothing better for our welfare, than that God shoulde haue his eies open continually, that he shold see all that we do, and specially that he shold gage the bottome of our thoughts, and that we shoud not remoue one fingers breddth, nor step forth one pace, but he shold note it and mark it, assuring our selues (I say) that it shold not be for our profit, if he did otherwise. Thus ye see what we haue to gather vpon this text. And by and by Job addeth, *Howe long will it bee ere thou let me alone, and withdrawe thy selfe from mee till I haue swallowed in my spittle?* Heere Job declareth his pas-

sions wherewith he had bene tempted. By the way wee haue to beare in minde what hath bene sayd heretofore: that is to wit, that Job felte alwayes some comfort, and that God forsooke him not for a full doo. Job then sheweth heere after what sort he was affectioned as in respect of the flesh, to the intent his freendes might know, that hee made not so great complaint without cause. And the better too expresse the anguish wherein hee was, he turneth himselfe to God, because hee sees he shall gaine nothing at mens hands. But yet for all that, he ceaseth not to regard men, yea euen too much. For had hee beene well gathered into himselfe, and had he made his prayer vnto God: it is certaine that he had behaued himselfe more quietly, and he had shewed a greater token of sayth and pacience. VVhat is the cause that Job martereth himselfe in such sort, as it may seeme at the first blush, that hee is a desperate person? It is for that hee hath an eye too the reproches that are offered him, and hee is not able too beare them, too passe them ouer, and too haue an eye vnto God. And this is it that I sayde heretofore, namely that if men come too molest and too fling vs, wee muste not looke vpon that, wee must not cast our countenance thithe warde: but forasmuch as wee perceyue that Satan laboureth to bring vs by that meanes to confuzion: wee must come streyght vnto God, wee must mourne before him, and we must assure our selues that hee will cause vs too feele the auayblenesse of his chasteizements the better, and that wee cannot bee thrallt ouer of the way, as when men were the marke that wee ame at. But yet neuerthelesse, Jobs purpose in thys streyne, was too expresse the vehemensie of his affection on the better, by turning his talke vnto God, as if hee had sayde: VWell, yee understande nothing at all, I see yee perceyue not the spirituall battell wherenvnto God hath put me, and therefore I must talke too him that is my iudge. To be short, it is all one as if Job had sayde, This that I speake is no counterfeyte stuffe: but it is as if God himselfe were heere. And hee sayeth (as hee had touched afore) that his lyfe was nothing but vanitie, insomuche that God ought too take himselfe awaie from him, vntill bee had swalloured in his spittle, according as wee may saye too take his breath. Heereby Job meentheth that God pursueth vpon him ouerroughly: and it seemeth that hee woulde pleade agaynst God as hee hath done heretofore. But I haue tolde you alreadie that hee dooth but expresse the passions of the fleshe. And truely whensoever God giueth men the grace too frame themselues vnto him, and too beare their croesse and afflictions patiently: it is not in suche wise as they shold bee altogether without feeling, it is not that they shold bee vnmoouable and vnproufitable when men trouble them and torment them: But it is too the intent they shold fully settle themselues too beare all this with pacience, and that they shoulde conclude: It is meete that my God shoulde haue the maystric, and that I shoulde frame my selfe too his lure, and therefore yeld my self ouer vnto his good pleasure. But howsoever the worlde go, none is able to do it without encountering. Job then expresteth heere his owne passions in such sort as hee felte them, and in the meane while Gods grace is as it were buried for the time: not that it was vtterly quenched, for (as I haue sayde) God vphilde him. But it will come to passe that when the first passions assault the saythfull, they shall (as a man woulde saye) bee harried awaye in suche manner, as it maye seeme that God gouerneth them not any more, and that they play the horses that are broken looce. Nay but it is as if a man were vpon a horse: and very well, ye see the horse flingeth & kicketh and

and dorsh all that hee can too escape and too runne ouer  
all the feelde: but anon the man that is handsome can  
tell well ynough howe too tame him, hee will reyne  
him vp with the bridle, and bring him too a good pace.  
Euen so is it with vs, that wee shall oftentimes bee ca-  
ried away headlong by our ouerheadie passions: but  
yet for all this, God will not let vs alone so, but wyll  
rather reyne vs vp and drawe vs too him, according  
as we shall see how he worketh towrdes Job. But (as it  
hath beene declared heeretofore) it is true that we may  
well alledge vnto God the frayltie of oure lyfe, when  
wee woulde obtaine some mercie and release at hys  
hande. But Job speaketh heere excessiuely, as a man  
that is oute of hys wittes, and knoweth not to whom  
hee ought too direct hys woordes. Euerie faythfull  
bodye will lightly saye, Lorde my dayes are nothing  
but vanitie and smoke: therefore haue pittie vpon  
so miserable a creature. This request is good and  
holy, and God accepteth it in good woorth bycause  
wee be taught by his holy spirite too speake so. But  
Job steppeth too him after another fashion, and wyth  
another maner of style. Howe? my dayes (sayeth he)  
are but vanitic, and commest thou heere too set thy  
selfe agaynst mee? VVilt thou not giue mee respite too  
swallow downe my spittle? VVhy doost thou not gette  
thee from mee? Hee is of opinion that if God woulde  
drawe away his hande from him, hee shoulde haue some  
ease. Yea, but what woulde become of vs if God should  
let vs alone? Should we haue power to swallowe downe  
our spittle? Howe coulde wee breathe, if the spirite that  
giueth liuelynesse too all thinges shoulde forfike vs?  
Do we not see that we shoulde needes decay? But (as I  
haued declared alreadie) Job is an amazed man that hath  
no consideration but of his miserie. And this serueth vs  
for a good and profitable warning. For wee see what it  
is too bee ouerpresse with our owne passions: namely  
that wee forgo all wisedome and pacience, and be-  
come as dull as brute beastes. Verely it will not seeme  
so too vs. But if we marke mennes passions a farre off,  
what they bee: wee shall finde that they make vs alto-  
ther blockishe so as wee haue no knowledge at all. A-  
gaine wee haue not holde of our selues too be competent  
judges, and it is too bee seene that all our wittes are con-  
founded at our neede. Let euerie of vs marke men when  
they be cumbered with vehement passions, or else let vs  
consider howe wee oure selues fare if God pinche vs  
with any aduersitie that is ouerroughe for vs: we bee  
so daunted, as wee haue no hart too call vpon God, wee  
cannot bethinke vs of the promises that are conteyned  
in holye writte, and then what remedie is there for  
our miseries? Nowe then (as I haue sayde) there is such  
a headiness in oure passions, that if God shoulde not  
ouermayster them from aboue, yea euen by the woon-  
derfull power of his holy spirite, in suche wise as wee  
might knowe his maiestie therein, and that there is more  
in it than man can skill off: it is certaine that it were  
ynough too mingle and confounde heauen and earth to-  
gether at euerie blowe. But yet neuerthelesse (as I haue  
touched alreadie) Job had a farre other consideration  
with him, in asmuch as Gods spirite was in him: but if  
God remedie it not by the grace of his holy spirite, there  
is no question but yee shall fynde man in his owne  
naturall kinde, and ye shall fynde his passions such as they  
are according too the fleshe. Get thee from mee, sayeth  
Job. And what shoulde become of vs if God shoulde  
let vs alone, so as wee shoulde abyde withoute his ayde  
and assistence? It is in him that we haue our beeing, our  
17f.28 giuing and our mouing as the scripture speaketh and as

wee our selues doo see the experience. Can we swallow  
downe our spittle, if God shoulde giue vs vp? That is  
much like: as who woulde say, there is more power in  
vs, than in the Angels of heauen. For if God shoulde leaue  
them too themselues, what woulde become of them?  
Beholde they are immortall creatures, and are alreadie in  
the glorie of heauen, and beholde the maiestie of God:  
and yet neuerthelesse they shoulde vanishe away and bee  
brought to nothing if God shoulde withdrawe himself  
from them: and can we that are full of corruption haue  
more force? Therefore whyle God giueth vs some  
leisure, let vs learne too thinke vpon our infirmities  
which are so excessiue in vs, and to knowe that there is  
nothing better than that God shoulde visit vs, looke to vs,  
and dispose of vs: for else wee shoulde decay euerie mi-  
nute. Thus ye see what wee haue too marke vpon this  
streyne. And it is certeyne that in the persone of one  
faythfull and pacient man, God intended to giue vs a  
mirroure of oure inordinate affections, too the ende wee  
shoulde beware of them, and seeke too feele the suc-  
cour and refreshment that are shewed vs heere. And  
howe shall wee feele it? There is no better way than too  
call vpon him that hath all power in himself, that he may  
restreyne vs and not suffer vs too start asyde when wee  
bee chastized after that sorte by his hande. Nowe hee  
addeth immediately, *I haue sinned, what shall I do to thee?*  
*O thou the keeper of men!* Some men expounde this, as  
though Job disputed agaynst God, saying: *I can do none*  
other but sinne, wherefore hast thou made mee such  
a one? If thou bee the preseruer of men: why shouldest  
thou condemne mee so, seeing it lyeth in thee too saue  
mee? But a man may well see that this is not the natu-  
rall meening: and such as take it so, never knewe the in-  
tent of the holy Ghost as touching this streyne: & more-  
ouer they haue yll considered that which is witnessed to  
vs concerning Job, how he was pacient howe soever the  
worlde went with him. VVhat is it then that Job ment? It  
is as if he shoulde say, well, I confess my fault, & I cannot  
scape the iudgement of God. VVhy so? He is the Keeper  
of men. But this worde *Keeper*, hath bene misconstrued:  
formen haue taken it for a preseruer of mankind, and  
for one that sheeldeth them vnder his protecciō. It is cer-  
tayne, that (as the Greeke translater also hath well mar-  
ked, which thing hee is not commonly woont too doo)  
Job ment too say, that God wayteth vpon vs, that hee  
watcheth vs, and that hee knoweth all, as if a man  
shoulde watche one too spie and marke all that euer hee  
doth and sayeth. Yee see then in what sense Job appli-  
eth this tytle vnto God, That is the Keeper of men. True  
it is that God dooth well preserue vs, that hee hath vs in  
his hande, and that oure lyfe continueth by him. But  
yet is thys no let that hee shoulde not bee called oure  
Keeper, in respect that hee seeth and beholdeth all that  
wee doo, so as wee can not hyde oure selues from him:  
according as all the scripture sayth, that he sercheth men,  
*Psal.7.c. 10.*  
*Iere.17.b.10*  
*Heb.4.d.13.*

examineth theyr thoughtes, discouereth all things, and  
nothing is hidden from him in all our life. And it appea-  
reth that Job ment so: for why and to what purpose saith  
he, *VVhat shall I do to thee?* if it be not because he must be  
fayne to yelde himselfe giltie? Lorde (sayth hee) I can  
gaine nothing at thy hand by starting aside, I confess my  
det, I haue sinned: but by the way what shall I do to thee?  
For I must be faine to passe that way: and why letst thou  
me not alone? Although thou see heere a poore creature  
cast vnder foote, that hath neither strength nor power,  
yet neuerthelesse thou followest vpon him wyth thy  
rigour still. I acknowledge my selfe too bee indettered  
to thee: and yet thou holdest mee still vpon the racke, as  
I.iiiij.

if a judge should holde a malefactor vpon the racke and say too him. Tell mee thy fault , and that the malefactor should answe, I will so , I haue committed such a murther, yea twoo or three, and suche and suche are accessaries . Too what purpose shoule the ludge holde him still vpon the racke after such confession ? Beholde heere the like cace concerning Job . Truth Lorde (sayeth hee) I haue sinned , thou needest too torment mee no more, nor too racke mee too make mee confess my faultes . For sith I haue graunted thee thy det, wherfore doost thou persecute mee ? Thou art the keeper of men , thou knowest all. If thou needed too make inquisition nowe of a thing that were hidden from thee : verye well : thou mightest say , I will holde thee heere till I haue gotten the knowledge of all thy faultes . But thou knowest them (sayeth Job , ) thou art the keeper of men : and admittit that men knewe not themselves: yet knowest thou what they bee . Then seeyng the cace is so , why doost thou not drawe thy hande awaye from mee withoute pressing mee after suche a sort ? Thus yee see the naturall meening of this sentence . And heere wee see howe men fare when they will measure Gods Justice by theyr owne witte and capacicie : for it will seeme too them that God passeth measure at euerie blowe , and that hee vseth ouer great rigour . Although our intent bee not too accuse God of crueltie with full mouth : yet wee ceasse not to frette and chafe agaynst him , like as Job hath beene tempted too doo . VVhat is too bee done then ? Let vs consider that God is the keeper of men : that is too say , that wee are heere within his sight : wee maye well fynde fayre colours and lurkingholes before men, but all our hipocrisies cannot keepe God from seeing vs or from discerning all , even too our verie thoughts . VVhat got oure father Adam by couering hymselfe with leaues, when hee was summoned before God ? Hee shoulde haue appeared , and his sinne shoulde haue beene layde afore him spye of his teeth . So then let vs consider that Gods Registers are full of our woorkes , woordes, and thoughts . And although that as nowe wee read not our

Dan.7.d.10 Indytements as they bee framed: yet shall Daniels saying bee fulfilled , which is, that when the iudgement is settled, then the booke shall bee opened . Yee see then that the thing whiche wee haue too marke in the first place , is that God is mennes keeper: wee maye well iette heere bylowe , and take leau to leape lyke frogges without order , and ( as the Prouerbe sayeth ) playe the Meece in the chaffe , so as all things may bee confuzed too manwarde : but yet will God marke and beare away all . VVhen wee knowe this , let vs learne too walke in feare and carefulnesse : and seeing that our God looketh vpon vs, let vs walke as before him . \* And if wee haue this lesson well printed in our hertes : wee shall bee sure too haue one care more than wee had before . VVe shall be ashamed afore men , so as wee will not doo oure naughtinesse in the open day nor in the open streeete . And why so ? Because the eyes of men will let vs . Beholde also how God and his Angels are witnesses of our lyfe : ought not that too make vs walke in farre more awe a great deale ? This knowledge then must holde vs in awe , too the ende wee thinke not that our sinnes shall scape vnpunished : but that forasmuche as God knoweth them , hee will also giue iudgement agaynst them . For hee gouerneth not after the common order of men: he hath other maner of eyes than wee haue : althoughe wee haue confessed oure faultes , hee knoweth that which is hidden within and that which is vnknowne too our selues . VVhen an offender hath acknowledged his

crymes and euill dooings before an earthly judge , a man demaundeth no more at his hande : but God is a spirituall iudge, and will bring vs too the inward knowledge of our sinnes . Then is it not ynough for vs to say, I haue sinned : but wee must condemne the sinne in our selues, yea even in such wyse, as euerie of vs may be his owne iudge , and learne to abhorre sinne : according also as yee see why GOD holdeth vs as it were so locked vp therein , that nowe and then wee pyne away lyke poore soules in dispayre . Ye see wherefore he trieth vs: name-ly too the intent that euerie of vs should knowe himselfe, not onely too say yeaverely I perceyue well that I am a sinner : but also too haue a liuely feeling of our sinnes, that wee may bee vterly ashamed of them before him . And finally Job sayeth, VVbefore hast thou set mee full ouer agaynst thee ? VVbefore doost thou not take away my wickednesse ? VVbefore doost thou not pardon my sinne ? For I am in the dust , and if thou seeke mee , I shall bee no more . Heere Job returneth too the matter whiche hee had glaunced at afore : that is too witte , that hee desyred but too haue some truce or release till he had swallowed hys spittle . Nowe therefore hee sayth, why hast thou set mee full oueragaynst thee , that is too say , as a white for a man too shoote at . For hee coulde wel haue founde in his hart , that God shoulde haue let him alone as hee was : as if hee shoulde say , who am I ? And at whom doost thou bende thy selfe ? For I am a poore woorme of the earth , and thou settest mee as a whyte too shoote at : must thou needes trie thy strength vpon mee ? as he will say too him anon . For Job returneth oftentymes to that complaint , and renueth the same oft . True it is that when God setteth vs full butte agaynst him , we bee not able too abyde suche a force : but yet for all that wee muste not shrinke awaye from him : For it cannot bee but that wee must needes fayle as soone as God turneth his backe vpon vs . Then , are we desirous too stande out and too continue in good state ? The meane thereof is not that God shoulde turne his backe vpon vs , but that wee shoulde bee as a marke in a Butte for him to shoote at , and that hee shoulde beate vpon vs as muche as hee listeth : yea verely so hee asswage the greefe of the woundes that hee hath made , by caus-  
ing vs too feele his goodnesse : so wee may knowe that in the middest of his anger hee forgetteth not his mercye , according as it is spoken in the song of Habacuke .  
*Habac.3.4,2*

Thus yee see why thys persuation of Jobes is sette out vntoo vs: It is too the intent wee shoulde learne not too desire God too let vs alone as wee bee , for then shoulde wee bee drowned even in damnation . But let vs praye God that when hee chastizeth vs, wee may not make outleapes in hope too scape his hande; but that wee may holde him our backes too receyue his strokes , so bee it that hee giue vs the powre too beare all his corrections paciently : and therevpon also that hee make vs to taste his mercie , that wee bee not destitute of comforthe in the middes of oure aduersities . True it is that wee muste followe Job heere in confessing that if God looke vppon vs from Euening till Morning , wee shall bee no more : no verely if hee leau vs destitute of his grace , and forsake vs wyth his looking vpon vs . But if wee returne too him with a harte affection , we shall feele him alwayes at hande wyth vs , and that hee will not fayle vs , but assynt vs continually , yea even till he haue taken vs vp into his heauenly glorie to continue with him for euer :

And now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him that wheras we prouoke his wrath so many wayes, he wil  
not

not suffer vs too continue stubborne in our vices, and plunged in our owne filthinesse, but that hee will drawe vs out and make vs cleane, yea and that in the meane while he will so moderate his roddes, as wee may not be vtterly past hope, but may comfort our selues, in that he hath promised to be our God and to assit vs to the ende, and therupon returne vnto him, knowing that it is his office to chaunge the worlde to better, and therefore pray vnto him to increase his graces in vs, that wee may alwayes fashion our selues more and more like vn-

to our Lorde Iesu Christe: and that in the meane time he will so gouerne vs by his holie spirite, as wee may no more prouoke his wrath against vs as we haue done hitherto: but rather that by his making of vs to feele his sweete and fatherly hand, we may euer haue so much the greater occasion to magnifie and glorifie him in all our life. That it may please him to graunt this grace not only to vs, but also to all Nacions of the earth, bringing baek all poore ignorant soules from the miserable bondage of errore and darkenesse to, &c.

### The xxx. Sermon, which is the first vpon the eighth Chapter.

1. Baldad the Suite ansyvered and sayde.
2. Hovv long vvilt thou holde such talke? the vvoordes of thy mouth are as a yehement vvinde.
3. VVill God peruert Iustice? vvill the almighty deface the right?
4. Thy Sonnes haue sinned, and he hath made them come to the place of their misdeedes.
5. But if thou retorne to God betimes, and pray to the almighty:
6. If thou be pure and right, he vvill avvake vnto thee, and make the tent of thy rightuousnesse peaceable.



He better to profite our selues by that which is conteyned in this present Chapter: wee muste beare in minde what wee haue declared afore: that is to wit, that Iobs friends vndertaking an euill case, haue notwithstanding good arguments and good reasons. True it is that they misapply them: neuerthelesse the doctrine is in it selfe both holy and profitable. So, if wee take the things generally that are spoken here: wee shall finde good sentences. And in very deede ye shall see that the principall matter that Baldad pretentheth, is to maynteyne that God is rightuous in punishing men, and that there is no cause to find fault with him. And without question, all this doctrine is not only good, but also one of the chiefe articles of our faith. There is none other fault in it, but that Baldad will needs apply it to the persone of Job. For as wee haue seene heretofore, the intent of that holy man was not too blame God, nor too lifte vp himselfe against him: but he maketh his moane that the miserie whiche he had indured was to grieuous and heauie for him considering his feblenesse, & yet for all that he ceaseth not to glorifie God still. And so let vs marke that Baldad had an euill case: but yet in the meane while, that which he setteth downe here is good and rightuous, and it behoueth vs to receyue it, because it is fitte for our edification: Like as when he sayeth, that such as pleade after that sorte against God, do turmoyle themselfes like the winde in the ayre. True it is that we must leaue the persone of Job as I sayd afore, and take the thing generally that is contayned here. VVe heare how the wicked and vnbeleuers do spew out their blasphemies in rayling at Gods Iustice, and it seemeth that they shoulde thunder and lighten. But what? All their woordes are but winde, and they washe away, and they can not reache so high, with them as the maiestie of God sheweth it selfe therein. And so in this sentence we haue to marke, firste that when we heare these blasphemies against God, we must not be dismayed therefore, so as wee shoulde not alwayes glorifie God. For he cōtinueth whole and sounde as he was, and men cannot abate his maiestie: though they rayle at it with full mouth, all is but winde and vanitic. Thus much cōcerning the first point. As touching the second, let euery of vs learne to speake of God soberly, and with all reverence and humblenesse,

so as we cast not foorth suche a winde as is mencioned here. For althoough we be not able to preiudice God by any maner of meanes: yet will not he fayle to take vengeance of them that indeuer to lift vp themselfes after that sorte against him by casting forth proude and presumptuous woordes. VVhat is to be done then? If wee haue once settled that thing in our hartes which the holie Scripture teacheth vs: the same will hold vs in true stedfastnesse. And afterward when we speake after the meaure of our fayth, wee shall not onely cast foorth godly blastes, but God shall be exalted and magnified in all our talke. But now lette vs come to that which is set downe here for the principall. *VVill God peruert Judgement and right? will the Almighty ouerthrowe Justice?* Here we be put in mind to yelde God the honor of being the fountaine of all equitie and right, and that it is impossible that he shoulde doo any thing that is not good and rightfull. Some can well finde in their hartes to graunt that God is Almighty, but in the meane while they acknowledge him not to be rightuous as they ought to do. For the one of them must not be separated from the other. VVe muste not imagine that there are things in God which can bee deuided one from another. True it is that it behoueth vs to put a difference betweene the wisedome, and the goodnessse, and the Iustice, and the almightynesse of God: but yet notwithstanding, in respect that he is God, all these things must needs be in him at once, and they must be as it were himselfe or his very being. Then let vs beware that wee surmyze not a lawlesse power in God, as if he gouerned the world like a tyrant, and vsed excesse or crueltie. But lette vs vnderstande whereas he hath all things in his hande, and is of endlesse power and doeth al things, yet notwithstanding he ceaseth not too be rightuous. It is true that this rightuousnesse of Gods is partly hidde from vs, so as we comprehend it not: but yet neuerthelesse, it is of his mightiness also: and for prooife thereof, are we able to measure it by our wit and vnderstanding? It is certaine that wee cannot. And therefore when we heare speaking of Gods rightuousnesse or Iustice: let vs marke, that although the same bee not fully knowne and manifest vnto vs: yet wee muste honor and reverence it. It is sayde that his deuices are a bottomlesse *Psal.36.b.7.* pit, and that he dwelleth in vnapproachable light, so as we *Rom.11. d.33.* cannot reache so high as to know what is in him. But yet *1. Tim. 6. d.* neuerthelesse, we must be fully perswaded in our selues, *16.*

that it is the propertie and nature of God to do al things in perfect vprightnesse so as there is no faulthe to bee founde. Now then wee see what opinion wee ought to conceyue of God. VVhen worldly folke speake of God, they can well say that he is the soueraine Creator of the world: but yet in the meane season they acknowledge not the thing that is propre vnto him, nor him in suche wise as it his will to manifest himselfe vnto vs: that is to wit in his Justice, in his goodnesse, in his wisdome, and in all things whereby we may take taste to loue him, to honor him, and to serue him. And this is the principall poynt that we must take heede vnto. For what shall wee haue gayned by knowing curiously what the Beeing and what the glorious Maiestie of God is: if in the meane tyme wee vnderstande not that thing of him which wee ought to feele by experience, and which he declareth vnto vs? as when it is layd that he dwelleth in vs, and that we live in him & haue our mouing & being in him, that his mercie filleth all things, that wee be susteyned by his goodnesse, that we haue so much light as he giueth vs and

*Act. 17. f.*  
28.  
*Psal. 36.*  
c. 10.

no more, that it is in him to remedie all our corruptions, and that we cannot haue so much as one grayne or one drop of righteousnesse, except we drawe it out of him who is the welspring thereof. Now if we know not these things, what shall it auayle vs to knowe that there is but only one God, who contayneth all things, and to haue some feeling of his maiestie? VVherefore so much the more behoueth it vs to marke well what is sayde here: that is to wit, that we must take it for a grounded principle, that Gods nature is righteous, and that it is no more possible for him to turne aside from right & equitie, than to say that he can forgo his being, and cease to be God. For it is no lesse absurdite too say, that God doeth any thing vnauidedly, than to say that he is not at all, or to say that his Beeing is diminished. And here yee see also how saint Paule reasoneth in the third to the Romanes, where he taketh away the flaunder that might be inforced against the doctrine that he brought: how men are always full of venim to speake euill of Gods pure truth, and to stande checking and replying against it. Sainct

*Rom. 3. a. 5.*  
6.

Paul therefore sayeth, *Is God unrightuous?* How should it be possible, that he to whom it belongeth to iudge the whole worlde, should not performe all right? He sheweth there by this woerde *Judge*, how all of vs ought to bee fully persuaded, that God is so chare of right dealing, that all that he doeth and all that commeth from him is compassed aboue with that rule. VVe see then that the sayde sentence of Saint Paules agreeth with this of Baldads. For vnder this terme *God*, Baldad comprehendeth Justice and rightdealing, and so doth he afterwarde vnder the woerde *Almighty*. And it is as much as if he had sayd, Can we spoyle God of that thing which is so knitte into his being, as they cannot by any meanes bee put a funder. It were as much as to abace him vtterly, and to pull him out of his seate, and to bring him to nothing, if a man woulde pleade against him as though he were not righteous. In steade of setting downe the woerde *God* alone, or of ioyning the title of *Almighty* too it: Saint Paul alledgedeth the office of him: that is to wit, that *God is the Judge of the world*. And he is not a Judge after the maner of those that are brybed and corrupted, as wee see mortall men are, who being well aduauced to great estate and authoritie, do notwithstanding abuse the same full ost: But it is not so with God. And why? For, his being Judge of the worlde, is not by good happe, or by election auenture, or by sute, or by purchace: but it is incident to him by nature, he is no sooner God, but he is immediatly judge therewithal. Seing the that the cace stādeth

so, let vs not cōceyue ought of him but al righteousnesse being well assured that his will is the soueraine rule therof. Furthermore (as I haue sayde) this righteousnesse cannot be so knowne vnto vs as we should be able to decypher what is in it, that when soever God shall worke ought, wee shall see the reson why. And doubtlesse it is no reson that it should bee subiect to vs, or that wee should desire to haue it an vnderling too our capacite. Then if wee finde not that thing to be good whiche he doeth, whither shall wee go? what a presumptuousnesse shall it be for mortall creatures, (I say) for poore wormes of the earth, to be desirous to compell God to make them to knowe what his workes are, and to giue their verdict of them? But cleane contrarie, although God conceale the reson of his doings from vs: and that wee thinke his workes straunge, so as it seemeth to our vnderstanding, that wee haue cause to pleade against him: Yet muste we honour his secrete and incomprehēsible iudgements, and gather our wittes too vs in all humblenesse, too say,

*20 Beholde*, it is true that as now this seemeth too vs to bee able to preuayle against God. And so without any further replying, we must holde it for a sure conclusion, that God is righteous. For asmuche then as wee see nowe but in parte, yea euen as it were in a glasse and darkely: lette vs wayte for the day wherein we shall see Gods glorie face to face, and then shall wee comprehend the thing that is hidden from vs as now. Yee see then after what manner it is Gods will to exercise our faith: that is to wit, he will haue vs to confess his righteousnesse to be such as no mans witte may finde fault with it or carpe against it. I say he will haue vs to confess this, although wee perceyue it not, nor haue any full knowledge of it, and although every man haue his reson to dispute with God why he doeth so. Albeit then that wee see not the things with our eye: yet must we haue the humblenesse to yeeld vnto God that which belongeth to him. And if wee do otherwise, it is all one as if wee would (so farre as in vs lieth) bring his euerafter Beeing vtterly too nought.

But if wee haue this well printed in our hartes: it will be a good beginning aforehand to submit our selues in such wise vnto God, as although he scourge vs and handle vs roughlier than wee would bee: yet notwithstanding wee shall be patient in our aduersities. VVhy so?

For he that fretteth at his aduersitie, muste needs bee made to know what it is to lift vp himselfe against God. And he cannot take pritch against God, but he must also set himselfe against all right and equitie. And what els shall bee the ende of such a cace, but confusion and decay? Beholde then a brydle to holde vs still in pacience:

*50 namely the knowledge which we ought to haue of Gods righteousnesse.* For by standing so against all right and equitie, wee fight to our owne damnation. And when we chafe at our aduersities, wee wage battell against God, and would ouerthrow his Justice and bring it to nothing, as neere as wee can. Yet notwithstanding it behoueth vs to go on further, if wee will bee rightly pacient. And why so? because wee shall bee neuerthelesse tempted to despaire though wee haue knowne the righteousnesse and Justice of God. Looke vpon a poore sinner that feeleth himselfe pressed too the vttermoste: well he will confess (yea euen vnfaynedly) that God is righteous in punishing him: but yet it seemeth too him that he shall perish, and that there is no forgiuenesse to be looked for in his cace. Yee see then how he which is visited by the hande of God may fall into despaire, notwithstanding that he acknowledge God too bee righteous. And in good fayth wee see what is happened vnto Job. True it is that he was not vtterly destitute of pacience:

*1. Cor. 13. c. 5.*  
*d. 12.*

pacience: but yet he ceassed not to bee tormented with horrible passions, as we haue seene heretofore and shall see hereafter. And certainlye, he doubted not at all that God was righteous: but he had an eye to his owne infirmitie, [saying in himself:] Lorde I am frayle, and yet neuerthelesse, thou vterest thy strength against me: and what am I? It seemeth that thou arte minded here too thunder against me sillie creature whiche am lesse than a worme. Yee see now wherewi. h Job found himselfe grieued and vexed: namely, that he coulde not (at the firsfe brunt) taste howe God succred him in the middes of his rigour: and afterwarde would giue him a happie ende of it, so he taried his leasure. Verily Job had some feeling hereof: but yet he is so combered with heauinessse, as he coulde not ridde and dispatch himselfe of it at the firsfe brunt. Yee see then that Job is partly vnpacient: And notwithstanding that he bee set forth to vs as a mirrour of pacience: yet are his afflictions so vehement, that he quayleth. VVhat is the reason? It is because he hath not suche a sauour of the fatherly care that God hath of him, as is requisite. For this cause I haue sayde, that to knowe Gods rightuousnesse and to be fully persuaded of it, is a meane to b:ing vs too pacience: howbeit that wee must matche another article with it, that is to witte, wee muste alwayes thinke that God in afflicting vs doeth not ceasse to loue vs, yea and that he will procure our saluation what rigour soeuer he vse towardes vs, so as all our afflictions shall be assuaged through his grace, and he will give them a gladsome end. And after that Baldad hath spoken so, he addeth, *Tby children haue sinned, and God bathe sente them too the pl.ce of their iniquitie. But if thou returne to him betymes, he will make towardes thee, or he will make prosperitie come againe.* Hereby he meeneth that God hath set a fayre lookingglasse before Iobs eyes, to the intent he shoulde not aduaunce himselfe any more, nor play the horse that is broken looce, seing that they which are stubborne against God doo come to confusion, and must be plundged into perdition for euer. Secondly there is a promise, that God doth still wayte, and wou'd fayne drawe him backe to repentance, and therfore, that he ought to make haste whyle time serueth for it. Thus then yee see the two poyntes that are couched here by Baldad. But I haue tolde you before, howe he misapplieth it to the persone of Job. VVhy so? It is an euill cace well handled. Therfore let vs take the same for a generall lesson, to the ende that every of vs may applie it to himselfe in his degree and according to his necessitie. It is sayde here, that God punisheth suche as are stubborne against him: and hereby his meening is too humble vs, that wee might not give the brydle too the infirmitie of our fleshe, as our maner is too bee too licentious. VVhen wee come too taking a stomacke against God, wee make lesse difficultie in it than if wee shoulde encounter with our inferiour or with our equall.

Behold (say I) the diuelish boldnesse that raigneth all the world through: which is, that the partie which will be afryde of a mortall creature, and would bee loth to offend him, will anger God boldly and without remorse of conscience. And therefore lette vs remember well this lesson that is shewed vs here: that is too witte that when soeuer and as oft as God punisheth the wicked, or executeth any horrible vengeance, it is to the intent that wee should stoope with our heades, that bothe great and small should haue their mouthes shet, and that wee shoule no more presume to come pleade against God, but assure our selues that it shall happen vnto vs as it did vnto those whom we see to perishe after that sort,

if wee follow them. And here yee see why it is sayde in the holie Scripture, that God teacheth men rightuousnesse by executing his iudgements. Herby the Prophet Esay sheweth that so long as sinnes abide vnpunished, men do harden, themselues and make a sporte at i:: they thiuke they bee scaped out of the iudges hande: to be shorte there is nother feare nor modestie in them. But so soone as God sets himselfe downe in his iudgement seate, and sheweth examples of his iustice, wee be out of conceyte, and wee conceyue suche a fearfulnessse, as wee sinke downe vnder it, and that serueth too bring vs backe agayne. Lo howe the iudgements which God executeth vpon the wicked ought to serue for our instruction, too the intent that euery of vs yeelde himselfe vnder his hande. And this is it that is sayde likewise in this texte. Truely wee ought not too determine whether Iobs childre were reprobates or no; and it is a more likelyhood that God sente them onely a temporall punishment, too sauе their soules for cuer. For wee haue seene heretofore the concorde that was betwixt them: and the Scripture speaketh not of them as it doth of the sonnes of Elie. On the other side we see that Job made *I.Sam. 2.6.* soleinne Sacrifyzes when the course of their feasting was come out: and there is no doubt (as it hath bene declared) but they were counsellel too aske forgiuenesse at Gods hand, and doubtlesse they would haue ioyned with their father in so doing. So then wee cannot determinately say of Iobs children, that they were reprobates, and wee knowe that ofteentimes God taketh euen the cheefe of those out of this worlde by violent meanes, whom he hath chosen and ordeyned to saluatō, howbeit that he hadleth them after such a fashion, as the chastisement which he sendeth them turneth to their welfare. Also mennes bodies muste perishe for a time, that their soules may bee saued for euer. Therefore it may be that the like befell to Iobs children. But (as I haue sayde alreadie) wee must not haue an eye to persones here: wee must not onely receyue the doctrine: which is, that as oft as God stretcheth out his arme too punishe the sinnes of the worlde, there is none of vs all but he ought to tremble. And whensoeuer we shall haue misbehauid our selues vnto God, knowing that he chastizeth vs by other mens harmes, and there beholde and after a sorte feele how terrible his wrath is vpon all such as auaunce themselves too resist him. And here yee see why Sainct Paule turning his speach too the faythfull, sayeth: Bee yee not *Epb.5. b.6.* deceyued by vayne wordes: for by reason of these things is Gods wrath wonte too come vpon the vnbeleeuers. True it is that men flatter themselues by discountenancing of their sinnes, according as we see how these diuelish skoffers and lesters do cloke them at this day, so that now a dayes if a man speake of Lecherie, it shall be made but a tricke of youth. O, it is of nature: and if a man speake of drunkennesse, [answere shall bee made,] God giueth wyne, and will he not haue vs too bee merrie with it? Yee see then after what maner men become brutishe and spewe out their blasphemies against God, and how they seeke nothing else but shifftes to flatter theselues in their owne faults and euill doings. And for this cause Sainct Paule sayeth, My friends lette not men deceyue you wi: h suche Heathenish talke. He sayeth not, for the wrath of God shall come vpon you, you shall bee ouerwhelmed by it: but he sayeth, learne to knowe that which God sheweth, ye haue very fayre mirrours. As oft as God chastizeth the whoremongers, the vnbeleeuers, the disobedient, the stubborne, and al such kind of folke: he meeneth to shewe you that no euill escapeth vnpunished. So then preuent ye his vengeance, and tarie not till

all he fall vpon you, but profit your selues by the instructions that he giueth you a farre of. Thus much concerning this sentence, wherein the correction that God sendeth is set afore vs, to the ende we might know that God sendeth all Rebelles to the place of their iniquitie. And true it is that some are to be founde so foolish and mad-braynd, as they could finde in their hartes to mayntayne the cace of the wicked against God. But so soone as God shall lay his hand vpon his creatures, let vs learne to confess that he is righteous, notwithstanding that we know not wherefore he doeth it. And this is according to that we haue declared more at large alreadie, namely that if any notorious sinnes be punished before our eyes, wee must understand that God warneth vs, and setteth them before vs as lively pictures, according as Sainct Paule speaketh in the tenth Chapter of the firste Epistle to the Corinthians: so as if we see a man that is full of blasphemies, and a despicer of God, that wil by no meanes abide nother yoke nor discipline, but is altogether awelesse: if we see a worldling, a lechour, a riotter, or a persone of lewde and loce life: if we see a drunkard: or if we see a naughtie packe that seeketh nothing but to deceyue one and to spoyle another of his goodes: & if God performe and execute [vpon such a one] the vengeance that he declareth in his lawe: let vs assure ourselues that it is a good warrant that wee muste not dally with him, nor surmisse that the things which he hath vttered with his owne mouth are but scarebugges for little babes, seing that the effect of them is matched with them. And if we see not an apparent and visible cause, let vs neuerthelesse vnder-  
stand that if God vse neuer so great rigour, yet must not we therefore be inquisitiue and say, why doth he so? wee know not, nother must we presume to know, so long as we be in this world. Ye see then what we haue to marke and to beare in minde: that is to witte, that when we see the calamities and afflictions which God sendeth in this world, wee must looke if there be any euident signes, to the ende we may learne to yelde our selues conformable vnto God, and too submit our selues vnto him, yea and that euery of vs may examine himselfe, that he bee not wrapped in the like condemnation. Now let vs come to the second poynt: which is, that if God visit vs in this worlde, and make vs to pine away: although wee be oppressed so mighty that our life shal be more tedious and bitter to vs than a thousand deaths: yet notwithstanding he still giueth vs time of repentance, and if wee returne vnto him out of hande wee shall finde him throughly redie to receiue vs, and that *he will make the dwelling place of our righteousness pleasible*: yea verily if we come vnto him with prayer, and bring a pure, and rightmeening hart with vs. Beholde a very good and profitable lesson. For thereby men are put in minde to acknowledge the gracious goodnessse that God doth to them and the fauour that he sheweth them in that he suffereth them not to be quite cut away at the first blowe: but lette them alone still in this life. True it is that such a languishing as Job was in, will be far harder and grieuouser than death: and we see also that when Job looketh no further but to his owne state, he could finde in his harte to be hanged (for ye see he hath so spoken:) but in the meane season if wee cast our eye vpon the ende that God ameth at, and vpon the marke that he setteth before vs also: then shall wee finde that all our sorrowes are assuaged. And why? wee shall feele that he hath yet still pitie vpon vs. Put the cace that a man feele here as it were his hell, and that in steade of being comforted, he haue the horrible terror of feeling God to be against him and to be his mortall enimie, and that herevpon he haue as it were a fyre burning in

his minde: well, when a poore man feeleth such anguish, and therewithall do in his persone suffer on the oneside slaunder, and on the other side so greate paynes and assaults as shall bee intollerable: true it is that this sayde poore man may at the first brunt wishe and desire death, in somuch that he would require no better than to passe through fire, water, and swoorde: according as wee see how our Lorde Iesus Christe sayeth, that such as are overtaken with this dread of God, would haue the mouaynes to fall vpon them, and that the worlde should bee turned vpside downe to ouerwhelme them. But what for that? If we enter into consideration to say, I perceiue that my God doth here offer me his mercie, and that his meening is that I should drawe neare vnto him: that as oft as we bee scourged at his hand, he calleth vs to him with sweete and amyable voice, incoraging vs to come to him, with assured promise that he wil shewe himselfe gracious and pitifull towards vs: that is a sufficient thing to assuage all our heauinessse. Then seing the cace standeth so, that in our griefes wee haue still some hope left vs: ought we not in such wise to accept the good that God doth vs, as we may feele some ease of the burthen of our miseries, though it bee neuer so excessiue, and that it seeme that our shoulders are no more able too beare it? VVee see now howe profitable this lesson is to vs, when wee haue the witte to make it our owne: that is to wit, that in the ende wee know that God doth still leauie vs a remedie to serue our turne with, so as our diseases shall not be incurable, at leastwise if wee haue recourse vnto him. Herevpon wee muste gather a generall sentence: That is to witte, that God doth still pitie men when he chastizeth them for their sinnes, and that he neuer vseth so great rigour, but that his mercie is continually mingled therewith. And why so? for they be as it were summonings to make vs appeere before him, too the intent that in feeling him to bee our judge, we should flee too his infinite grace and mercie, not doubting but that he will shewe himselfe a father to all such as shall haue their recourse vnto him. And hereby a man may see the vngatefulnesse of the world. For the afflictions are vniuersall, and there is not the man that hath not his portion in them after his rate: wee passe not through this present life, but that God chastizeth vs many wayes: I say, euery of vs seuerally and ali in general: we see how God visiteth vs: And yet in the meane whyle who is he that thinketh vpon his returning vnto God? The number of them is very small and thinne sownen. Then know wee how vnthankfull we bee, that although God call vs to him and be loth that we should perish: yet wee be so stiffe-necked, as we shake off all the warnings that he giueth vs. But this doctrine must also profit vs further to make vs trust in God, that although we be persecuted in this worlde, yet notwithstanding he leaueth vs not here bylowe, without calling of vs continually vnto him. And he will not haue vs to be disappoyneted when we shall be come to that poynt, so our comming thither be to haue al our recourse vnto him. So then let vs hardly trust that our God will be mercifull to vs, and lette vs thanke him that he hath not taken vs out of this present lyfe at the first blowe, but hath giuen vs lesure to berinke vs of our sinnes that we may be sorie for them and returne vnto him. But now let vs come too the comfort that is set downe here. *If thou come to him betymes, and seeke him with prayer, if thou be right and pure: he will awake to thee.* This is added purposely because men continue stubborne, and although God prouoke them to returne into the way of saluation, yet they passe not for it. Lo why it is purposely sayde that wee muste not kicke so against the

Luke. 23. 6.  
30.

Psal. 32. c. 2. pricke, as wee shoulde play the restie iades or become blockishe. To bee shorte wee must haue the forwardnesse which God commaundeth, according as it is sayde  
*that wee must come to him betymes*: that is to say we must make no delay by driving off the time, as wee see these vnthrifites doo, which mocke at God. O (say they) there needs but one good sighe. As who should say they had their lyfe in their sleeue, and that they were warranted a certayne time too liue in the worlde, and moreouer, as though repentance were in mans power and that he could turne againe at his owne pleasure when he listereth, and that the same were not the speciaill gifte of God. But [in deede] it is so holie and precious a thing, as it behoueth vs not too let it go so good cheape. Then let vs consider that the worlde goes alwayes backe, and would play the euill detters, who when they haue gotten any long daye of payment, sleepe without care till the terme bee come. Euen so (I say) play the worldlings: when God lengtheneth their liues, wayting that they shoulde repent: they will neuer thinke vpon it till the 20  
 hourre come that they perishe with shame. To the ende then that wee may not doo so: it is sayde that wee must returne vnto God betimes. To be short, here are three things whiche wee muste marke well. One is, that so soone as God visiteth vs, wee muste returne to him out of hande, and not tarry from too day till too morowe. Marke this for one speciaill poynt. The seconde is, that wee muste come too him with prayer, condemning our selues in our offences, that wee may obtayne forgiuenesse and mercie at his hande. The third is, that our 30  
 prayers muste not bee made in hypocrisie, but that wee must bring a pure and rightmeening harte. Thus ye see the three things that are propounded too vs here. True it is that wee cannot dispatche them all three as nowe: howbeit too the intent we may haue an abridgement of the whole doctrine that I haue declared, it behoueth vs too haue these sayde three poynts well imprinted in our

mindes. To be short, let vs learne to humble our selues vnder the mightie hande of God, as the Apostle exhorteth vs. And herepon lete vs consider that he is righteous, yea euen in suche forte, as when he shall execute the roughest of his iudgements vpon vs, wee may not cease to confess that he doeth all things rightfully and vnpartially, so as wee may haue our mouth shet, and not alledge any thing against him. And not onely let vs acknowledge this righteousnesse or justice too be in God: but also [let vs so doo it] as wee may take profite by it: that is too wittre, when he punisheth the rebelles, and the despizers of his Maiestie, and suche as are vtterly paste mendment: Lette vs assure our selues that he calleth vs home vnto him. Therefore it behoueth vs not too tarie till he smyle vpon vs. But lette vs take this for our learning and let it teache vs righteousness, according to that which I haue alledged out of the Prophet Esay. And specially when it shall please God to stretch out his hande vpon vs and too smyte vs, let vs not be wearie of his correction, as the Apostle sayeth in the Epistle to the Hebrews. But aboue all sith wee know that God calleth vs, 5. lette vs come vnto him yea euen bytimes, and therewithall let vs bring vnto him a pure and rightmeening hart, beseeching him to forgiue all our faultes: and after the Psal. 51. a. 4. example of Dauid, let vs desire him too clenze vs from all our spottes, according as it behoueth vs too be washed by him that we may present our selues before his face in such purenesse as he commaundeth.

And nowe lette vs fall downe before the Maiestie of our good God, with acknowledgement of the innumerable offences which wee ceasse not to commit dayly against him, praying him too make vs feele them better than wee haue done, that wee may bee sorie for them, and that in returning vnto him, we may giue him the glorie that belongeth too him, so as wee may bee confirmed more and more in his holie grace, and in the obedience of his law. And so let vs say: Almighty God, &c.

### The .xxxij. Sermon, which is the second vpon the eighth Chapter.

*This Sermon contayneth the rest of the exposition of the fifth and sixth verses, and then as foloweth.*

7. Although thy beginning vvere small, thy last state shall bee greatly increased.
8. Inquire (I pray thee) of the former age, and dispose thy selfe too bee taught of the fathers.
9. For vvee are but of yesterday, vvec bee ignorant, because our dayes are but a shadowe vpon earth.
10. Shall not they teach thee playnly, and vtter vvordes out of their hart?
11. VVill a rush grovve but in moyste grounde? or can the grasse of a marish grovve vwith out vvater?
12. Although it bee in his freshnesse and vncutdovvne: yet shall it vvither before any other hearbe.
13. Euen so is it vvith all such as forget God, and the hope of the hypocrite shall perish.



Irst wee haue to gather the summe of that whiche hath bene expounded alreadie: whiche is, that when wee haue done amisse, and God chastizeth vs therefore: he will alwayes bee ready to shewe vs mercie, if wee call vnto him. And it is expressly sayde, that wee muste make haste too come too him, least wee abuse his pacience, as wee see these mockers doo. And afterwarde there is added that wee must sue vnto him with a right meening and in purenesse. This Suing importeth that we must confess our sinnes: and

the woerde *purenesse* betokeneth that it muste bee done vnfaynedly. Now then we see, that by this promise God allureth vs to himselfe, and is desirous too drawe vs to him, as if he should say, will men needs perish wilfully when as I am ready to receyue them to mercie, notwithstanding that they bee in the high brode way to damnacion? Therfore let vs marke well that sith God openeth the gate so vnto vs, we be double worthie of damnation, if we come not vnto him. VVee know well inough that despaire is the cause of the hardening of the molt parte of such as giue themselues too vnthriftnesse, and makes them too play double or quit (as men say:) but when as

God

God sheweth vs that his mercie shall alwayes be readie for vs, ought not that to moue vs? Then lette vs marke well the promise that is contayned here, and therewithal make haft, seing it is Gods will that we should not drue of, nor delay our coming vnto him. VVhen God prouoketh vs to thinke vpon our sinnes, let vs not delay our repentence till to morrow. And aboue al, when this voice of God (*Come*) soundeth from heauie: let vs not harden our harts, as it is sayd in the Psalme: but rather let vs do as is sayd in the Prophet Esay, Seeke the Lord while he may be found, cal vpon him whyle he is neere you, and let the wicked man leaue his owne wayes. For as it is sayd againe in another text, Behold [now is] the fit time, these are the dayes of sauing, when God exhorteth vs to repentance. If we forslow: the occasion will slip away, and it shal abash vs when the gate shal be shet against vs. Ye see then how it behoueth vs to put this *Hasting* in vre. And lette vs marke well that in our coming vnto God, we shall gayne nothing by bringing our excuses. For if we haue but one woerde to lay for our selues, God (as we shall see hereafter) shal haue a hundred, yea a thousand articles against vs to cōdemne vs. Then let vs come to God with prayer, as it is sayd here that we must sue vnto him. And this importeth a playne and pure confessing of our sinnes: that is to say, that with our cōfession (when we shall haue sayd I haue sinned,) there muste also follow repentence. For we shall see many that will never sticke to say that God hath done rightly in punishing them, and that their faults are as grieuous and grosse as any mens: but yet they will fall to their old byasse againe strayt wayes. If God holde their nozes to the gryndstone by some sicknesse or by some other crosse: then they make fayre promises. But assoone as Gods hande is withdrawn from them: they shewe playnly how there was nothing but dissimulation in them. Therefore whereas wee are here commaunded to confesse our faults: let vs marke well, that wee must haue the sayd purenesse and vprightnesse, which is to cōdemne the euill, in reconeyling our selues vnto God. And here is shewed the fruite [that insueth] when wee shall haue obtained grace: which is, that God will make the dwelling place of our rightuousnesse too prosper: as if Baldad shoulde say, that when God is at one with men & receyueth them to mercie, he leaueth them not there: but maketh them to feele the effectualnesse of his mercy and loue. God pardoneth not after the maner of such as protest that they forgiue the faultes that men haue committed against them, and yet in the meane whyle (if they be able to reuendge) sticke not to cracke their credite, when they spye occasions: saying, Hath such a one too doo with mee? and he shall finde that he hath done mee displeasure. Here yee see an euill maner of forgiuing. God deales not so. But when he telleth vs that our sinnes are forgiuen: immediatly he addeth the effect of his forgiuing, by making vs too feele his goodnesse in blissing and prospering vs. And here is expresse mention made of the habitation of our rightuousnesse, for two causes. The first is that Gods grace may be the better vttered, so as it shall shewe it selfe not onely towards our persones, but also towards all our house. If God hauing pitie of a man, doo cause him to feele it bothe in bodie and minde: it is very much alreadie. But if God extende his goodnesse yet further, so as a man is blissted in his children, in his catell, and in ali his household: doo yee not perceyue yet a larger prooef of his goodnesse? Yee see then howe it is sayd here, that God maketh that mannes dwelling to prosper, which returneth speedely vnto him. And this dwelling is called the *tent of Rightuousnesse*, to the intent to put vs continually in remem-

*Psalme. 95. 4*  
1.6.b.8.  
*Esa. 55. b.6.*  
*Esa. 49. c.8*  
*Cor. 6. a.2*  
*Iob. 9. a.3.*

brance, that when we come vnto God, it muste be with the sayd rightmeening and purenesse whereof mention hath bene made erewhyle. And on the cōtrarie part, when we see that God persecuteth vs: let vs know, that we haue the wood within vs to kindle the fire withall, and that we (I say) haue heaped vp the matter of it within vs by our sinnes. And why so? For if rightuousnesse were dwelling in our houses (that is to say, if bothe wee and our houses were well ordered:) it is certayne that Gods grace would preuent vs, so as wee should feele nothing but all goodnesse and rest. Therefore if God scourge vs and sende vs afflictions: we must blame our sinnes for it. Thus ye see in effect, what wee haue to marke here. And moreouer, that which he addeth, serueth yet further to confirme this present matter: that is to witte, *That if our beginnings bee small, God will increase them more and more*. This is added for the nonce, that men should not measure Gods grace by that which they perceyue. For here ye see what the cause is that maketh vs faintharted, and to haue a slender hope: namely because wee haue an eye to the worldly meanes, and therepon make our conclusion what shall become of vs.

Beholde, if a thing bee in suche state or suche: such a thing or such a thing shal be the meane of it, & we consider not that it is easie for him to helpe vs, we are of opinion that the thing is vnpossible. Now then wee see how the holie Ghost ment to correct the froward iudgement that is in vs, in that we imagine of Gods grace after our owne capacitiē, and by that which we are able to see. Contrarywise it is sayd, that God hath wōderfull meanes & incōprehensible to vs, to augment that which seemeth to be very small: and notwithstanding that wee were as good as at deathes doore, so as it might seeme we should never bee plucked out of our miseries: yet shall God well finde some good way out of them. This cannot be perceyued at the first: his intent is also too bring vs low, too the ende wee may learne too flee too him for resuge. For what would become of vs, if that were not? How shoulde our fayth bee exercyzed? If wee make our reckening too say that God will worke according too that which wee conceyue by the inferiour causes of this worlde: wherein shall Gods power be knownen? wherein shoulde his sayde grace bee so wonderfull, as to make vs amazed at it? As in deede it is sayde in the Psalme, that when God guydeth his in sauing them, it is as it were in a dreame: and the matter is so straunge, that euerie man is astonied when he beholdeth that which was not looked for. So then lette vs marke well, that when our sinnes shall haue sente vs downe to the bottomlesse pitte, so as wee may thinke our selues vterly shet vp in despaire: wee must fight against our owne vnderstanding, and conclude that God can well skil to increase the things that are small. For (as the Scripture sayeth,) it is *Rom. 4.c.18* his office and peculiar propertie to call that which is not, as though it were, to the ende too giue vs a newe being which wee haue not. Lo what wee haue to gather of this streyne. Now to giue authoritie to his talke, Baldad sayeth, *Aske the yeeres of olde tyme, and dispose thy selfe too inquyre, of the fathers*. VVhereby he doeth vs too vnderstande, that the thing which he hath spoken, is knowne to be true by al experiance of long time. Inquire (sayeth he) not onely of them that liue at this day: but of those that are departed long ago. Search from age too age, and thou shalt finde, that God never reiecteth such as come vnto him: & that their expectatiō was never superfluous nor vnaulable, verely if they sought him without dissimulation. And afterward he addeth, *VWee are but of yesterday, we are vnskilfull, for our dayes are but a shadow*.

*But*

*But the fathers will answer thee, and speake in the strength of their heart, that is too say, in such wise as thou shalt haue a full resolution, and a stedfast grounde and reason which shall not come from the tip of the young, but from a wel foreconsidered vnderstanding.* VVhen Baldad speaketh here of the fathers: no doubt but he meneth the former experience of all times, as we haue touched alreadie: and he speaketh not only of the old men that liued at that time, but also of such as were alreadie dead. A man will perchaunce demand how [ it should be done? ] was it possible for Job too go to bee instructed at their handes? The answe is easie: namely, that it is not ment of the men, but of the thinges that had beene done in the time of them, accordingly as their stories doo witness vntoo vs. Beholde, Baldad ment to say thus: I bring thee not an vnknowthe doctrine, for when thou shalt haue made a long backsearch, euen from the creation of the worlde, thou shal find that God hath awlays wrought after the same maner: that is to wit, that so soone as men haue returned from their iniquities, God hath reached them his hande, and the gate of saluation hath bene opened vntoo them: this (sayth he) shal thou vnderstande. Also this instruction is verie profitable for vs: namely, that we must not shette our eyes agaynst that which God sheweth vs, and hath shewed vs in all times of the worlde: but rather we must consider the things that haue bene done in former times, that wee may applie them too our owne vse. True it is that as men give themselues to vanitie, they cannot gather their wittes, vnto them, to applie them to such a studie, except God compell them therenvnto. And 30  
*heere ye see the caufe why Dauid protesteth, that when he was afflicted, hee called too remembrance the former yeares of olde time, and bethought himself of them.* And therefore we must lay this for a grounde: namely, that we bethinke vs well of Gods workes, and not onely of those which we haue scene in our owne time, but also of that which hath bene reported to vs of olde. It hath awlays bene gods wil, that there should be stories to the ende that the remembrance of things might be preserued by that meanes. And notwithstanding that men take pleasure in reading of stories: yet is it but a vaine sporting of themselues, because they applie not the matters of all former tymes too their instruction, which are a true schoole to teach vs to rule our life. For there we beholde Gods judgements: there we beholde howe hee hath assisted such as fled to him for succour: and specially how he hath confirmed his gracious goodnesse, insomuch that although all men were faythlesse, yet hee reserved some men to the knowledge of his truth, howbeit that the full time was not yet then come. To be short, if our eies were cleare & cleane, and not so dimmed as they be: we should see that Gods workes are a deepe sea and bottomlesse pit of wisdome. Then if we minde to bee well setled in good doctrine: let vs learne, not only to looke a foote or twain before our nozes (as men say:) but also to stretch out our wits to that which happened before we were borne. And aboue all things, we ought to bee moued so to do, forasmuch as we se it hath pleased God, that there should be as it were a glasse, wherein wee might beholde, after what maner he hath in all times preserued and mainteyned his Church since the worlde was made, by strengthening the good men to fight agaynst all assaults: and finally how he hath chastized his owne children, yea and double corrected them when they became hard herted: insomuch that when he hath admonished them by his prophets, & they haue continued in stubbornesse: they haue bene faine to feele a greater and more excessiue rigor. Insomuch then as we see these things, and that God hath so provided by.

his prouidence in this behalf, that the thing which might haue bene buried, is now laid afore vs for our insuertio: I pray you ought not we to exercise our selues thurh the more earnestly? Then let vs beare in mind, how it is said here, that we must aske of them that haue liued afore vs: howbeit not of their persons, for we haue no access to the dead, neither is it lawfull for vs to seke to them for counseil: God hath not ordeyned them to be prophets, further forth than by the seruice which they did in their owne time. S.Peter, S.Paule and the rest of the Apostles, & the Prophets speake vnto vs at this day: but that is by theyr writings which are immortall. As for their persons, God hath withdrawne them from our companie. Yet must we aske of the time wherein they liued, and we must also follow the records which they haue yeeded of gods works, and thereby learne to be stablished in his feare. But the reason that must moue vs most of all herevnto, is added when Baldad sayth, *That we be but of yesterday, and are ignorant, because our life is but a shadow.* True it is that this present text may be expounded twoo wayes. There are which think that Baldad ment to say, O I know thou wilt not esteeme that which I can bring of mine owne: thou wilt say I am not so old, that me shuld give ear to me as to a wise man. VWell, put the case that my saying be nougth worth, because my person is not agreeable therenvnto: yet shalt thou finde, that the olde men will tell thee as much. And I set downe this interpretation, because it may go for good. Howbeit if all things be neerely looked to, it will appeere that the plaine meening of this text is, That Baldads mouing of Job to inquire of the time past, was bycause that if we looke no further than before vs, it shall be to small purpose. True it is that the verie same which God sheweth vs from day to day, is ynoch for our instruction: so as there shall neede no other processe too make vs vncexcusable, than that which we shall haue perceyued in one yea or in twoo, yea or euen in one day. God sheweth vs so many things, as there remaynes no more excuse for vs, neither can we alledge, I never wist of this, God never gaue me knowledge of this. I say we see 40  
*yonough before our eyes for our instruction.* But such is our slothfulnesse, as God had need to chawe our morsels to vs beforehand, and yet shall we haue much adoo to swallowe them downe when they bee so chawed, as the proverbe sayeth. Lo heere wherefore hee giueth vs knowledge of the tyme past. As for example, If wee dispise all that is come to passe before our birth, and say, O I shal be wise ynoch by considering the things that we see of our owne life: was it Gods wi. that the presidents which hea giueth vs of the time so far past, should be to no purpose? 50  
*VVhen the scripture tellet vs, that euer since the creating of the world, God hath gouerned me, chastized them for their offences, pitied the, & with his goodnesse continually surmountid the naughtinesse of those that had don amisse: and that aboue al things he had defended those that were his, & succored the in their afflictions: seeing that God fro age to age discouereth things so greatly for our behoofe: wil we haue eueriwhit of it despised, & thrust vnder foot?* do ye not see to vilaynous an vnthankfulnessse, when we thrust farre from vs, the thing that is more tha profitable for vs? Let vs mark then that this is the very thing wherunto he that speaketh (namely Baldad) hath pretended to bring Job. And therfore shall it greeue vs to inquire of the things that are for our welfare? Let vs consider a little of our owne age. VVhat are wee? VWe are of yesterday. VWhen men haue cast vp their account throughly: they are but as snayles, which vanish away out of hande. True it is that a man may liue fiftie or threescore yeaeres, but yet must we come backe to that which is sayd in the song of Moyses,

*Psa. 90.4.* Moyes, namely that before God, a thousand yeeres are but as one day, and therefore that a mans lyfe is but as a dreame that is past alreadie. If wee considered well the shortnesse of our lyfe, how it glideth away as a shadow: it is certayne that wee would be so much the more diligent to inquire after things past. And why? For we are ignorant if we looke no further than to the sayde shortnesse of life. But Gods will is that the things which haue bene done before we were borne, shoulde be as it were present with vs by stories, and by that which is left vs in them. Ye see then how gracious God hath shewed himselfe towards vs, in that he hath gathered all times together, and brought to passe, that a man whiche liueth but fiftie yeeres in this worlde, may bee able to comprehend fife thousande yeeres that were before him, and to dispose them, put them in order, and knowe them. Yee see howe long time slipped away afore the fludde. Very well: howe went things then? how hath God wrought since the fludde? when it liked him too prepare himselfe a Churche, after what maner did he gouerne it? Howe did the faithfull behauie themselves which were persecuted for witnesing the truthe? Afterward, when faulkes were crepte in, howe did God redresse them? Againe, howe did the Churche continue in hir state, after it was set a flote? I say wee may see all these things as it were before our eyes, and yet notwithstanding there are aboue fife thousande yeeres passed. It is true. But (as I haue sayde) it is a grace of God w<sup>t</sup> ike cannot be pryzed sufficiently. And surely i<sup>t</sup> is ought to spurre vs well forward, not onely to looke before our feete: but also to caste our eyes further of, knowing that God hath set vs as vpon a stage, where he will haue vs to discouer the time, not onely of an hundred yecres or more, but also euer since the beginning of the world. Now wee see what was Baldads intent, and also in what wise wee ought to apply this sentence to our owne vse: that is to wit, that seing we are but of yesterday, and that our life is but a shadowe, (that is to say, that wee abide not so long time in this worlde, that the things which wee see here may suffyze vs:) it is good to looke further of, accordingly as God giueth vs meanes to inquire of the time past. And so (in effect) we be warned, to consider well all that euer God sheweth vs of his workes past, and not to wey them as things that belong not to vs, but as things that are brought to our remembrance, to teache vs. So then, let vs apply all the stories of former times to our instruction, that they may leade vs to put our whole trust in God, to call vpon him in our necessities, and to feare him and honour him as requireth. Lo what we haue to beare away in this streyne. Now it followeth that as *Rushes grow not but in moist places, and also that as the grasse in moorish grounds cannot ikerish it selfe without water:* in so muche that when such herbes florish, they wither away of themselves without cutting vp: *Euen so the hope of the hypocrites shall perish,* and likewise *the hope of all such as forget God.* This is cleane contrarie to that which we saw afore. This sentence was alleaged alreadie at the beginning of the Chapter. But Baldad had added, that God will bee mercyfull to suche as returne too him, notwithstanding that they had runne royst for a time. And now he returneth to that which he sayde afore: namely that God will roote out the hypocrites and wicked doers. He vseth a very fitte similitude, saying: Can the weedes of marris-gounds (as rushes and suche other like hearbes) growe but in a moist grounde? There are many hearbes that will grow well inough without water vpon mountaynes, yea euen where there shall not bee a whit of earth, but bare rockes, and yet neuerthelesse wee shall see some

hearbes to growe there: but they haue that propertie by nature. The rushe and such other hearbes cannot grow but in a marris. For their nourishment is of water: the grounde must bee always moyste, or else will this geere wither by and by. Then like as a rushe or other moorish hearbe, cannot growe but in a moist place: euen so the man that hath not his sap of God, muste needes perishe with all his fayre shewes, and quite wither away. This similitude is not set downe in this texte onely: but it is also very rife in the reste of the holy Scripture, as wee knowe. It is sayde in the firste Psalme, That the man *Psalm. 1.4.3.* which setteth himselfe wholly too the minding of Gods lawe, is like a tree planted by a riuers side: and that because his roote is continually soaked, the tree doth never wither nor die away, but continueth still in his freshnesse. And why? It is too shewe that God never suffreth good menne too perishe. For his grace floweth alwayes vpon them, too maynteyne them too the ende, yea and too maynteyne them without ende. For we bee wated, not onely too be maynteyned here for a certaine time: but for too come too euerlasting life. Yee see then that suche as ycelde themselves wholly vnto God, are as a tree planted by a riuerside, so as they flourishe for euer. But this is yet better expressed in the seventeenth *Jeremy. 17.* of Jeremie: bycause the Prophet compryzeth bothe the partes there. Cursed (sayeth he) is the man that trusteth in man, and setteth fleshe too bee his hope or strength. He shall bee as grasse or as the heatli that shooteth vp a little among the sande in the wildernes. VVell, it is true that there shall bee some freshnesse in it, howbeit the same shall bee scorched incontinent by meanes of heate, in so muche that suche a shrubbe shall bee burnt vp by and by of the Sunne. Euen so standeth the cace with all suche as are frische and greene, and put not their truste in God, but eyther trust in themselves, or els haue their eyes vpon creatures. But happie is the man that trusteth in God: for what soeuer heate of the Sunne he haue, though he seeme too bee burste vp: yet shall he bee so wated, and God will give him suche nouishement, as he shall not decay. And although that the Prophete Jeremis, by setting downe these two comparasons too give light the one to the other, doo sufficiently exprefse that whiche is sayde here: yet notwithstanding there is yet more in this texte. For here Baldad hath chozen a kinde of hearbe that cannot bee nourished without water. In the Psalme it is sayde, that the *Psalm. 129.* wicked shall bee like the grasse that groweth vpon the house toppe. VVe see that some weedes growe well vpon house toppes: But the good hearbes shall bee tramped vnder foote. Men will walke vpon a medowground: neuerthelesse when the time of the yeere commeth, yee see that the hearbes of the meddowes doo growe and florish. And althoough the medowe be mownen, yet doeth the grasse spring, and become freshe againe. But what commeth of the weedes vpon a house toppe? can they stande a man in any steade? No: but it is sayde in the sayde texte, that a man may well fill his armes full of them, but hee shall finde no foyzon, he shall finde no fruite in them. And verely when a man sees the house toppe ouergrownen with weedes, hee sayeth not, God blissteth these hearbes: but contrarywise it were a good turne that they were plucked vp, and the Sunne also burneth them vp before they bee ripe, so as they come not too any perfection. Yee see then that although the wicked be exalted, and bee had in more estimation than those that are blissted of God: yet neuerthelesse they dry away after such a sorte, as they bring forth no frute: how fayre shew socuer they make, there is no substantialnesse in

in them. And thus ye see what is ment heere by speaking of rushes and moorish weedes. To be shorte, let vs note, that if we will profite well, we must draw our sap from God, and we must bee neere vnto him, and he must not ceasse tod water vs, but must bee as continuall water too quicken vs and to giue vs lustinesse, without whiche it is impossible that wee shoulde indure one minute of an houre. Ye see in effect what is conteyned here. Nowe, were we throughly settled in beleefe of this doctrine: it is certayne that wee shoulde seeke God with another manner of affection than we do. But what? Euery man holdes him selfe too that whiche he hathe, and yet wee consider not from whence the good is giuen vs. By meanes wherof euerie man feedeth him selfe with winde as it is spokē in the prophet Osee: that is to say, men beguile them selues wittingly and willinglye. It seemeth to them that they be rich and want nothing: and yet all is but wind, that is to say, nothing but foolish ouerweening. As to outward appearance we may well be freshe and flourish, and men may commende that which is in vs: but when all comēs to all, it is starke nothing. Neuerthelesse we be so dazled [in our owne conceit,] that euery of vs weeneth him selfe too bee better than God, when there is any goodly shewe in vs, so as wee neede none other folks too deceiue vs: for euery of vs beguileth him selfe through his owne fond folies. But by the way let vs marke well, how God plucketh vs backe too him selfe, shewing vs how we be too much blinded in trusting to our selues, or to that which is not. Let vs 30 marke well then that God procureth our welfare by this meanes when he saith, I am the fountaine of liuelie water, I am the true riuier, it standeth you on hand to be watred continually with my grace, or else there wyll be nothing but drinessse in you: and although ye loke green yet is it nothing, ye must wither away. And this is it that Baldad meeneth heere. Although (saith he) that men cut not vp those herbes, yet will they drie away if they haue no moysture. Yea it shall vtterly amaze men to see howe they shall be quite withered, euen in the middes of their greatest pride. *Euen so is it with the hope of hypocrites.* Heereby we be done to vnderstand, that although men put not to their hand, God will consume vs by a secrete and vnknowne working, so as we must be faine to come to naught, except it so be that we haue trusted in hym, and haue taken deepe and liuelie roote in him. True it is that somtimes God rooteth vp the wicked in punishing them by mans hand: yea and hee matcheth them one against another in such sort, as they deface and destroy them selues. And oftentimes we see with our eyes, that God vndermineth those that haue presumed so muche, and taken vpon them so maruellously. VVe see (I saye) that God consumeth them, no man knowes how: and they melt away as snow against the sunne. Men thinke it strange [saying] howe is it possible that this shoulde come to passe? how happeneth that this man is in suche plighe? But we consider not of what force Gods curse is. Then let vs marke well, that God without seruing of histurne by men, can make, not only men to fade away, but also their greare castles with them, and whatsoeuer other possessions, Lordships and riches they haue. All must needs perish when God bloweth vpon them, according to that which is precisely expressed heere, namelye that although such weedes be not cut vp, yet they shall not fayle too wither, bycause they haue not moysture to ripen them withall.

But we must also consider well how it is said, *that the hope of hypocrites shall perissh.* And this bringeth vs agayne to that which I haue touched already: that is too witte,

that suche as haue nothing else but smoke and vntruth in them, ceasse not to be freshe and greene, yea to theyr owne seeming, and after the opinion of men. And so yee see heere what it is that deceiueth vs. For we be naked of all goodnesse, and yet we be so brutish, as we weene our selues to be very rich, and therefore God is nobody with vs. Lo why Baldad hathe spoken heere precisely of the hope of hypocrites: as if he had said, True it is that hypocrites will make faire showes, and not onely they will like well of them selues for this goodly outward countenance of vertue: but also it seemeth that God dandleth them in his lappe, and fauoreth them in all poyntes. But yet shall they wither and drie away, so as it shall be a wonder to see how they be vndermined and vtterly ouerthrowne. So then let vs not wilfully beguile our selues: that is to say, although we haue some worldly prosperitie for a time: yet let vs not sleepe vpon it, nother let vs be tied to the riches and pleasures of this world, which hinder vs in looking vnto God: but let vs rest our selues wholly vpon him, according as he is the welspring of all our welfare and prosperitie. Yee see the what is imported in this word *Hope*, whereof mention is made in this place. Finally we haue also to marke, that Baldad describeth the hypocrites, saying *that they haue forgotten God.* Yea doubtlesse. For although hypocrites prate neuer so much of God: yet for all that, they haue quite forgotten him. But the true remembraunce of God is, to feele that all our welfare lieth in him, that we must not seeke for saluation otherwher than at him alone, and that without his goodnesse and mercy wee muste needs go to destruction. Ye see then what is meant by forgetting God: namely, when men haue a selfeliking of their owne vertues, insomuch as they thinke the selues able to aduaunce and maintaine them selues, and in the meane while come not to God to seeke remedie of their miseries at his hand, whereas we ought to haue recourse vnto him, not only for one time, but as often as we shall haue neede of helpe. Then do we not forget God, when we acknowledge that we must receiue al goodnes at his hand, bycause we be vtterlie voide of it as in respect of our selues. But they that trust in their owne vertues, they that imagine to purchace estimation by their owne policie, they that prelume vpon them selues in what wise soeuer it be: those are the men that forget God. And why so: for they haue pluckt his office from hym, and vsurped it to themselues. Also, do not they forget God, whiche are giuen too their wicked affections and fleshly lusts: VVe see that such as liue at their owne ease cannot be tamed by any manner of meanes: there is no talking with them of making them to walke in the feare of God. As for him that hath this worlds goodes, if a man tell him he must humble himselfe: he shall never bring it about. And why? His riches haue made him hornes too dosse with against God. A whorehunter that is plunged in his villanie, if a man go about too drawe hym backe by counsell and correction, amendeth not, but rather appayreth. Then all suchie as are so caried awaie by their owne affections, are as wilde beastes, and calē them selues wilfullie into destruction, and a man cannot bring them backe agayne to the righte waye. And why? They haue forgotten G O D, and consider not, that to walke aright, it behoueth vs to haue God continually before our eyes.

And in very deede heere ye see the title whiche the holy scripture giueth too the faithfull, namely that lyke as it islaide that the hypocrites forget God: so on the contrarie parte when God intēdeth to marke out those that are his, and too shewe whiche is the chiese poynte

K.j. that

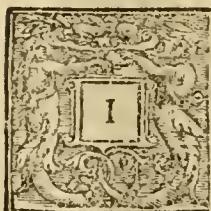
that he requireth at their hand: it is said, beholde, such a one is as it were in Gods presence: he walketh as before God. So then let vs learne too exercise our selues heerein, and to acknowledge Gods benefites throughly, to the end we may thanke him, and call vpon him too succoure vs in our necessities: assuring oure selues, that if we come to beg of him, he will so moysten vs with his grace, that although we feele greate heates, (that is too say, although wee haue sore afflictions in this worlde) yet shall we never drie away. And why? Because that 10 when we haue once taken sure rooting in God, he wil not suffer vs to quayle, but will maintaine vs continually, vntill he haue taken vs vp to him selfe to make vs partakers of the heauenly life: yea and he will water vs with his grace in this present world, and make vs feele the same so farforth as shall be needfull for vs.

Now let vs fall flat before the face of our good God,

with acknowledgement of oure faultes, praying him not too looke vpon our offences, to punish them as they deserue: but that wee maye learne too be our owne iudges in condeming our selues, and that we may come vnto hym, as to the phisition of all oure diseases, and that hee will so heale vs of them, that beeing at one wyth hym, wee may walke in all vprightnesse: that by that meanes we maye bee partakers of that which he hath promised to his faythfull ones: and that in thyd world wee enjoying the recorde that hee gyueth vs of his fatherlye loue, maye growe more and more in the affection whiche hee gyueth vs too loue and honoure hym, vntill such tyme as hee haue brought vs into the glory that he tarrieth for vs in heauen, and which we posse alreadie by hope. That it may please him to graunte this grace, not only vnto vs, but also vnto all people and nations of the earth. &c.

### The xxxij. Sermon, which is the third vpon the eight Chapter.

13. Such are the vvayes of the hypocrite, and of al those that forget God.
14. Their hope is cut off, their expectation is a spiders vweb.
15. He shall leane vpon his house, and it shall not hold: he vwould hold hym by it, and it shal not stand.
16. If a tree be planted in the sunne, his braunches vvill spread ouer the garden.
17. It shall reach about the fountaine, and it shall spread out it selfe to the house of stone.
18. It is plucked vp from his place, so as a man may say to it, I knowv thee not.
19. His ioy shall be to be planted agayne in another place.
20. Euen so God vvill not cast avvay the sound man, nother vvill hee reache his hande too the vvicked.
21. Vntill he haue filled thy mouth vvith laughter, and thy lippes vvith gladnesse.
22. That thine enimies be confounded, and the dwelling place of the vvicked shall not stand.



Hauing declared heretofore what is ment by forgetting God: which thing it standeth vs in hande too marke well. For vnder that worde is comprised mens hipocrise, that is to say their vanitie. VVill wee then haue such a holynesse as shal be acceptable and allowed afore God? Let vs looke that we walke as before him, euen as though hee were present with vs: and in all our wayes let vs assure our selues that we are in his custodie, and that it belongeth vnto hym to guide vs and to order vs. Therefore when wee haue such a remembraunce of God: we shall no more be given to suche manner of vanitie, as the holy Ghost tearmeth heere by the name of hypocrisie. And too expresse this the better, he saith: *that the trust of such is like the cobweb which the spiders weave*. I know that the spider weaves a web, but there is no strength in it. Euen so is it with them that build vpon vayne hopes. They beare them selues in hande, that it shoulde continue to the [worldes]ende: but God auengeth him selfe of suche presumption.

Heere we see cleerely what it is to forget G O D. If wee considered well howe God reserueth too himselfe the honoure of maintaining vs and of blissing vs al our life long: it is certayne that we should not be so foolish nor so forte ouerseene, as to beare our selues in hand with this or that. For we know that mens abusing of the selues with vaine hopes, commeth of nothing else, but bycause they yeld not God the honoure which he requireth, and which is also due vnto him of right. Let vs marke well then, that there is but one onely meane and remedie to drawe vs from all our vanities, and to make

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to ouerthrowe all that we laboure to builde vp : we must rest whollie vpon his goodnesse , power , and grace . And then shall we haue no spiders webbes, but an abiding stedfastnesse . On the contrarie parte, if we glorifye not God as becommeth vs: it is certaine that the thinges which we see with our eyes to fall vpon the hypocrites, may well be all fultfilled in vs , forasmuch as we profite not our selues by such examples . But now let vs come to the similitude that is added heere . Mention hath bin made heretofore of a rush that is in a drie place . VV<sub>10</sub>e knowe that the nature of it is too growe in a moorishe ground . Then if a rush, or such other like herbes growe in a drie and moysturelesse place : it must needes be seared vp before his time . And rhough no man put hand to it too plucke it vp , nor eyther cut it vp or mowe it : yet must it go to destruction . But contrariwise it is said, that the tree which hath taken deepe and liuelie roote, and is planted by a fountayne : shall spred out his braunches and boughes, yea euen too a house, or else it shall bee as strong as a house of stone . Agayne ye see some tree that is well planted, and yet notwithstanding the master of the garden will take it vp, not of purpose to destroy it altogether, for the tree is good of it selfe, and well rooted : but bycause it is not in conuenient place , and therefore the master takes it vp to plant it agayne elsewhere . Now if a man set it in a larger place, where it shall haue no impeachment, and where it may finde good batling and moysture: ought the tree to complaine of it ? Is the state of it impaired ? No : but it is rather a cheering of it . Not that trees haue any vnderstanding to be glad of it: but because the cace is heere, to shewe that the tree is not appayred at all, when it is so remoued from one place too another . But this similitude must bee applied too those whome God plucketh not vp for a doo . He taketh them vp for a time, but he preserueth their roote, to the intent that being new planted agayne, they may spring a newe and bring foorth frute . This is done dayly at such times as God chastizeth vs, yea euen with such roughnesse, as it may well seeme at the first, that he will vterlie ouerwhelme vs, so as there is no more hope for vs: but anone after, he giueth vs the grace to returne vnto him . This is as if a rich man that hath greate possessions, shold dig vp a tree in his garden, and set it in a field where it might burnish better . The Sunne cherishest it, and the ground where it is planted is fitter for it to take deeper roote, so as the tree waxeth big, and is able too gather greater strength . After the same sort worketh God with those that are hys . And therefore if wee bee scourged by hys hand, yea euen so hardlie, as it seemeth to be as it were a kind of death : yet must we not be quite out of hart for it, bycause wee knowe that God can well set vs in good state againe, so as we shall flourish, and he will set vs in prosperitie as before . Ye see what is declared heere in effect . And for a conclusion Baldad addeth, *That God wil not take a wicked man by the hand to fauoure him, nor forsake the good menne, but will rather fill their mouthes with laughter.* True it is that heere he speaketh of Iob . And in his person he meenith to do vs to witte, that all such as returne vnto God, shall finde him gracious and fauorable towarde them . In fine he saith, *The tent of the wicked shall not be able to stand: but God will put all good mens enimies to shame.* And he will not only shewe him selfe fauorable too their persons : but if they bee troubled or greeued, hee will put himselfe betwixte them, and shewe that he hath them vnder his defence and protection .

And heere we see a sentence that is well worthie too be noted: that is too witte, that we be like trees that are taken vp out of some one place to be planted agayne in

another . I speake of the children of God . For the wicked may well bee taken vp by the rootes also : but that shall bee too continue without hope too bee planted agayne, as wee heare the threatning that is made by oure Lorde Iesus Christ when he saith, that euery tree which bringeth not foorth frute shall bee hewen done and made firewood . Lo heere what horible blowes God giueth to the wicked . And why? for he seeth them too be vtterlie reprobate and giuen vp to damnation : and therfore he must stub them vp for euer . Also he saith likewise, that euery tree whiche is not planted by the heauenly father, shall be plucked vp by the roote . But we shall see many, who for a time will make faire countenance, and it will seeme that they be euen of those trees which God hath set in his garden, and in his owne possession: for there are hipocrits mingled with the faithful . They wold fayne be of that sort that is most aduaunced in the Church . But what for that? They be not planted to haue any good and sure roote : and therefore in the end God must stub them vp . As much is to be saide of the vine, namely that oure Lorde Iesu Christe is the stocke of the vine, and we the braunches that were grafed therein . If we bring foorth good frute : the father manureth vs, and we feele that hee hath his had always vpon vs, too make his graces available, and to multiplie them . But if we beare euill frute, or if we be altogether frutelesse, so as God may make this complaint which he maketh by his prophet, (*My vine, what haue I done to thee that thou bearest me nothing but bitterness?*) I haue looked for some sweetnesse at thy hand, and it seemeth that thou woldest choke thy master : VVhat shall I then do, but plucke thee vp? this oughte too make oure heare stand vp vpon our heads, for (as I saide) we are as good as quite stubbed vp . And in deede all the afflictions that light vpon the despisers of God , and vpon suche as are past mending, are as many stubbings vp . True it is that they wither not at the first blowe : for if God punishe a wicked man hee will yet giue him leasure to bethinke himselfe and too come home agayne: neuerthelesse, the enimies of God cannot feele any one chastizement in the worlde, but God beginneth already to stub them vp, and the same tendeth too their finall destruction . And wherefore? [*Because*] they be so farre off from amending at Gods scourging, that they rather appaire and sharpen them selues agaynst him . And heerein it is to be seene, that their naughtinesse is vnrecouerable . And so let vs marke, that as ofte as God lifteth vp his hande agaynst the wicked, it is alredy as it were a stubbing of them vp . But as for vs that are adopted too be his chil-<sub>50</sub>dren, (yea verely if we haue receyued that grace without dissimulation) let vs marke that if God scourge vs in thys worlde, it is not to make our state the worse . Therfore it doth no harme, but rather we be renewed [*by it*] and we feele what a care God hath of vs . Thus ye see an inestimable comfort to the children of God . And therewithall we see also what neede we haue to flee therenvnto for succoure . VVhy? It is pitie to see, to how many calamities our life is subiecte .

Dayly it seemeth that G O D would plucke vs vp, and that we should perish . Thys is generall to all men, but yet the faithfull are more afflicted than the other . And heere ye see why Saint Paule sayth, that if our hope be but only in this world, so as it resteth heere beneath: then are wee the wretcheddest creatures , and the unbelieuers haue a better time than we , and their state is farre happier .

Forasmuch then as it seemeth that wee shoulde bee plucked vp every day , and that we should be so muche Kij. afflicted

afflicted: what shoulde become of vs, if we had not the comfort that is set downe heere? But in very deede (too speake properly) we be not plucked vp, when God beateth vs with his roddes too humble vs: but it seemeth so too oure vnderstanding, specially when we be pressed with miseries. For if God send vs any meane affliction, such as maye happen vnto vs every day, as some sicknesse, or some wrong, or some losse of goodes, or some other affliction: thys is no plucking of vs vp, I meane as oure affections take it too bee: but it is as if a man shoulde shred off dyuers of the boughes of a tree, when he sees there is too manye of them. And well maye a man cut off the one halfe of a tree, and yet shall it continue still howsoeuer the world go, and afterwarde sproute out new braunches. Euen so is it with vs, when God vseth some meane corrections, and falleth not too extreame rigoure. But if God list to trie vs to the vttermost, (as it maye come too passe that wee shall bee brought euen to the graue, and too oure seeming there shall not bee lefte one onely sparke of life more,) so that the faithfull are in a pecke of troubles when the hand of God lifteth vp it selfe agaynst them: and they looke about them heere and there, and finde no way too get out of their afflictions: but the mischiefe purseweth them, and it seeneth that God is full bent neuer to gyue them any release more: when the afflictions are so great and excessiue, (ye see what is meant by *plucking vp* or by *stabbing vp*) what is to be done then? As ofte as God chastizeth vs, after what manner so euer it be, let vs not be astonied though the correction seeme greeuous too vs in respect of our owne nature. And why so? For our desire is to continue still, and that our state shoulde not be diminished. Thus ye see what we couet. But if God cut off any braunche from vs, there must needes be some gainestriuing and some gainesaying: yea verely in oure naturall vnderstanding. But yet neuerthelesse, let vs looke that we take hart when the affliction greeueth vs, and let vs enter into the account that is set downe heere. Yee see it is true that if a man cut off any parte of a tree, he abateth the beautie of it for one yecere after: but yet it is certayne that when a good labouurer, that will further hys owne profite, and playe the good husbande, shreddeth a tree, he meaneth not to make it to impaire, but that the tree should thriue the better. Then sith the case standeth so: let vs put our selues into Gods hande, and pray hym too dispose of vs: for hee knoweth howe he may make vs to beare frute. Therefore let vs suffer hym to cut and shred off some boughes from vs, and let vs fight agaynst this natvie griefe, and against their sorrowfulnesse that we conceiue at the firste brunt. Let vs fight (I say) against it, yea euen in suche wise as we bee subdued to say, very well, seeing it pleseth God to shred off some part of vs, hee knoweth wherefore he doth it.

But we must passe yet further. For it is not ynough for vs to shewe our selues patient in some small or common aduersitie. But if God bring vs too deathes dore, that is to saye, if he vses suche extremitie in chastizing of vs, as it may well seeme he intendeth to destroy vs, and that when we shall haue debated the matter off and on, we cannot but condemne our selues and be vtterlie abashed: yet notwithstanding we must still continue stedfast, as shall be said heereafter: so that although God kill vs, yet must we trust still in him. For he is the phisicion that can heale, not only our wouds, but also death it self. And therefore it is sayde in the Psalme, Although I shoulde walke in the shadowe of death, so long as I see the sheepehooke of my God, (that is too saye, so long as hee sheweth him selfe to be my sheperde) I shall com-

fort my selfe therewith. Then let vs learne to fighte agaynst this temptation which prouoketh vs to despaire when God (to our seeming) presseth vs out of measure, and when we are able to abide no more, yet let vs stande vp and say, are we plucked vp? And will not God plante vs agayne? If a husbandman may remoue a tree from one place too another, shall not God haue more power? Then let vs trust in him, and let vs not doubt but that whi it pleaseth him to haue pitie vpon vs, we shal be restored to better state than we were in afore. Yea verely, but the meanes thereof shall not bee after mans fancie.

Also it becommeth vs not to measure Gods grace and power after our reason: let vs not do him that wrōg: but let vs assure our selues, that for all the power whi ch he hath giuen to mortall men, there is no whit abated from him selfe: but he hath much more and withoute comparison, so as he cannot be letted to ayde vs in our greatest aduersities. VVhen oure calamities shall bee vtterlie deadlye, then will hee restore vs agayne in such wise, as we shall haue whereof to reioyce in hym. But now remayneth that this be applied to our owne vse. As I haue touched afore, we see what the state of this present life is. Euery man ought to looke to him selfe, there is not that man whiche cannot skill to complayne, and whiche maketh not his moanes, or at leastwise whiche though he vtter it not with his mouth, doth not keepe it locked vp in sorrowe, [so as hee saith in him selfe,] Alas, suche an inconuenience is besafne me, I am the worse for that God hathe diminished me so much. VVe can skill well ynough to bethinke vs of all these things, and the devill also will not misse to put them in oure heads, that wee mighte be greeued and tormented, yea euen to fret and fume against God. VVhat is too bee done then? Behold heere the meane too beate backe suche temptations: that is to witte, too consider that if God worke after such a manner towardes his: all shall turne to their welfare, they shall make their profite euen with aduantage, of that which seemed to tend too their destruction.

And heere ye see why euen that kind of temptation is set before vs, whiche at the firste blush seemed most straunge and grisly: that is, when mention is made of plucking vp by the roote. For then ye see the tree is dead, it is quite and cleane dispatched. For wherein consisteth the life of the tree? In the roote. Then after that the earth is taken away from it, there is no more life in it. So is it with vs: for if God take from vs that which belongeth to the present life: ye see we bee plucked vp by the roote, there is no more hope of vs. And why? For we imagin that our life consisteth in the hauing of goodes, and in the hauing wherewith to sustaine and cherish our selues. And yet we do not as the trees. For a tree is contented with the hauing of so much roome as his roote is able to occupie. But a man hath an insatiable lust: we bee gulfs, in somuch that we thinke the whole world is not ynough too finde vs. For suche as haue both fieldes, and houses, and vineyards, and other heritages, are afayde still that they shoulde wante earth. They that haue money in their purse, are afayde and in doubt, yea and are continuallye martyred with feare, least God should disapoynt them of their pray, and abate their portion. Seeing then that our desires are reached out so farre off: we are not only as the roote of a tree, but also without stint or measure. And for proofe hereof, are we so sobre as too hold our selues ther wher the holy ghost calleth vs? It were greatye to oure behoofe. So then lette vs marke well, that although it seeme that oure life

life cannot cōtinue without the ordinarie meanes which God liath allotted to it: yet notwithstanding he is able to send vs meanes wherethrough we shall escape, and hee can giue vs them to day or to morrowe. True it is that a thing shall not seeme easie vnto vs : neuerthelesse it is y-nough that God can prouide for it, yea and that he will set it in such order as we shall haue cause to magnifie his infinite power and wisdome, for working in such maner as is to vs incomprehensible. Ye see (I say) how it standeth vs in hand to practise this sentence: that euery of vs, whē 10 he findeth him selfe in such perplexities, may saye, Alas what must become of me? I see my goodes are minished, I see I am shut out from such meanes as I had. And how? my trade is diminished of this or that. VVell, God hath cut it off: but yet must I needes say, that that whiche hee hath cut off, was superfluous to me, it behoueth me too profite my selfe thereby, I sawe not that it behoued me to pray vnto God, and now he sheweth me that it is so. For wee must alwayes conclude, that it is not withoute cause, that he so cutteth off the things which he knoweth to be superfluous in vs. But in the meane while, let vs prepare our selues to be plucked vp, for that is the chiefe poynt. There are many that can away with meane afflictions: and if God diminish them, they shew themselues constante, insomuche as a manne shall see there was no outrageouse vaineglorie in them, they had no ouervnru-ly courtofnesse in them, they take that which is lefte, and holde themselues contented with it, thanking God and keeping them selues quiet. But if they be pinched somewhat more neere the quicke, specially so as it seeme that God is minded to make cleane riddance of them : then shall ye find them vtterlie out of their wittes. And why? Because they are not prepared as they ought to be, to endure the battell that is spoken of heere : that is too witte, to be vtterlie plucked vp. Then is it not y-nough for vs to suffer God to cut off the boughes and to shred off the braunches and twiggs which he knoweth to bee superfluous in vs: but also to plucke vs vp by the rootes. For hee hath that authoritie ouer vs, and we shall gayne nothing by resisting him. But yet neuerthelesse it is too 40 our great profite, that wee should hope that he will plant vs agayne. And why? For by that meane we giue roome to his mercie. And on the contrary, we withstande Gods grace so as he vouldest not to set vs vp agayne, when he sees that his scourging of vs makes vs to thinke oure selues vtterlie forlorne, and past recoverie of any freshnesse agayne. It is all one as if we should cut of Goddes hand, to say that he planteth vs not agayne. True it is that his power shall not be lessened through our vnbeleefe: but we be not worthy to feele and to enioy so great a benefite. Ye see then whereto we must come: that is too witte, euery of vs must dispose him selfe to be plucked vp by the roote : that is to say, if God smite vs in parte, and afterward it please him to smite vs in the whole, both in our persons, and in our wiues, and in our children, and in our honoure, and in all that euer we haue, in such wise as we become (as ye wold say) wretched darknesse, so as we haue not so much as one sparke of life : Yet neuerthelesse wee must abide it quietly. Beholde a thing that surmounteth all worldly power. I confesse, and there is no doubt, but menne inforne thermselues therenvnto of their owne accord. But we must desire God to worke in vs, to the intent hee may in such wise dispose of oure life, as we may be redy both to liue and dye at hys pleasure. Therefore wee must pray hym too giue vs suche manner of strength : and then no doubt but the thyng that is written heere shall bee fulfilled. For God meante not to disappoynte vs of our hope, when he likened vs

too trees that are planted, and afterward taken vp, and in the ende planted agayne in a better place. Howbeit it is true that wee shall not alwayes bee planted agayne, as in respecte of thys worlde. It maye well bee that wee shall continue plucked vp, yea and that it shall seeme, that God hath euen cast vs away. And if we will iudge by oure state, wee maye saye, farewell my good dayes, for if God were minded to haue pitie vpon me, hee woulde not haue lingered and drijen off so long time: for somuche as I see hee letteth me rotte heere in my miserie, it is a token that hee wyll neuer set me vp agayne. Lo what wee maye saye. Neuerthelesse, let vs call too minde, that God meeneth too trie oure faythe by holding vs in the hope of the heauenly life, whiche is hydden from vs as nowe. For although God blisse hys seruauntes, and giue them some prosperitie in thys worlde : it is not too bee sayde that their last state is not better for them, for his planting of vs in his Churche, is too the intente wee should liue in hys kingdome euerlastingly without end.

Now then, what is our true resurrection and renewement? Euen that God shoulde reserue vs and set vs in hys kingdome: that when hee hath made vs to wayfare through thys worlde, and to passe through fire and wa-ter and all other afflictions: we maye in the ende be ex-empted from all the miseries of thys world, and be made partakers of hys lyfe and glorie. And so let vs beare in mynde howe sainte Paule sayth vnto vs, that our life is hydden in Iesus Christ, and that wee shall not see the true and perfect manifestation of it, vntill our Lord Ie-

*Col.3.4.3.4.*

sus come from heauen. To be short, let vs marke one o-ther similitude which we ought to bee well acquainted with. Truly in winter time the trees seeme to be dead, we see how the raine doth as it were rotte them, they are so swolne that they bee readie to burst, and thus ye see well one kynde of rottennesse: Afterwarde commeth the frost, as it were to seare them, and to drie them vp. VVe see all these thynges, and wee see not so muche as one floure: and thys is a cutting vs off. Beholde heere a kynde of death, whiche lasteth not for a daye or twayne, but for fourre or fife moneths. Neuerthelesse although the life of the trees be vnseene: yet is their sap in their roote, and in the hart of the wood. Euen so is it with vs, that our life also is hidden, howbeit not in our selues. For that were a poore kynde of hiding. There should neede no great frost to sterue it vp, nor greate wet to marre it. For we carrie fire and frost y-nough in our selues to consume it. But our life is hidden in God, he is the keeper of it and wee knowe that Iesus Christ is the partie from out of whome we drawe all our life. So then let vs content our selues with the saide hedelinesse. True it is that if a man take vp a tree and purpose to set it againe, hee had neede to make hast. For if a tree tarrie anie long time aboue the grounde, it will neuer take roote anie more, though it bee planted new againe. But G O D hathe another manner of power, than the labourers of the earth haue. Neuerthelesse we see sometimes that men are cunning, and can well keepe a tree aliue for a time. They will laie it in a shadie place where nother winde nor sunne shall come at it to drie it, so as the sap shall alwayes bee kepte close in it: men will finde some meanes or other, and althoughe they cannot sauie the lyues of trees for euer, yet will they helpe them in some sorte. And let not vs thinke that when G O D li-steth too keepe vs vnpanted a long tyme, hee cannot for all that preserue vs, yea euen in such wise as it shall not bee harde for him too make vs take roote newe agayne whensoever it please hym. Ye see then what e-

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haue too beare in mynde. And it is the thyng wherein euerye one of vs must exercise hym selfe, and gyue hys whole mynde too it, that wee maye profite oure selues by the similitude that is spoken of heere.

And for too conclude with, and too confirme thys matter, it behoueth vs too marke well what is sayde heere:namelye, *That God will never lend his bande to the wicked, but contrariwise, will put the enimies of goodmen too shame, and haue pitie of the good men continuallye.* Verelye if we shold put God too hys stint, to saye that (in respecte of thys presente lyfe) hee shoulde behau hymselfe in sucheforte towardes vs, as wee shoule alwayes be blissted at his hande, and continue alwayes in prosperitie: this doctrine were false.

And also wee haue recordes ynowe in the Scripture, that God will not holde anye suche rule heere, as that they whose father and sauoure hee is, shoulde liue at their ease and rest: and in verye deede, it were not expediente for vs. As for example, if in these dayes the good menne were handled gentlie at Gods hande, and had allthings at their wishe and desire, and that the wicked were punished roughlye: where were the hoping for the latter daye? we shoulde fall so sound asleepe in that case, as nothing shoulde bee more needfull, than that oure Lorde Iesus Christ shoulde appere too iudge the worlde. And why so? Gods iudgements shoulde bee altogether apparaunte, and there shoulde bee none other hope of saluation.

VVe see then that although God suffer thynges too bee confuzed in this worlde, so as good folke are tormented to the vtermost, and wicked folke aduaunced in triumph: yet wee bee so drouzie and so dulheaded, as wee cannot be moued to come vnto God, and to consider what he saith to vs:namely that oure life is hidden as yet, and that wee must tarrye till it bee reueled by the comming of Iesus Christe. VVe cannot attayne too thys consideration by no meanes, no not although God prouoke vs and drawe vs to it as it were by force. VVhat woulde wee do then, if God disposed mans life in such wyse as all were well ordered there, and no man indured any aduersitie, but that men might say, Beholde how God aydeth the good, therewithall shewing himselfe an enimie to the bad, and that he cannot beare wyth them nor suffer them. It is certayne that we would make our heauen heere, and we wold conclude, that it were a fondnesse to waite for the comming of Christ, and that it were not to be looked for. So then we see it is not for our profite, that God shoud as now vphold vs after an ordinarie and vnpartiall manner, too shewe hym selfe fauorable too the faithfull, and to punishe the naughtypacks: but rather that he shoud seeme to dissemble for a time, when the wicked ouer shooote themselves, working him displeasure, and nothing else but mocking hym. VWell: it seemeth that God is asleepe, or rather that hee is not able too represse them: the wicked must ruffle it out, and haue the better hande for the tyme. And on the contrarie, when the good are troubled and tormented, God must not succoure them: they must sigh after him, and crie vpon hym: and all this seemes too be in vayne: for if they were heard, the effect would shewe it. It is good therefore that things shoulde go so. And why? If there were none other reason than I haue alledged alredy, were it not ynough? And heere we must also reherce other texts of Scripture: as when it is sayde *I.Pet.1.b.7.* that oure fayth is muche more precious than corruptible mettalls: so that if golde and siluer must passe through the fire too bee fined from their dross: oure fayth must also bee tryed so much the more thorow-

lie, as it is more precious before God. And howe shall this be done? by afflictions. Marke then what wee haue to note, that we may fare the better for this text: whiche is that God lendeth his hande to the wicked, fauoring them and shewing hym selfe too bee their friende; and that on the contrarie, hee will not shewe hys loue towards the faithfull, at the first, but suffereth them to languish in sucheforte, as they be trampled vnder foote, and there is no likelyhoode that euer they should be set vp agayne. God then may well do all these thynges: and yet in the meane whyle he ceaseth not to fulfill that whiche is conteyned heere, that is to witte, that he reacheth not hys hand vnto the wicked. And why? For all the goodes whiche they haue, and all that euer they delighte in, or glory of, must euery whit of it turne to their confusion. But we perceiue not this, excepte wee giue eare to that whyche is spoken too vs in the holy Scripture. VVhen we shall haue herkned to heare what God vittereth: then will he giue vs eyes to behold that which is hidden from vs. How is that? Behold, our sauoure Iesus Christe crieth, wo bee to you that laugh nowe, for ye shall weepe. VVo bee to them that ruffle it out, for they must likewise be tormented: so that they shall pay verye deere for all their ioyes. Lo how the Scripture auoucheth it: and it behoueth vs to receive that which is spoken there, and to be throughly resolued of it. And when we haue done God the honoure to give credite to his worde: then will he make vs to vnderstande that which other men perceiue not:namely that in the middes of their greatest aduersitie and heauiness that can betide vs, we haue still cause to laugh: that is to say, too comfort and cheere our selues, bycause we haue an eye to the happie ende which God promiseth, notwithstanding that the same cannot be perceyued by our earthlye eyes and vnderstanding. Neuerthelesse it is certaine that God fauoreth not the wicked. And why? Bycause that although they haue never so much prosperitie, and althogh they flourish never so much to outward appearance: yet is all of it turned to their ruine and confusion. And contrariwise, though the faithfull be scourged and tormented many wayes: yet notwithstanding forasmuch as they be vpheld by the hand of God, they never miscarie, and all turneth to their welfare and profite. And heerein wee see that thyng accomplished, which is conteyned heere. To bee short, we see what wee haue too marke vpon this texte. So then let vs learne, not to put our trust in thys world, nor in any of the inferioure meanes heere belowe. But let vs leane vnto God, seeing that hee hathe gyuen vs oure Lorde Iesus Christ, too the ende that beeing graffed in hym, wee maye drayne suche strength and sap from hym, that although oure lyfe bee hydden, so as wee bee euen as it were in death: wee maye not cease to continue stille, and too bee maintained in good and sure state, waiting tyll thys good G O D haue deliuered vs out of all worldlie miseries, and out of all the troubles whyche wee bee fayne too suffer heere, vntill hee call vs and bring vs into the kingdome of heauen, and into the glorie which he hath purchased by the preciouſe bloud of our Lord Iesus Christ.

And now let vs fall flat before the presence of oure good God, with acknowledgements of our faultcs, praying him to make vs perceiue them better than we haue done, and that therewithall we may haue our ecourse vnto him, knowyng how it is he only that can amend vs and all our euill affections: and therefore that it maye please him too drawe vs backe in sucheforte, that forſaking our selues and all that is in this worlde, we maye laboure for the heauenly life, vntill such time as hauing overcome

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ouercome all the aduersities of this present life, and being come too the end of all the battels wherewyth we are assayled: we may fully enioy all the victories whiche

he giueth vs now by the grace of his holy spirite. That it may please him to graunt this grace not only to vs, but also to all people and nations.&c.

### The xxxij. Sermon, which is the first vpon the ninth Chapter.

Iob aunswerved and sayde.

2. Of a truth I knowv that man shall not bee iustified to Godward.
3. If he vwould dispute vwith him, he shoulde not aunswvere him one poynt of a thousand.
4. He is vwise of hart, and mightie in strength. And vwho is he that shall set him selfe against him and haue peace?
5. Hee remoueth the mountaynes, and they feele not vwhen hee ouerthroveth them in hys vvrath.
6. He remoueth the earth out of hir place, and the pillars therof do quake.



Lthough men be enforced to confess that God is righteous, and 20 that there is no fault to be founde in hym: Yet notwithstanding their passions are so outrageous, that if any of them be afflicted, a manne shall heare those that are so smitten, not only grudge against God, but also blasphemē him with full mouth. And yet for all that, their torment is neuer the lesse: but it seemeth to them that they revenge themselues after a sort when they can so rayle against him with whomē they haue to do. So much the 30 more therefore behoueth it vs to bethinke vs of Gods righteouſenesſe a great while aforehand, to the ende that when he scourgeth vs, we may alwayes abide in the lowlinesse to know him as he is, that is to witte, that hee is righteous and vnblamable. Neuertheleſſe the whole matter consisteth not onely in confessing generally that God is righteous: for we haue ſene heretofore, howe Baldad mainteyning the ſaid caſe that God is righteous, wretched it after an euill fashion, in ſtaying vpon thyſ poyn̄te, namely that God puniſheth men according to 40 their deſert. But (as we haue ſene already) that rule holdeth not continually alike. God doth ſometimes ſpare the wicked, and beare with them: and ſometimes hee chaſtizeth thoſe whomē hee loueth, and handleth them much more rigorously than thoſe that are vtterly paſt amendment. Then, if we will deeme that God chaſtizeth every man according to hys deſerts: what ſhall become of it? when men couet to mainteyne his righteouſnesſe by that meaneſ, they take a wrong way. Ye ſee then heere is a fault: for when men will take vpon them to meaſure 50 Gods iuſtiſe, and to ſay, he puniſheth no man but for his ſinnes, yea and looke in what manner and quantitie euery one haſthe offendē, thereaſter muſt God pay hym home in this world: then do they not take Gods iuſtiſe as they ought to do. In this reſpekte, Job treateth nowe much better of the manner of Gods iuſtiſe and how it is to be knowne, than Baldad hath done: That is to witte, without haſing reſpect to one ſinne or other, but onely taking menne as they be from their mootheres wombe, yet notwithstanding the whole world muſt needs bee 60 condemned afore God: and it is apparent that although the afflictions ſeeme rough, yet notwithstanding God cannot be reproued. Then let vs marke well, that they be two diuerſe maners of ſpeech to ſay, God is righteous, for he puniſheth men according to their deſert, and too ſay, God is righteous, for howſoever hee handle men, yet muſt wee alwayes keepe our mouthes ſhet and not grudge agaynſt hym bycause we cannot gayne any thing

thereby. If wee ſee a wicked manne puniſhed at Gods hande, (as I haue touched afore:) then is it Gods meening that menne ſhoule knowe the particular iudgement whiche hee executeſ, too the ende that menne ſhould be warned by it. And the holy Scripture ſpeaketh after the ſame manner. VVee ſee that God puniſheth whoredomes, cruelties, periuries, blaſphemies, and ſuche other lyke thynges: Yea verilie, eyther vpon mens perſons, or elſe vpon countries, or vpon ſome place that ſhall haue bin giuen to ſome crime. VVhen God layeth his hande vpon ſuche, therein hee ſheweth a mirroure to instruct vs, according as Saint Paule ſpeaketh 1. Cor. 10. b. when he ſayth, that God puniſheth the ſinners too the intent that euerie manne ſhoule beware. For when hee puniſheth rebellions agaynſt hys woordē: it is too make vs walke in feare. VVhen hee puniſheth wicked luſts, it is to hold vs in awe. VVhen hee puniſheth whoredomes, it is too the ende that wee ſhoule walke in all cleanlinesse both of bodye and ſoule.

Thus yee ſee then howe it is Gods will, that menne ſhoule beholde and conſider hys iudgements, ſpecially, when they bee manifest. A man may well ſaye ſometimes that God is righteous. And why? for he hath puniſhed ſuch a one, yea even bycause hee was a man of a wicked and diſſolute life. Hee haſthe executeſ hys vengeance vpon ſuche a countrie. And why? for it was full of all fiſthynesſe and vncleanliſſe. VVee maye well ſpeakē after thys manner, and ſo oughte wee too do: howbeit not alwayes. For (as I haue ſayde already) hee holdeth not on all by one rule. VVhat is to be done then? VVe muſt come vp higher, [and ſaye] that God is alwayes righteous howſoever hee handle men. And thys is a poyn̄te well woorthie to bee noted: for in theſe days wee ſhall ſee ſome beaſtes, who notwithstanding wyl weene them ſelues too bee clearkly fellowes, when they ſhall haue mainteyned Gods iuſtiſe by their owne reaſon and phantaſticallyl witte. They woulde that God ſhoule bee ceteemed righteous. And why? for han‐dling every man according to their deſerts, as I touched afore. And too bring thys to paſſe, they are fayne to grant me a free will, and Gods election muſt be ouerthrownē and broughte to naughte. For to ſay that God choſeth whomē he listeth, and calleth them to ſaluation through hys owne free goodneſſe, and that he forsaketh the residue: they thynke it very ſtrange too be ſpo‐ken, bycause they cannot comprehendē the reaſon of it.

And heere yee ſee why theſe roguēs that counterfayte too be greate clearkes, ouerturie the foundations of oure fayth too proue Gods righteouſnesſe even after theyre owne fancie. And whye is that?

Because they cannot mount so high as to know that god is righteous in comparison of men, whatsoeuer they be. True it is that it standeth vs in hande to beware of another extremitie which is faultie. For we shall see some of as slanderous conuersation as may be: who if they perceyue their leudenesse to be discovered [fall by and by to saying] As for me, I am an honest man, (yea too the worldward) I confess euerie man is a sinner to godward: and so will he shrowde him selfe vnder the common cloake. Looke vpon a whorehunter that hath haunted the stewes halfe a score years: Looke vpon a blasphemer that ceaseth not to raile at God and to spite hym: Looke vpon a villaine that despiseth God and all religion. Looke vpon an vnthrifte or an vnconscionable person that seeketh nougnt else but to be catching withoute faithfulness or honest dealing: and such doggs will saye it is true that they be sinners before God, for no manne is righteous. They go no further with their faults but so, which are so hideous as may be, but shrowde themselfes vnder the cloake of naturall infirmitie, saying that there is no manne that can bee equall with God. They thinke they haue doone very muche in yelding such a confession.

But I haue shewed alredy that it behoueth vs to haue both these two poynts. The one is, that we must acknowledge God too bee righteous in respecte of the whole worlde, and that men must not pleade nor dispute wyth him, whosoeuer they be or whatsoeuer they be able too alledge: but must be abashed both greate and small. Lo here one speciall poynt. The other is, that ech man should haue an eye particularly to himselfe, and that every man should be sorie for his faults, and abhorre them, and condemne them: and that herevpon we should also consider the vengeance and punishmentes whiche God sendeth vpon sinnes, to the end we should learne to fare the better thereby. If we be beaten with his roddes, let every of vs say, it is good right, I haue well deserued it. If God teach vs at another mans cost, so as hee chastizeth other men before our eyes: let the same touch vs, and let vs applye such examples to our owne instruction, to the intent to preuent the matter, that God be not compelled to fall vpon vs bycause we haue not profited by the chastizementes whyche hee hathe shewed vs in the person of others.

Thus ye see the two points which we haue to mark & to put in vre. Now let vs come to the laying foorth of that which is said here by Iob. *I know for a trutb* (saith he) *that man shall not be iustified with God*. So it is set downe: but this word *with* importeth as much as *to Godward*. And it is a doctrine of great weight if a man know it wel. VVhat is the cause that men iustifie themselues so boldlie, that is to say, that they presume so much of them selues, that they set so much store by themselues, and that they be so full of pride? VVhat else is the cause of it, but only their staying here bylow, that euery man compareth himselfe with his neigboure? Ye see then wherevnto we runne. And ye see also why Saint Paule sendeth vs to the great judge, saying that euerie man shall beare his owne burthen. As if he had saide, my friendes, men beguile themselues when they make suche comparisons as these: VVhat? I see other men liue no better than my selfe, and if I haue faults in me, so haue other men in them too. Ye see then what is the cause that men condemne not themselues as they ought to do, but rather sooth themselues in iustifying theyr owne case. But heere it is exprefly sayde that man shall not be iustified with God. VVhat must wee then do? As ofte as any man speaketh to vs of our sinnes and laith them afore vs, let vs learne to know

that we must not hold our eyes here belowe, but looke vp to the iudgement seat of our Lord Iesu Christ, where we haue oure accounte to make: wee must know the incomprehensible maiestie of God. Therefore let euery man thinker thereof, and then shall all of vs be wakened, to withdrawe our selues out of our follies, and wee shall haue no mo of these vaine imaginacions and dotages that haue bin wont to rocke sinners asleepe. Had this bin obserued: there shoulde be none of the debates that are nowe adayes in christendome about the righteousness of faith. The Papists cannot bee perswaded of this that we say, namely that wee become righteous through the meere fauoure of God in our Lord Iesu Christe. And why? what shall become of the merits (saye they) and of the good wörkes wherein the saluation of men consisteth? And why do the Papistes stand so vpon their merites, and why are they so besotted with them, but because they looke not vp to God? They dispute in theyr schooles, whether good works deserue recompence and wages, as well as euill works deserue punishmente: for they be things flat contrarie. If mens sinnes deserue to be punished, then must there also be some reward for vertues: for otherwise Gods iusticie shoulde not bee indifferent: yea to our seeming, and so might men dispute vpon a shadowe. But ye see that the Papists fall asleepe vpon this disputation, and yet in the meane while God ceaseth not on his behalfe, to play the judge, not in iudging according to their lawes, but in behauing himselfe according to his owne maiestie: that is to witte, in fineing out that thing in men whiche we cannot perceyue. But if oure vertues were godly in deede, that is too saye such as mighte go for paymente before God: that were somewhat. But what? when we shall haue prised them to the vttermost, they shall be but smoke: If they come before God, all this must be layde downe. Then let vs remember well how it is said heere, that man shall not bee found righteous to Godward. And to the intente wee may take warning heereby: as ofte as any man speakes to vs of our sinnes, we must not rest here bylowe, but rather every one of vs must summon himselfe before God, that we may knowe what manner of iudge he is. For so soone as we take vpon vs to pleade against him, we must needes be confounded, and as it were ouerwhelmed. And Iob addeth immediatly, *That if a man would dispute with God, he shoulde not answere to one poynt of a thousande*. True it is that thys maye well bee verefied of G O D: for wee maye pleade fayre, and tell a long tale, whereas there shall bee a thousande poyntes that God will not once voutsafe too open hys lippes to replie vnto. And that is verye true: For all the coloure that wee shall pretende to iustifie oure selues, maye well beare some countenaunce afore menne, bycause they see not so cleerelye as were requisite: but when wee come vnto God, all of it vanisheth awaye to nothing. Let vs not thinke then that God is amazed at our long and greate babling: for when wee shall haue cast oure skum, and when it shall come to the poynte of excusing our selues, and to giue credite to our vertues: peraduenture it wyll seeme that G O D oughte too yeelde vnto vs. Yea: but in the meane whyle hee dooth nothing but laughe and mocke at all the vayne brags that menne can alledge: For all is nothing woorth.

Thus ye see a good and holye sentence: whiche is, that if wee alledge a thousande articles, G O D wyll not aunswere so much as one of them. VVhat is the reason? It is bycause it is nother here nor there in hys sighte. It may well be made accounte of before men: But what for that? God will not be moued with it awhit.

Never-

Neverthelesse the naturall meening of his place is, that when we be come vnto God (that is to wit in way of encountering against him) we shall be so combered, as we shall not be able to answer one only article of a thousand that he shall alledge against vs. Surely we be so hastie, that we will needs fight with God, before we can drawe our swoord as they say. And we see it is so. I pray you will we not more streyne curtisie too aduenture vpon a mortall man or vpon a creature that is nothing, than vpon the living God? If we intend to make defiance to any man, 10 we will forecast thus: Is he able to make his parte good? how may we compasse our intent? This may turne vs to trouble or displeasure. VVhen we shall enter into dealings against men, we will make many discourses: but if we be mynded to rush against God, wee will step too it bluntly. VVe see then hereby what rage, (yea euen diuelish rage) there is in men too match themselues so against God. But whē we come the to push, we shall fynd by experience what it is to iustle against him, and that it is no dalyng with such a Prince. Thus ye see what Job sheweth here. For first he setteth downe mennes boldnesse as it may be percyued: and afterward on the contrarie part, he setteth downe the comberāce wherein they be when God maketh them to feele that he is ryghtuous and confoundeth them. Then let vs mark well that men are desyrouse to pleade and dispute with God as we see, and yet notwithstanding, that when they be once entred into the chalendge, they must needs be ouerthrowē, and God will make them feele that they must be confounded spye of their teethe. This is a verye needfull 30 thing. For I haue shewed alredye, that the foolish ouerweening wherewith men deceyue themselues, proeedeth of this, namely that they regard not God, but make their discourses thus: yea verely, I am no worse than other men, and besids that, if I haue vyses, I haue vertues also to recompence them withall. The cause then why men do so oversleepe themselues, is for that they knowe not what Gods Maiestie is, nor haue any liuely feeling of it, to submit themselues therunto. Sith the cace standeth so: let vs mark well how it is sayd here, that men are de- 40 syrouse too stand pleading and disputing against God. And why is that? For we be so blind, as we cannot see to our selues to say, Hownow! Behold, God is able to ouerwhelme vs, and to thrust vs downe to the bottomlesse pit of hell, and yet shall we go set ourselues against him? But we neuer think of that: and therefore it is no maruell though we be so blynd. Howbeit let euery man bethink himself well, and he shall fynd that that is the reason. If any man speake to vs of pleading against God: nature it self teacheth vs that wee ought to abhorre it: I say euен 50 the wickeddest of vs. VVe see of these Scoffers that haue nother conscience nor feare of God, and yet notwithstanding there remayneth some kynd of feeling ingrauen in them by nature, so as they bee abashed and ashamed when it is sayd to them, wilt thou pleade against God? Neuerthelesse eu'en they also that seeme to be good and discrete men, will sometyme fall into such maner of talk, so as there is not that man which playeth not the horse that is broken looce, in making protestation against God. VVe see that eu'en the prophets haue ben assayled with such temptations. True it is that they haue resisted, as it behoued. But this kind of conceyt hath somewhat combered them, so as they haue bensorie now and then to see Gods iudgements so straunge to them, and that their owne reason hath as good as caryed them away. Seing then that wee bee so inclyned too pleade against God, so much the better ought this doctrine too bee printed in our remembrance that wee may

bee restreyned at such tymes as wee be tempted in that wyse too reason against God, assuring our selues, that wee can gayne nothing by ought that wee can doo. And if we be warned hereof, we shall not be so greatly offended, though we see many leape after that sort out of their bounds. For this stumblingblocke troublēth the weake. VVe would fayne that every man confessed God to bee ryghtouse, and that his mercie filleth the whole world, and that we ought to glorifie him for the same. But whē it happeneth that wicked men rayle at God, and other some blasphemē him: and men dare not open their mouth to reprove and rebuke them, insomuch that they haue full scope, and triumph too the worldward: when this is seene, the weake are greeued, and it seemeth too them that the myghty power and ryghtousenesse of God are defaced thereby, and so they cannot yeld him the glorie that belongeth to him. But we see how it is as it were a naturall thing in man too pleade after that maner against God: and although it be a monstrous thing & such a one as we ought to abhorre exceedingly: yet is it an ordinarie vice. Sith the cace standeth so: let vs not be ouermuch disquieted, when it happeneth. Thus ye see what we haue to beare in mynd. And it behoueth vs too mark well what is added here for the second poyn̄t: that is to wit, that if God charge vs with a thousand articles, we be not able scarsly to answe one. Here we be admonished, that when wee haue serched out our vyes to the vttermōlt, that wee shal not come too the knowledge of the hundredth part, no nor to so much as one of euery thousand. True it is that if men examine themselues w̄ll without hypocrisie: they must needs find themselues wrapped in so manye euills, as they may bee ashamed of themselues, and vtterly dismayed, specially wee. For though a man picke out them that bee the holiest, yet mult they raunge themselues in one rank with Dauid, who hath confessed that no man can atteyne to the true knowledge of his sinnes. Now if the holiest and such as seeme Angells, are altogether confounded in their sinnes, *Psal. 13. 4. 13.* bycause the number of them is infinite: I pray you what is to be sayd of the common sort? For wee must neuer take ourselues to haue profited so much, but that we bee still farre behynd them that I speake of. So then, if men examine their lyues throughly, they shall find such a bottomlesse gulf of sinnes, as they shall be vtterly dismayed. But is this all? we atteyne not yet the knowledge of the hundredth part, in such sort as were requisite. And whyso? Ye see that Dauid, who entred his faults, cryed out, who is he that knoweth his owne sinnes? He confesseth then that he knew exceeding much: and afterward he addeth, Lord clenze mee from my secret sinnes. And why sayeth he so? How calleth he them secret sinnes? for it behoueth *1. John. 3. d. 20.* vs to knowe our sinnes, or else we cannot confessē them to be sinnes. The answer is, that Dauid wist well that God seeth more cleerly than we do. And so seeing oure owne conscience vpbraydeth vs, what shall we say to the iudgement of God? Ye see then the order that we haue to keepe: that is too wit, that euery of vs enter into himself, and serche out his owne vyses throughly, so farre as he can come to the knowledge of them. And haue we sifted the out? well, behold, our conscience is our judge: and what maner judge is it? Truly it is a judge that is greatly to be feared, but dooth not God see farre more cleerly than a mortall man? My conscience accuseth mee of a thousand sinnes: and if God enter into reckening with mee, shall he not fid manye mo? So then it standeth vs in hand to wey well what is sayd here: that is too wit, that of a thousand points wee can hard and scarsly answe vnto one: and that when wee shall haue espyed one fault by

our selues, God passeth farre further, for he seeth the sins that we be not priuie to. Now then following that which is sayd here, let vs lerne to bethink vs of our faults in such wyse, as we may be fully resolued in ourselues, that God contenteth not hi: self with that which commeth to our owne knowledge, but will iudge according to that which he himself seeth and knoweth, and not according to that which we can find, for we will leape ouer the quicke coles as it is sayd in the proverbe: but God plundgeth vs in them ouer head and eares. It is he to whom it belongeth to serche the heart, as the scripture attribute vnto him. And besides this, wee discerne not so well betweene vices and vertues as wee ought to do. That poynt therefore must be reserved vnto him. And wherfore deserue wee them not? If wee will iudge wel and rightly of all our works, it standeth vs in hand to know what perfection is. For without perfectnesse there is nothing good before God: that is to say, all is but filthinesse [where there wats perfection.] And who is he that deserueth to be allowed of God, if this perfection shewe not it selfe in him? But now how shall we know what perfection is, considering that our eysight is so dim, and that we see but as it were in the twylight? Although God inlighthen vs, yet haue not we so pure and cleane a sight, as can vse the brightness which hee sheweth vs. True it is that the worde of God entreth into the bottome of oure heartes, and perceþ through our bones and the marie, and all that is in them. True it is, that it is a burning cresset, true it is that Iesus Christ is called the daysunne, and that he shineth ouer al: but yet for al that, our eysight ceaseth not to be dim still. Therefore it standeth vs greatly in hand to knowe what perfection is. And heereby we be put in mind, that when soever we take thyngs to be good, and perceyue not any faulfe in them, yet are they not therefore withoute faulfe, for we knowe not the perfection that God requireth. To be shorte, there is none but only God that knoweth what perfection and soundnesse is. And why? It is in him, he knoweth it, and we be too feble to attayne vnto it. That is the cause why it is sayde that wee may well set a fayre face vpon the matter, but we shall not be able to aunswere one poore poynte of a thousand that shall be alledged and layde afore vs. And I haue told you already, that men are warned, that if they will pleade with God, they shall awayes find themselues confounded to theyr damnation. Howbeit all to late. And this warning is verye profitable for vs, what is the reason? To the intente that before the blowe come, every man should hold himselfe within the bounds of sobernesse and modestie to say, Alas, what a thing is it for vs to go to law with our God? Thinke we to get the vpper hande of hym? nay, cleane contrariwise God shall overwhelme vs. And behold, the only way to be acquit at his hand, is for every man to condemne him selfe. But if we fall to sturdiness, God will punish vs for such pride. It maye be that at the first push he will not shewe vs our confusion, but at the length we shall be so snarled in it, as we shall not winde our selues out agayne. Ye see then into what a maze God casteth all the presumptuous sort which vndertake to stand against him, and enterprise the combate that is spoken of heere. True it is, that God is so gracious to some, as that hee daunteth them, and they at length do fal in aray: but that must not bee taken holde on, to say that he worketh continually all after one fashion. VVe shall see some that are full of pride, whiche trust in their owne righteousnesse and would bind God vnto them: well, God ouermastreith them, and tameth them, he casteth them into vtter confusion, and afterwarde plucketh them out agayne. VVe see that God worketh not awayes after one rate. Neuer-

helesse it behoueth vs awayes to understande what the scripture telleth vs: namely that God will stretch out hys hand agaynst the proude, too destroy them. And beholde how he proceedeth therin. I say the hypocrits are so puffed vp with pride and presumptuousnesse, as they thinke verely that their vertues deserue to be receyued, yea and to haue reward and recompence. VVell, they stande in their owne conceite for a time, and God letteþ them alone there. On the other side Sathan eggeth and inticeth them and maketh them to set much more by themselues. They gaze at their owne gay fethers like Peacockes, saying, I haue done this and that, and they beare themselues in hand that God ought to hold himselfe coteted with it. But anon after whē they haue takē pleasure in theselues, and in al their vertues: if God cal the to account, and proue to their faces, that al that which they esteemed as vertue was nothing but vice, yea & stark filthinesse & abomination before him: then are their combes cut, and good right they shuld be so: insomuch that whē they haue beguiled not only the worlde, but also theselues, by trusting in things that haue a gay shew & countenāce outwardly: the thing must awayes bee manifested which is spokē in S.Luke, namely that the thing which is excellēt & highly esteemed amōg mē, is abominable before God. Then *Lu.19.4.15.* let vs beware that we presume not so farre as to fighte against God, and to go too lawe with him to iustifie our selues. For else will our God confound vs, and so rushe against vs, as we shall be oppressed and ouerwhelmed of a thousand crimes, and we shall not be able to aunswere any one of them, and when we be accused of a thousande deadly sinnes, (that is to say of an infinite number) if wee intende to cleere our selues but of some one only poynt, we shall be cast in our owne turne. I say let vs beware we come not to that poynt. Now to the end we may be touched the better, it is sayde, *That God is wise of bearte and mightie of strenght.* This poynt of doctrine hath bin touched already heretofore. Neuerthelesse it is not for nought that it is spoken of heere new agayne. For it is a lesson whiche we ought to mind day by day. I haue tolde you already that mē beguile the selues and wanze away in their owne fonde imaginations, bycause they thinke not vpon God, but rest vpon themselues. Beholde heere one inconuenience. But let vs on further. If men thought vpon God, should they not be touched liuely, to acknowledge him according as he declareth himselfe vnto them? should they not be moued to such a feare and reuerence as they would glorify him as he is worthy? But they do it not at all, what is the reason? It is bycause they conceiue not God to be such a one as he is. VVell, we can skill to say God, God, that word runnes roundly vpō our tunges end, & yet in the meane while, his infinite maiestie is not perceiued awhit. Al that is in God to our respecte, is as a dead thing. And in very deede it is wel seene by mennes blasphemies, periuries and suche otherlike things. If men had any feeling of Gods maiestie, shuld we haere so holy and sacred a thing so, rent and torn in peeces? If mē be in a chafe, God must be faine to abie for it, as if he were their lacke. Like as whē a master is angrye, (if he be a fumish & hafty mā) he wil give his seruāt a buffet with his fist, so wil a testy mā do to his wife, or else to his horse if he displease him. Euē so play we with god. Now whē we see mē cast vp their choler at God as if he were their vnderling, may it not be wel said that we be toto dultheaded? yea & they come to that point without being chafed. For wee see these doggs make no bones at all in tearing the name of God. And although ther be no cause to prouoke the therunto, yet ceasse they not to sweare blasphemously at euery word, whiche is a monstrous thing and agaynst nature.

*Heb.4.c.12.*

*Psa.119.Nun.*

*Malab.4.a.2*

nature. Therefore it is a good token that we knowe not the maiestie of God, though the word fly never so roundly out of our mouthe. Also there are store of forswearings. It is a horrible case now a dayes, that a man cannot wring out one woord of truthe, and let there be never so much solemnite vsed to bring on those that are called to witnesse, yet is it seene that they be all forsworne, insomuch that of the whole number of such as are deposed, a man shall hardly find one among halfe a score that will say the truthe. And in dede it is a common bywoord among them, that the case goes wholly with them when there are no witneses: which is as much to say, as there is not one that wil speake the truthe. And thus ye see how they spyte God. Also I pray you what talk will men hold when communication is ministred about the holie scripture, about the whole religion, and about so holie things as we haue at this day? It were meete that men should hold themselves in awe in such cases, according as it is sayd that the true mark of Gods childe is to tremble at his word. But we see that men will boldly reason of God: there is dis- coursing, and prating of him and of all the secrets of his maiestie, euen as it were in spost: and are not these sub- stantiall proofs that we knowe not what God is though his name be ryse in euery mannes mouthe? Then let vs 20 mark well that the thing whch is added here, (namely that God is wylle of bart and myghtie of strength) is no more than needeth. And it is true that these woords seeme not too bee so pithily spoken as they myght haue bin: but if they be well weyed, there will be found a sufficient force to make vs shrink in our hernes. For when it is sayd that 30 God is wylle of bart: it is not ment of worldly wisdome, nor of such wisdome as our wit is able to comprehend. And whē it is sayd that he is strong: it is not that he is strōg as if he were a Gyant or a Mountayne: but we must glo- rifie him in such wise as wee must assure our selues, that there is no might, no strength, no power like his in all the creatures that we see: but that all is nothing which we can see here beneathe, and that we must seeke all strength & power in God alone. Lo what this speeche importeth. Verely this thing cannot be so well gone through with, at 40

this present as it ought to be: but yet it was requisite that we should touche it, too the end we might see the maner of Iobs proceding, or rather of the holy Ghosts preceding who speaketh by Iobs mouthe, too shewe vs what maner of righteousnesse Gods is. VVill we then vnderstād well what we be? wee must take this for a generall conclusiō, that when there shall no open crymes be found in vs, so as we liue not loocely, but walk honestly and vnblamably to the worldward: all this is nothing. VVhyso? Of what sort soever the creatures be, God can condemne them and continue ryghtuous himself. And if we attempt to reply against him, it is true that in our oyne opinion we may well find what to say for a tyme, and God will wink at it, and not withstand it at the first brunt. But in the end we must be fayne to stoupe too receyue the sentence of damnation: and when men shall haue clapped their hāds at vs, yea and quit vs cleere, we shal not fayle to be condemned for all that, and to be confounded when we shall come before the greate iudge. For he sees more clearly and sharply than all the men in the world. And so let vs assure ourselues that, there is none other meane to obteyne fauour before God and to haue our sinnes couered, (no not euen after we haue frankly confessed that there is nothing but filth and infection in vs) but by fleeing for refuge to our Lord Iesus Christ. For there shal the full and perfect ryghtuousnesse be founde, by the vertew whereof we shall be acceptable to God, and find him mercifull to vs.

But now let vs cast our selues dowlie before the face of our good God, with acknowledgement of our sinnes, praying him too wype them out in such wise, as we may come to him looking him in the face, yea howbeit not presuming of aught that is in ourselues, but vpon his graciouse fauour which he hath shewed vs in our Lord Iesus Christe, and wherof it hath ben his will to make vs partakers. And that moreouer he will clenze vs frō day to day, and so purge vs of all the corruptiōs that are in our flesh, as we may be ryghtly sanctified to appeere blamelesse before him at the latter day. And so let vs all say, Almyghtie God our heauenly father &c.

### The. xxxijij. Sermon, which is the second vpon the ninth Chapter.

*This Sermon contayneth the rest of the exposition of the fourth, fifth and sixtē versēs, and then as foloweth.*

7. It is he that commaundeth the Sunne that he shyne not, and the Starres are shut vp by him as vvith a Seale.
8. It is only he that spreadeth out the heauens, and vvalketh aloft vpon the ſea.
9. He made [the starres] Arcturus, & Orion, and the Pleiades, and the chābers of the midday.
10. He doeth maruelous and incomprehensible woorkes, & vvordeſtfull things vvithout end.
11. Behold, he goeth before mee and I ſee him not: he paſſeth to & fro and I perceyue him not.
12. If he catch and ſnatch, vvho is he that ſhall plucke it out of his hands? vvho is he that vvill ſay vnto him, vvhat dooſt thou?
13. God vwill not vvithdravve his vvrath, and the mightieſt helpeſ ſhall ſtoope vnto him.
14. VVhat can I do If I enter into talk, and make choyce of vvordes vvith hem?
15. Although I vvere rightuſe, yet could I not anſvver him, but I ſhould humble myſelf to my iudge.



If we had the wit to know God accor- dingly as he vittereth himſelf, there ſhould neade no lōg proceſſe to be vſed: for euery of vs ſhould be able to diſcern the things that are ſet afōre oureyes. But forasmuchas we be ſo vntoward in that behalf, God had neade to vpbrayd vs with our vnthākfuſuſe by telling vs

of his woorkes. And to this purpose maketh that which is ſaid here: namely that whē God liſteth, the ſkie ſhalbe cov- ered with great & thick clouds, ſo as the Sun ſhal not be ſeene: & contrariwise that whē it pleaſeth him to ſēd light, the cope of the ſkies appereſh, & that faire pavilliō which is the heauē of his maiestie ſhewceth it ſelf: he walketh a- loſt vpon the ſea, that is to ſay, his power ſhewerh it ſelf throughly there alſo: & he ſetteth the ſtarſ of the ſkye iii order

order, according as they be certain in number. This (I say) is rehersed to vs, to the end we shoulde knowe our duetie the better, and apply our myndes to the considering of Gods woorks, that we may honour him as he deserueth. And although that God hauing cast vs in the teeth with this vyce whiche is in vs, myghte leaue vs there for such as we are: yet notwithstanding his intent is too instruct vs to our welfare. And the twoo points that wee haue too mark in this streyne for our owne profit, are these. The first is, that we shoulde vnderstand how there is not any of vs that thinketh vpon Gods wisdome and power in such sorte as he ought to do. In deede we can confesse ynoch with our mouthe, but the same entreteth not into our hart, which thing we shewe by our contēptuousnesse. For (as it was touched yesterday) if we were thorowly perswaded that all the wisdome of manne is but vanitie, and that all the strength which we see in creatures is nothing: God shoulde hold vs in such awe as wee shoulde be (as ye would say) reyned vp hard too it with a short brydle, and none of vs all shoulde once be so hardie 20 **as** to think, speake, or do any thing that were not according to Gods good pleasure. Seeing then that wee bee so negligent, and that euery of vs beareth with himself, and that we giue brydle to our wicked thoughts, and nourish them without any remorse of conscience, insomuch that they burst out euē into outward deeds: thereby we shewe that we never knew Gods maiestie aryght, or rather that we never tasted aught of it to anye purpose, or else that the taste thereof was so vnsauerye, that it dyed out of hand. Doo we then heare what is said of Gods wisdome 30 and myghtiness here? Beit knowne that this is spoken after that sort vnto vs, because wee bee so vntowarde in applying our myndes to that which is moste for our profit. And in good sooth, is it not a greate shame for vs that whereas wee liue here in this world as in a goodly large lists where God giueth vs the syght of all his creatures: the same crosseth afore our eyes, and yet we forget him that is the founder of them, euen him whose will is that heauen and earth and all that in them is, should be as mirrours of his glorie, according as it is sayd that by the vissible things we may see the things that are inuisible: nowthen, seing he hath put vs into this world, and we make none account of all this geere, must it not needs bee sayd that we haue a verye naughtie mynd? Verely we be stark blynd: and whensoever God is too be deit with all, wee conceyue nothing of him except he giue it vs. He must be fayne to inligheten vs, or else there shall bee nothing but darknesse in our witts. Howsoever the eace stand, we cannot excuse our selues by ignorance, when there shall haue ben anye wilfulness ioyned with it: but we shall be conuictid that we haue not regarded God, yea and that it hath greeued vs, to think of him, as if it had ben some matter of heauinessse. Yee see then that (first of all) our lord accuseth vs in this streyne. Howbeit, there is an instruction ioyned with it, wherein we perceyue his inestimable goodnessse. He myght condemne vs, and leaue vs there, as I haue sayd alredye. True it is that hee condemneth vs: howbeit, that is to make vs feele our sin, that it may be corrected in vs. And herevpon he dooth the office of a good schoolemaister, to the end we shoulde lerne the thing that wee knew not before. Therefore let vs take good heedle to that which shall be shewed vs here. I cofesse that the text speakeith not any thing which euery of vs knoweth not: the things will seeme too bee common and familiar to vs, and therefore it wil bee sayd that it is but superfluous talke. Some (I say) will peraduentre surmyze so. But for somuchas we referre not things to their ryght mark: must not God be fayne to play the

Rom. 1.16.27

schoolemaister, in repeating our lesson too vs often tymes? Ought not wee to seeke our owne profit by that which God dooth so lay afore vs? It is no verye dark matter, that God maketh the sunne to shyne when it pleaseth him, and that therewithall the whole cope of heauen should appeere like a greate pauilion, too the intent that we myghte knowe what oddes there is betwyxt the maiestie of God, and the pomp of earthly Princes. VVhe earthly Princes indeuer to aduaunce themselues, what doo they with all their policies and councelles? Much a doo haue they to set vp one Pauillion of thirtie foote hyghe, yea and though it were two myle long, yet what were that in comparison? Ye see the sky is endlesse, God hathe streyned the same out, and the earth is but his fooste stoole. Therefore when we see such things, although we knowledge them to be so, yet is it nothingwoorth if we go no further in that consideratiō. Alwayes we must come backe to this point, namely, that when we see the heauen, we must the better bethinke vs of Gods maiestie which is incomprehensible, so as wee may be mooued to honour him, and to submit our selues vnto him as we ought to doe. Nowe then we perceyue it is no superfluous matter when it is sayde here, that the Lorde commaundeth the sunne that it shall not shyne out, and the sunne shall be hidden in the cloudes, in such wise, as it may seeme that God draweth a Curtaine afore it, and that afterward hee vnfoldeth the heauen as he listeth. As much is ment by that he sayeth, *That he walketh vpon the waters of the Sea.* Surely we see him not walke vpon it: but were it possible for the sea to continue in such state as it dooth, if it were not restreyned by a woonderfull power? we knowe that it is the nature of water to sheade abrode. And yet we see that the Sea which swelleth vp in likenesse of mountaynes, is besette with bounds (as we shall see in the eyghtandtwentith chapter) in so muchas if that were not, the earth should needs be couered ouer out of hand. VVheras wee haue drye ground to dwell vpon, let vs not think that that happeneth through anye other cause, than for that it is Gods will to lodge vs here. During which tyme he holdeth the sea within barres and bounds, not of stone or timber, but of his owne only power. Although the sea haue so greate a violence, as it may seeme that nothing is able to holde it backe: yet notwithstanding God holdeth it backe still euen vntoo this day, by the only woord that he spake, which is, that there shoulde be some drye ground for men to harber in. Then ought wee too bend all our witts that way, but we do not. And therefore let vs mark that it is not a superfluous or needless doctrine when it is sayd that God walketh so vpon the Sea. Afterward here is mention made of the starres. True it is that the number of them is infinite, according as it is sayd in another Psalme, that is to wit, that there is so greate a number of starres, as would requyre a long discourse. But vnder these fewe names here, I ob ment to put vs in mynd of all the whole beautifull hoste of heauen. Besydes the Planets, we see the starres that are in the firmament, and wee see they serue all of them to mark out something, that wee myght the better consider the woonderfull woorkmanship that is in the mouing of the skyes. VVe see well that the Sunne keepeth one circuit every day, that after hee is risen he goeth downe againe, and that he turneth about the earth as well beneathe as aboue. Men see this. Also we see how the Sunne hath another cleane contrarie course. How? whereof commeth winter, whereof commeth Sommer, but of the Sunnes approching too vs, or of his returyng away from vs, and of his keeping of a hygher or lower gate in respect of vs? For according as he goeth

he goeth further from vs draweth neerer to vs : there-  
after maketh he the diuersitie of seasons. VVe see this,  
I say euен the rudeſt and moſt ignorant of vs all . True  
it is that they perceyue not how the Sunne walketh a  
cleane contrarie course to that which he maketh in kee-  
ping his dayly course : but the experience thereof is kno-  
wen by the effect. For we haue nother winter nor som-  
mer but by the Sunne . But although wee knowe this:  
yet doo wee not ſufficiently conceyue after what ſort  
God ordeneſt this walk of the Sunne . On the other 10  
ſyde there are the Starres that Job nameth to vs heere,  
which informe vs of other things . Like as wee ſee the  
wheeleſ of a charyot turne about hycaufe there is an  
Extrie ouerthwart, whervpō are the twoo naues by mea-  
nes wheroſ the wheeleſ go: Euen ſo God hath ſet theſe  
twoo Starres to be as naues in the wheele of a Charyot,  
about the which the Sunne is ſeene to turne . VVe ſee  
then that by the knowledge of theſe things, Gods inef-  
ſimable wiſdome may the better be perceyued, or at leaſt-  
wyſe men ſhall haue ſome taste of it whereby they ſhall  
bee prouoked to magnifie him, ſaying, Lord how ex-  
cellent is this thy woorkmanſhip! Verely, the thing that  
Job touched here cannot be fully vnderſtood, except a  
man haue ben conuerſant in lerning . For here he tou-  
cheth Astrologie : he is not contented to ſpeake of that  
which the rudeſt idiots do ſee, he paſſeth on further, and  
toucheth cunningly certayne particulares, to the intent that  
we ſhould knowe the woorkmanſhip of the ſkies. How-  
beeit, althoſh that all men be not Astronomers, yet is  
there not any man that can excuse himſelf that God gi-  
ueth him not ſufficient knowledge of thoſe things, if we  
ſhet not our eyes when the Sunne ſhyndeth . The ſhep-  
herds of the countrie can well ſkill to ſpeake of the Star-  
res, yea and they giue them names . Howbeeit in na-  
ming them, it is certayne that they darken the glorie of  
God : and whereof commeth that? muſt not the euill  
be imputed to men? There are twoo Starres that are na-  
med here: And the Poets haue feyned many fables and  
fond things of them. VVhereof commeth ſuch vnreaso-  
nableſteſſe? Of the vaynneſſe and naughtineſſe of men. 40  
They haue ſayd that ſuich a Starre was the crounet or  
Garlond of a woman, or elſe the woman hirſelf . Lo  
here a cow, [lo there an ox,] Lo here this, and lo there  
that: to be ſhort, Lo a ſort of dotages. Neuertheleſſe we  
haue to mark ihat theſe dotages are ſprung out of Sarans  
ſutleſt wylinesſe . For his deſyre was (ſo farre as was  
poſſible for him) to deface this fayre lookingglaſſe wher-  
in Gods will was to bee ſeene and knownen . It is ſayd by  
Moyses, that God garniſheth the heauen with all the  
hoſts thereof. Moyses termeth the Starres (as well the 50  
Planets as the residue) the Hoſte of heauen . And why-  
ſo? for they be the furniture of the heauen: the ſkies  
ſhould bee without beautie or faſhyon, iſ it were not ga-  
rniſhed with Starres: and this was performed in the crea-  
tion of the world, as Moyses declareth it . But ſee how  
the diuell beguyleth men to make them forget the re-  
cord that God hath giuen them by his woorks, and too  
make them beleue that the Starres are come from this  
place and from that . Yea and men haue intermingled  
them with villanies and filthineſſe: there was nothing 60  
elſe with them but the whoredomes of their Idolls when  
they ſpake of the Starres of heauen. And like as the Pope  
canonizeth ſaynts whom hee liſteth: So the Idolaters  
canonized the Lemians of their Idolls, and would fayne  
haue had heauen infected with their filthineſſe as well  
as the earth. Yee ſee then how Satan hath ſent his illu-  
ſions into the world to abolish the knowledge of God (iſ  
it were poſſible for him) and too darken it in ſuich wyſe,

as men myght wander after their owne follyes, and haue  
no feeling at all of the pure truth, as were requisite.  
VVhat is to be done then? Let vs mark well that Iobs in-  
tent here is to teache vs to be Astronomers, ſo farre as our  
capacitie will beare, that we may referre all to the glori-  
fyng of God, ſo goodly order in the heauen as wee ſee.  
As touching the firſt point. I ſayd that God intendeth  
to make vs Astronomers, yea ſo farre forth as eche ma-  
nes capacitie will beare it . For to decypher particularly  
how manie Starres there are, and therewithall to tell of  
the other Skylyghts which men call planets, to wit, what  
diſtance there is in hyghneſſe and lowneſſe, how long  
and large they be, and what respects they haue one too  
another: in good ſooth we cannot all comprehend that  
geere, were it not that wee ſee by experience that the  
Sunne is hygher than the moone. And how is that? It is  
bycause that whē the moone cometh full betweene our  
ſight and the ſūne, behold there is made an Eclipse: wher-  
by (I ſay) we perceyue that the Moone is the lower. Thē  
may we well perceyue ſuch things. But yet notwithstanding  
in the meane whyle we knowe not the ſpace nor the  
reaſon how it cometh to paſſe that the Moone paſſeth ſo  
betweene the Sunne and vs . Therefore every man can-  
not knowe this . Howbeit we haue ſome kynd of con-  
cocyngs of it, which ought to be ynough to humble vs,  
that we may conſider the works of God. And in the meane  
whyle, our Lord would that the groſſer ſort, (I meene  
thoſe that haue not the meane to follow lerning) ſhould  
haue ſufficient occaſion and be wiſe ynough to glorifie  
him, in that it is ſayd by Moyses, that there are twoo  
greate lyghts, the one to rule the day and the other to  
rule the nyght. Not that the Moone is bigger than the o-  
ther Starres or Planets, for it is certayne that there are  
Starres in the ſkye which are bigger thā the Moone. And  
why cannot we ſee them ſo greate? Bycause of their farre  
diſtance from vs . For they are exceeding hygh in reſpect  
of vs, inſomuch that they ſeeme not ſo greate as they be,  
by reaſon of the greate diſtance that is betweene the  
ſkies and vs . And God ſpeaketh vnto vs of theſe things,  
according to our perceyuing of them, and not according  
as they be. VVhyſo? It is as if he ſhould ſay . True it is  
that all men atteyne not to ſo ſharp vnderſtanding as too  
knowe how big the planets are, what is the proportion  
of the Starres, and how they be diuided: euery man (I  
ſay) knowes not this: buſt open you your eyes and looke  
vp, and ye ſhall ſee the Sunne which is a lanterne of light,  
yea and the greate light that lighteneth the whole world,  
and ye ſhall ſee the ſhyning of the Moone . Then if men  
had no more but this: it is ynough to make them glorifie  
the infinite wiſdome of God. According also as it is ſayd,  
that God hath cut off all excuse, to the intent they ſhould  
not raunge at alauenture . Bycause they bee no greate  
clerks, he ſayeth no more buſt open your eyes without  
haung any further ſkill, and ye ſhall be conſtreynd too  
honour mee, and to woondre at my wiſdome and power,  
and at the goodneſſe alſo that I vſe towards you, in im-  
ploying ſuich creatures to your ſeruice. And al the matter  
lyes in our referring of theſe things to their right end:  
wherin we ſee the foundneſſe of mannes wit . The Phi-  
losophers diſplayed the greate Treasures of Gods wiſ-  
dome, as in reſpect of Astrologie, for it is a thing that ſur-  
mounteth all opinion of man, to ſee how they could ſpye  
out that thing that was ſo hidden. True it is that ſuich as  
ſhall reade Astrologie, may well comprehend and knowe  
any thing that iſ ſpoken thereof in books. But the won-  
derousneſſe is of them that did first wryte them. I ſpeak  
of the ryght Astrologie, and not of the baſtaſtrologie  
which the ſoothſayers and forcerers vſe in telling men  
their

their good fortunes and such like things. I speake of the lerning of that science wherby men knowe the order of the skyes and this goodly furniture which men see. And certesse a man shall see woondfull things, so as he shall be abashed to heare the Astronomers speake. True it is that they imagin things that are not in the skyes: but they imagin them not without reason: for they doo it to shewe by certayne degrees and measures, the things that myght be to hygh and to deepe to comprehend. VVe, and haue the Philosophers disputed much of this matter? Hathe God giuen them a greater grace than can bee beleueed, to note and marke out Gods secrets that are onhygh? yet haue they missed of the principall poynt. For they haue not knowne God, ye see how they bee wanzed away in their owne thoughts. But euill haue they profited to whom God hath ben so gracious as too lift them aboue the skyes, in such wise as they haue measured them as a man myght measure a plat of land, or a house, to say, it is so many paces or so manie foote. Then like as a man myght measure some place here by lowe, so haue the Philosophers measured all the spaces that are betweene the Planets, and also the Starres them-selues. To be short it is a thing that hath alwayes ben atteyned vnto. And yet in the meane whyle, how haue they knownen God who sheweth himself opely in all his creatures? So little hath their knowledge led the to the glorifying of him, that haue rather darkened his maiestie by it. VVe see then that it standeth vs in hand too take another way: and wheras here is speaking of the Sunne, and of the Planets, and of the Starres: it is not to the end 30 that we should only knowe these naturall reasons too rest there: but to the end wee should bee guyded vntoo God to honour him and to doo him homage when wee behold the glorie thathee sheweth and vttereth vnto vs in his visible creatures. Thus ye see what wee haue too mark in this streyne. But what? VVe see that now a dayes mens witts wader and become fond as at all tymes heretofore. And that is not only in the thing that is shewed vs here. For although we speake not of the Starres: yet we neede to go farre to perceyue what God is. Let 40 vs abyde still in ourselues as saynt Paule sayeth in the seuententh of the Acts: let vs but looke every man into himself: and [we shall find that] we haue not any mouing, nor any power in vs, but only by Gods dwelling in vs. And yet for all that, we comprehend him not. If wee say, O I haue no eyes, wee neede but too grope (sayeth saint Paule, for he vseth the same word) as a blind man that goeth groping in the dark: though we ca but grope with our eyes shet, yet will God (spight of our teethe) make vs feele what his power, his wisdome, his goodnessse 50 and his ryghtuousnesse are. But what? we continue blockish and beastly and vtterly witlesse. True it is that we be sharpwitted ynough in vayne and tryfing things: but in the eace of our saluation, there we fayle: there wee bee worse than the brute beasts that haue not one drop of good wit. So much the more therefore behoueth it vs to mark wel these sentences, wherein our Lord sheweth vs, that if we looke vp to heauenward, we ought to bethink vs thus, behold it is God that hath giuen vs eyes to perceyue this goodly order. And if we looke downward, 60 [we ought to thinke] what is it that sheweth it self every where? let vs assure ourselues, that it is God, which sheweth himself opely, to the intent that we should think vpon him. Thus yee see how wee may profit our selues by this text. To bee shrt, let vs bee well aduyed to occupie our selues in this studie, vntill wee haue comprehended the power and wisdome of God, that wee may be put in mynd to honour him. I say to honour him as

he is woorthie. For men acquit themselves lightly, and when they haue doone some ceremonie vnto God, they think he ought to hold himself contented with it. But the honour that he requyret and which is due vnto him, is that we should quake vnder him, as oft as we heare him spoken of: and that we should acknowledge him to bee our iudge and be abashed, assuring ourselues that he is able too sink vs which one only loke, and that he is able too make the mountaynes too melt away as wax doeth against the Sunne. Then what shall become of vs that are so frayle? First let vs be abashed at the maestie of God, and afterward let vs also take hold of his ryghtuousnesse as it behoueth, saying that nothing hath any being but of him, for he is the fountayne of all benefits: when wee feele after this sort what God is, fearing him earnestly and trembling at his maestie. It is the profit that we must make of it. Howbeit forasmuchas wee bee yet very faire from that point: let every one of vs lerne to recorde this lesson. And thus ye see what we haue to beare in mynd concerning this text. Furthermore, it is not requisite to go seeke the stories, whither any mountaynes haue ben sunken into the deepe or no. But when it is sayd heere, *that God remoueth the mountaynes and they feele it not at all:* it serueth too shewe that like as hee hath once settled the earth and builded it as it were vpon verye deepe foundacions: If it please him he can chaunge all in such wyse, as the mountaynes shall be turned into valleyes. Job then recyteth not a thing alredy come to passe, in some certayne tyme or place: but sheweth how it is a thing that God can doo, according as it is sayd in another text, when it pleaseth him, the mountaynes: melt away before him as wax doeth at the heate of the *Psa.97.4.5.* Sunne. And so this serueth to do vs to vnderstand that he can doo it so often as he listeth. Ye see then what we haue to mark cheefly. This doone, wee must compare them with our owne fraynesse. For what are wee in comparison of a mountayne? how greate firmnesse is in it? All the artillerie in the world can doo nothing to it: and as for vs, there needeth but one little finger to ouerthrowe vs. Now if Gods looke bee so terrible and dreadfull, that heauen and earth shake at it, (as the scripture sayeth): shall a mortall man be able to stande before him? VVhen wee shall haue knowne our owne frayltie, and throughly digested Gods myghtie power, we shall haue donee verye much. Howbeit forasmuch as we think very feeldome of it, let vs hardly lerne all our lyfe long, and let vs study this lesson, and let vs alwayes bee scholers. Now after that Job hath spoken so, he addeth that *God passeth before him, and he seeth him not: and that he goeth to and fro, and he perceyuetb him not:* wherein he doeth vs too wit, that although God vtter himself vnto vs, yet shall he be inuisible. How is it that God vttereth or sheweth himself vnto vs? By his works, and not in his substance: for in his substance wee shall never see him. Neuerthelesse we knowe him after such a sorte, as we be constreyned to see that his hand hath passed that way. Thus ye see the recorde which he yeldeth vs of his presence. God then passeth before vs, that is to say, he maketh vs to perceyue his power which spredeth it self in such wyse through all the whole world, as it is hard at hand with vs: and yet notwithstanding he is inuisible, that is too say, although the sayd vttering and shewing of himself be according to nature: yethauie not we the full knowledge thereof, nother are we able too comprehend it by reason of the small capacitie of our wit: but wee stand astonyed at it. As for example: If I see the ground bring foorth frute: behold, I am put in mynd of the goodnessse and power of our God. In the spring-

springtyme when we see the earth open hir bowels and vster hir ryches: behold, God sheweth himself and passeth by vs. Againe, when one whyle the sunne shyneth and another whyle it rayneth: Then doeth God passe by, on eyther side of vs: he maketh his walke to and fro according too the varietie that he sheweth, and it is as much as if he went from one place to another, to the intent that men should vew him the better. For were he settled in some one place to abyde there, as it were in a chayre without remouing: we should not perceyue him so well. But now he walketh vp and downe, verely too the intent to gather vs the better to himself. VVell then, is God shewed vnto vs so: that is to wit, if we conceyue the sayd power or vertue that sheweth it self in trees, in corne, in Herbes, in Vynes, and in all things? no: we may well haue some vnderstanding, and wee may well perceyue some thing: how bee it that is but in part: Sothen God shall neuerthelesse passe to and fro, and yet we shall not see him. Now if in these things which are so bace and which seeme to be of no greate value, God walk before vs and we perceyue him not as he is, but only very little: what shall we do when we come too his hygher woorks that are more secret, and when God intendeth to woork after an extraordinarie maner? like as sometymes he executeth his iustice, yea euē in such wise as we are astonied at it, and cannot perceyue how it commeth to passe. Now if we be astonied at the things that God sheweth dayly, and which may be comprehended by the order of nature: must we not needs fayle and be vtterly at our witts end, when we shall come to those woorks of his that are faire 30 greater? It is certaine that we needs must. Therefore let vs mark well how it is sayd here, that when God passeth by vs, we shall not perceyue him. Hereby we be warned, not to stand in contention with God, too say, how shall this be doone? or how shall that come to passe? For his power is infinite. Yea and although it shewe it selfeuen in the smallest things, yet can it not be comprehended by reason: although it be there, yet do not we perceyue it but in part. I haue told you alredye that this must not be expounded of the substance of God, but only of his woork, wherby he vterereth himself vnto vs: and yet whē he sheweth himself there, and is come neere vs so familiarly, if we se him not then: how shall we do in comparison when we purpose to come vnto himself and to enter talk with him to surmount him? Shall we be myghtie ynough to do it? Sothen we see what the ouerweening of men is, when they mynd too match themselves so with God, as they weene themselves able to stye aboue the clouds. Alas: we see what folly, or rather what madnesse is in them. Then let vs mark well to what purpose this sentence is placed here as I haue layd it foorth. After this, Job treateth of Gods power and strength, saying that God c. a. beth, and who is he that wil plucke it out of his fist? who is he that dare say vnto him, why doest thou so? Verely it seemeth that Job graunteth heere an absolute power to God, and such a one as hath nother ryght nor reason in it. But let vs mark that he pursueth still the same poynyt that was declared yesterday: that is too wit, that Gods iustice consisteth not only in punishing of transgessors, when their crymes be noterious. VVherin then? Euen in that when God woorketh so straungely, as he seemeth vntoo vs to haue no reason in his doings, but to doo vs wrong, so as euen the very vnbelieuers take occasion too grudge against him: euen therein specially wee must acknowledge his ryghtuousnesse. But in this streyne it is sayd, that God will snatch. And doeth he snatch? No: but hereby it is ment that if God vse anye terrible power that maketh vs afrayd,

as if he were a Lyon (as oftentymes he likenneth himself too the wyld beasts) in such wyse as he ouerwhelmethall, and turneth the earth vpsyde downe (as they say): when God thundereth after such a sort, so as we be amazed at it: yet may no man say vnto him, wherefore doest thou so? and much lesse may he plucke the pray out of his fist. That is to say, it is not for men to plead with God, for they shall but lose tyme. True it is that men think they haue a good cause too make complaints: yea and they are so senselesse in that behalfe, that when they haue spewed vp their blasphemies, they think they haue gotten the victorie of God. But in the end they must be condemned whensoeuer God listeth too reply against them, and to make them feele his power and myght: not a tyrannouse power, as they haue imagined, but yet an infinite power which sheweth not it self to our vnderstanding, to say whither God be ryghtuouse or no, according to that which wee perceyue of him. No, no: But God is ryghtuouse euen then when wee would condemne him: accordingly as it is sayd in the one and fiftith Psalme, Thou shalt be found rygh- *Psal.51.b.6.*  
uouse, euen when thou haste condemned men. Then may men well stryue against God: but yet in the end all mouthes shall bee stopped, and God shall bee found ryghtuouse. And why doeth the prophet David vse that maner of specche there, but bycause men are so presumptuouse as to make God to stoupe to their lufe, and make no bones in condemning of him, to iustifie themselves?

Ye see then after what maner this sentence of Iobs must be expounded. And now we see in effect how he hath confirmed the matter that we delt with yesterday: that is too wit, concerning the power and strength of God. Are we desyrousto knowe the power and strength of God? Then let vs settle our witts to the consideration of the order of nature as we see it in heauen and earth, that the same may serue to bring vs vnto God, yea and that we may so conceyue of him, as we may humble our selues before him to yeeld him all honour. Is not this y-  
nough for vs yet? Then let vs go on further. Surely it is ouergreatte brutishnesse in vs, that heauen and earth and all the whole order of nature suffizeth vs not to shewe vs what God is. For ye see the booke is written in litters big ynough, and therwithall there is so greate store of diuers instructions, that when we shall haue profited in a thousand, there shall be a hundred thousand others wherat we ought to lerne somewhat more: But if we be so dull, as that nother heauen nor earth can profit vs: let vs come to our selues. Let vs bethink vs, well then, doth God come so familiarly vnto vs, as well in his woorkes, as in all things that we see in our selues? Though we cannot knowe him as he is, yet at leastwyse let vs perceyue him whē he worketh so familiarly in vs. But it is certaine that we fayle in that behalfe: and therfore we must conclude that we haue no wit to know God. Now then when we shall haue inquired of Gods presence and power, let vs lerne to humble ourselues according as Job addeth here for a conclusion. *Behold (sayeth he) whensoever I shall come to answer before him, I wil never attempt to iustifie myself, but I wil submit myself to my iudge to intreate him.* Now we see wher-  
vnto all leaneth that Job hath spoken, although his talke be disordered. Verely we may gather a good lesson of it, though we haue no more but the generalitie that hath bē declared heretofore. But now when Job sheweth vs the mark that he shooteth at: it is certaine that that will profit vs double. So then let vs mark well this woord, how that after that Job hath spoken of Gods power and wisdom, and giuen here some mirours & presidēts of it: he sayeth, what

what is to be done then my freends? Ye see God is our judge. When euery of vs hath looked into himself, put the case that we be no euill doers that haue led altogether a wicked lyfe: put the case we haue ben no whoremongers, no murtherers, nor Theeues: put the case that God be not able too charge vs that wee haue liued naughtily and wantonly: yet notwithstanding who is he that dares be so bold as to open his mouth too say, I am ryghtuouse and I deserue well that thou shouldest receyue mee to mercie? where is he that dares presume to be so bold? what is too bee doone then? VVee must come before our judge to intreate him by fayre meanes. And this woord *Intreate* importeth that we must pleade guilty: that is too say, that wee must knowe how there is nothing but matter of death and damnation in vs: that there is nothing but sin and wickednesse in vs: and that wee haue none other refuge but only too his mere mercy. Thus ye see what the woord *Intreate* importeth. And so as oft as there is any speaking of presenting our selues before Gods maiestie, let vs mark well that he caintot be glo:ifid at our hands as he ought to be, except wee bee brought vterly vnder foote, so as all mouthes be stopped and the whole world confesse themselues indetted vnto God, as saynct Paule speaketh in the third to

*Rom.3.c.19.* the Romanes. Therefore when we come to make intrestance before our judge, let it not be with a mynd to iustifie our selues, for we shall get no good by so dooing. Also let vs not imagin that the honour which God requireth of vs, consisteth in ceremonies nor in braueries, nor in

any other like things: let vs not stand vpon apish toyes, as the Papists doo, and vpon I wote not what other gewgawes that men haue brought in of themselues. I say let vs not think that God will be serued and honored at our hands with such geere. But let vs bend our witts to dedicate our selues wholly vnto him, framing our selues after the rule that he hath giuen vs in his woord, assuring our selues that if wee doo so, hee will dayly increace his gracie gifts more and more in vs, vntill he haue brought vs too saluation, notwithstanding that wee be vnwoorthie of it.

And now let vs fall flat before the face of our good God with acknowledgement of the innumerable faults which we commit dayly against him: beseeching him to make vs knowe them better than wee haue doone, that we may be touched with true repentance, and desyre him to guyde vs in all our wayes, leading vs by his holy spirit, and receyuing vs as his children whom he hath adopted in the persone of his only Sonne: and that he will make the preciouse bloud auayable which he hath shed for our redemption: to the end that being confounded in our owne sinnes, and in the offences that we haue committed against him, we may flee to his mercie for refuge: and that in the meane whyle it may please him too susteyne vs in our infirmities, and not suffer vs to be giuen ouer to worldly vanities, but that we may couet the heauenly things, and apply all our witts therewnto. That it may please him to graunt this grace not only to vs but also &c.

### The xxxv. Sermon, which is the third vpon the ninth Chapter.

*This Sermon contayneth still the exposition of the xij. xiij. and xv. verses,  
and then the text that is set downe here.*

16. If I call vpon him and he ansyver mee, yet vwould I not think thah he hatt heard mee.
17. He hath smitē meedovvne vvith a vvhirle vvynd, and he hath vvoūded me vvithout cause.
18. He giueth mee no leyture to take breathe, but he filleth mee vvith bitternesse.
19. If man go to strength, behold he is strong: and if a man deale [vvith him] by Iustice, vwho is he that may cope vvith him?
20. If I iustifie my self, myne ovne mouth condemneth mee: If I alledge myne vptyghtnesse, he shall eiteeme mee froward.
21. If I say I am sound, yet knowve I not I my soule, and my life mysliketh mee.
22. Behold one point vvh herein I am resolued: that is to vvit, that God destroyeth the ryghtuous and the vnryghtouusealyke.



Esterday: we treated of this poynyt, namely that although wee knowe not our sinnes sufficiently: yet notwithstanding it behoueth vs too come vnto God with intrestance. That is to say, euery of vs must acknowledge himself a wretched sinner, and assure ourselues that all of vs haue neede of the mercie of him that can condemne vs with good ryght,

*Rom.3.c.19.* according as Paule sayeth that all of vs are runne in arreages him. And whyso? because (sayeth he) we be destitute of Gods glorie. As to menward we may well gloriſe ourſelues, and it may ſeeme vnto vs that wee haue good cauſe ſo to doo: But come we once to the greate iudgementeate, there we muſt all of vs ſtand conſounded. And here ye ſee why it is ſayd, *that if God withdrawe not his wrath, all ſtrong helpeſhall bee beaten downe by him*: and when we ſhall haue gathered togither all that may ayde vs, God ſhall ouerturne it euery whit, except he be pacified: that is to ſay, except that he of his goodneſſe re-

ceyue vs to mercie. For there is no hope at all that wee ſhould preuayle againſt him. Therefore it behoueth vs to fall to ſome agreement. And how may God be ſet at one with me? Is it by making payement of theſelues? or is it by ſhewing themſelues to be ryghtuouſe when he maketh inquiftion? No, but by making intrestance according to that which I haue ſayd alredye. Then let vs mark how it is in vaine too ſeeke meanes heere and there too withstand Gods wrath, or to ſtop it that wee ſhould not be conſumed by it. It behoueth vs to keepe the way that is ſhewed vs here: that is to wit, the wrath of God muſt be pacified. Thus much concerning that point. Now I obadeth that it were but loſt tyme to make choice of wordes with God. VVhereby he doeth vs to wit, that men may like well to vſe retorik, according as there are many that beſoite themſelues with their owne woordes, and like wel of them, and are of opinion that like as they bleare the eyes of them that are not verye cleersyghted: ſo God ſhall be beguyled with theſe alſo. But Iob ſayeth here, that when we ſhall haue chozen our wordes, and told a goodly payn-

painted tale that might amaze our hearers, God will not passe a whit for it. Then must all babling and all retorike ceasse when we come before the heauenly throne. For

*Dan. 7.c.10.* tungenes are not heard there : Mens thoughts muste come *Apoc. 20.c.* to light there : these bookees must be opened there . God

*12.* will make none other inquisition, than the bringing forth

*Rom. 2.c.15* of our owne cōsciences, which may as now hide and excuse themselues in many startingholes : but as then they

must lay themselues open, so as all must be knowne and apparent. So then let no man beguyle himselfe with that

which he can alledge afore men . For all that geere must be ouerthrownen, when God summoneth vs before him.

And hereby Job meeneth in effect, that wee muste not measure Gods righteousnesse by the righteousnesse of men . And why ? If wee pleade after the maner of men,

then no doubt but that our case will go on our side: yea as wee suppose . But when the whole worlde shal haue

quitte vs and iustified vs, yea and clapped their handes at vs, and that wee on our side shall haue liued in such sorte

as no fault may bee found in vs : yet shall wee stop short when wee come vnto God : the chaunce shall bee quite chaunged . Lette vs learne then, that all the aduaantage

that wee can haue now to the worldwarde, shall bee nothing but vanitie . And so, will wee stande before God ?

wee must first marke well what he is: wee muste call to minde his mighty power, whereof mention hath bene made heretofore : and then shall we be bereft of all glo-

*Rom. 3.c.22* rie according to Sainct Paules saying : In steade of ima-

*d.27.* gining our selues to haue any power to cleare our selues, wee shall finde that there is not so much as one silie drop

of goodnesse in vs that deserueth too bee made account of . VVhen men are so condemned, they will flee for re-

fuge to the mercie of God . And that is the very poynt that the holy ghost intendeth too bring vs vnto . Now it

foloweth, *when I shall haue called vpon him, and be haue an-*

*sweerd mee, yet shall not I thinke that he hath bearde my*

*voynce, nor that he bath berkened too it . Behold: here a*

*straunge saying . For although God heare vs not to out-*

*warde appearance : yet doth he make vs to feele his good-*

*nesse in such sorte as wee bee not vterly destitute of his*

*helpe . But Job sayeth, that when he shall haue obtainyd*

*his requestes, so as God hath had pitie of him and answe-*

*red him : yet will he looke to be condemned at his hand,*

*that his prayers haue profited nothing at all . How shall*

*we take this ? There is no doubt but that Job expresseth*

*what the temptations of men are, so long as God shew-*

*eth himselfe against them, according as wee haue seene*

*how he followeth the like phraze of speache heretofore .*

*True it is that Job rested not there : but yet was he tou-*

*ched with suche a passion : and there is no man but he*

*findeth himselfe in the same plig ht when God commeth*

*to call him, and make him to feele his iustice after such a*

*sorte, as he is vterly dismayde . VVe come not so lowe*

*at the first brunt, it is true : but if God come to fight a-*

*gainst vs in suche wise as wee see him like an enimie or*

*aduersarypartie against vs, it is certayne that we shal bee*

*frighted with suche a feare, as nothing may assuage the*

*anguish wherewith wee shall bee ouertaken and incom-*

*bered : and although God haue answered vs, yet we be-*

*lieue not so : but rather we thinke that he persecuteth vs,*

*and that in whafsoever hope he haue put vs, yet notwithstanding he will not ceasse to increace still his stripes . Ye*

*see then in what discomforde they be which haue once*

*taken a conceyte that God is against them . And for as-*

*much as this present paf ion is dreadfull : wee haue good*

*cause to fence our selues a forehand that wee may wkh-*

*stand it . And how will that bee ? First and formeſt lette*

*vs understande, what it is to bee in like case as Job was.*

There are very fewe that thinke of that. For according to our owne sensualitie, it seemeth too vs that there is none other miserie nor aduersitie, t' an that whiche wee feele in our bodies and in this present lyfe . And so wee come not to these spirituall battels whereby God trieth vs by holding our consciences so locked vp, as wee wote

not what to say but that he is ryſen vp against vs, that he thundreth downe vpon vs, and that he hath set vs full a-

*fore him as a whyte too ſhoote at . Although God exa-*

*mine vs not ſo neere the quicke at the firſt: yet muſt eue-*

*ry of vs haue an eye therenvnto, and thinke with our*

*felues : Alas if God ſende vs but onely ſome ſickneſſe,*

*or if he ſmitē vs after ſome other maner as in reſpect of*

*our bodie, it is a ſmall thing in comparison of the tor-*

*ments that he maketh folkes feele when he ſetteth no-*

*thing a fore them but his wrath and vengeance, and when*

*he maketh as though he would damne them and drowne*

*them vtterly . Seing the case ſtandeth ſo, lette vs pray*

*our God that when it ſhall please him to bring vs too*

*that poynt : he will then giue vs power and strength too*

*ſtande out . And howe ? Euen by calling his promiſes to*

*remembrance . True it is that Gods wrath is a conuincing*

*fyre : And truly ſo ſoonē as he giueth vs any inckling of*

*it, wee muſt needeſ bee vtterly dismayde . And vndoubt-*

*edly it is not for men to ſeeke ſtrength in themſelues to*

*withſtand ſuch incoounters, but they muſt be faine to bor-*

*rowne it at Gods hand . According then as God diſmayeth*

*vs when he ſheweth vs any ſigne of his vengeance : ſo on*

*the contrarie part, he rayſeth vs out of our graues, yea e-*

*uen from the bottome of hell, and finally lifteth vs vp a-*

*bove the cloudes of the ayre, when he maketh vs taste of*

*his goodness even by meanes of his promiſes . Lo how*

*wee borrowe ſtrength of God to fight againſt our tem-*

*ptations . But yet neuertheleſſe, Job ſheweth vs here,*

*that the faithfulleſt, the pacientefte, and thoſe to whom*

*God giueth more of his ſpirit tha he doth to other men,*

*ſhall not for all that be exempted from this preſent tem-*

*ptation : that is to wit, that they ſhall not know where to*

*become in the middes of their diſtresses, when God preſ-*

*ſeth vpon them . If he heare them, they wil thinke they be*

*ſtil ſhaken off and that God is not minded to pitie them .*

*If theſe temptations ſhould laſt ſtill, it is certayne that wee*

*ſhould not miſſe but blaſphemē God . VVhen faith were*

*once quēched, we ſhould needeſ go astray : & we ſhould*

*be harried away with a heliſh rage . Howbeit when God*

*woundeth the faythfull after that ſort, he by and by aba-*

*teth the ſmart of the ſtripes, & healeth them . And (which*

*more is) wee ſhould be ouerthrownen and flung downe to*

*hell with the turning of a hand, if God gaue vs not ſome*

*taste of his goodness in ſuch diſtresses . Had Job hild hi-*

*ſelf fast to this conuiction, that God intended not to heare*

*him : he had bene vndone, and there had bene no more*

*remedie with him . Let vs marke then, that he was not*

*poſſeſſed nor oppreſſed with ſuch a deſpayre as he vi-*

*teſteth here, but that God made him to feele his godneſſe in*

*ſome ſort . VVe ſee this yet muſch better in the perſone of*

*our Lord Ieſus Christ He ſayeth, VVhy haſt thou forſak-*

*ē me ? And in deede he is there in extremitie, as the par-*

*tie that beareth the burthen of al the ſinnes of the world .*

*60 Therefore it was requisite that for a while Ieſus Christe*

*ſhould feele himſelfe as it were forsaken of God his fa-*

*ther . But yet neuertheleſſe he had a coſort to the coſtrary*

*as he ſhewed by ſaying, My God my God . So long as we ca-*

*call vpon God, auſſuring our ſelues that he is our ſauour,*

*& that we may preache vnto him: ſo long doth faith beare*

*ſway, and thereby wee be perſwaded that God hath not*

*forsaken vs . But yet in the meane while, we ceafe not to*

*haue this ouerheady paſſion, wherein our flesh findeth it*

Self as it were in a gulfe, so as it hath no light in respect of naturall vnderstanding, nor in respect of aught that wee can see : in so much that when we haue debated the matter throughly, wee can conclude none otherwile but that God is against vs, that God is our enimie, or at the least that God hath set vs in that plight as a pray giuen vp vnto Satan, so as there is no more hope nor meane of recouerie. Yee see then to what plundge God putteth vs, howbeit but only in respect of our fleshly vnderstanding, according to our owne reason, & for aught that wee can see by nature. But God giueth vs as it were a sparke of brightnesse, and he giueth vs some feeling of faith, howbeit that we nother know it nor can discerne Rom. 8.e.25 it. And here ye see why S. Paule sayeth, that the sighes and gronings which God stirreth vp in vs too make vs pray vnto him, are vnutterable : that is to say, they cannot be expressed. Beholde a faithfull man that prayeth vnto God, he sigheth and groneth, and after what maner ? Behold (sayeth S. Paule) when the faithfull persone maketh supplication vnto God, he knoweth not what he doeth : it is a thing that outreacheth his mind & all his thoughts, not that wee become like brute beastes in praying vnto God : not that we be voyde of vnderstanding : S. Paule meeneth not so : but his intent is to say, that God worketh after a straunge fashion when wee be so ouercombered with our owne passions, as we note not what too say, nor see not any likelyhood that he wil be fauorable and merciful to vs. Now then when we be insuch a pecke of troubles, although our insight be so dimme as we cannot perceyue that God will supply our infirmities : yet 30 neverthelesse let vs tarie his leyisure till he worke in vs, yea euē by some meane that is vnknownen too vs and to high for vs to atteyne vnto. Lo how Job pretendeth that he beleueed not that God had regarded him, nor heard him, although he answered him. To bee shorte, he doeth vs to vnderstand, that this present temptation was so vnruley and excessiue, as he forwent the whole taste of Gods goodnesse, yea and that his faithe was as good as quenched as in respect of his owne naturall reason. Not that it was vtterly perished : but because it was as a little 40 fire vnder the Ashes, it was as good as choked. If Job were ouerwhelmed with his temptation : alas, what shall become of vs ? If he whom the holy Ghost hath set before vs for a mirrour of pacience was brought so lowe, asto be falne into so deepe a pit of dreadfulness : I pray you, if God touch vs to the quicke, must not we needes be more swallowed vp to that whirlpoole ? So much the more neede then haue we to pray God to strengthen vs. And though we light now and then into such temptations : let vs not be out of hart, it is no token that God hath cast vs away, nor that we be destitute of his holy spirite. And why so ? For he vseth a wonderful fashion in gouerning & rescuing those that are his, notwithstanding that in respect of their owne nature they haue conceyts and imaginacions which dismay them and plundge them ouer head & eares yea euē downe into hell, so as there remayneth nothing for them to say, but that the Diuell holdeth them as his slaves. But what ? They haue their eyes so troubled for a time, as they are not able to loke at him, but they are as it were dazeled at it : neverthelater he leaueth them some feeling of his maiestie to holde them alwayes backe, that they should not vtterly despayre. Thus ye see how the effect that we haue to marke, is that in the middes of these great temptations, where the Diuell shall haue wonne so much at our hands as that it shall seeme vnto vs that wee must be vtterly ouerwhelmed, and that there is no shift to get out of it : we must continue in calling vpon our God, yea euē till such time as he haue giuen vs the light againe

which was as it were ouercouered in vs for a time. Not that it was quite quēched, as I haue sayd: for what shoulde haue become of vs if God should haue left vs vp for altogether? but God suffereth the sayd brightnesse of faith and of his holy spirit which he hath put into vs, to be as it were stifted, after the same maner that I haue already declared by cōparison of a litle fire ouercouered with ashes, in which case the fire may neverthelesse be kindled againe in time. Euē so is faith smouldred after such a sort, 10 as it sheweth not one sparke, vntill God kindle vs againe, & chace away the darknesse wherewith we were possessed and ouerwhelmed. And after that Job hath vttered this sentence, he addeth : *Eebold be bath smitten me downe with a whirlwind, and wounded me without cause.* VVhen Job sayeth that God had strickē him down with a whirlwind, it is to signify that it is no wōder though he imagineth that God is so sore against him that he cannot by his natural reason hope for any fauour at his hād. Do ye thinke it straunge (sayeth he) that I should say, I cannot suppose that 20 God doth heare me, whē he shal haue answered me? for I haue an eye to this present affliction, wherewith I am so wholly possessed, as nothing may assuage my grief. This is it that I haue touched already, namely that the woundes which God maketh, when he sheweth himselfe as our enimie, & when he cyteth vs to iudgemēt & we see nothing but an angrie cōtenāce: are very sensible. Therfore when we come to that poynt, it is certaine that we be so ouerwhelmed with sorrow, as nothing may cōfort vs nor giue vs paciētneſſe. Now we see what Iobs meening is : that is to wit, that for that present tyme, Gods wrath & the feeling that he had therof bereft him of al mean of cōforting himselfe, & of all herkening to the declaration that could be made to him to comfort him withall. But we must alwayes bear in mind what hath ben declared heretofore, that is to wit, that God never sheweth himselfe so angrie towardes his owne, but that he maketh them to feele his goodnesse in some wise or other, howbeit not so as they alwayes perceyue it. And it is a thing not easie to comprehend, that this should be so. Neverthelesse it behoueth vs 30 to wayte for it, if we wil be Gods childre : but yet we shal haue much ado to perceiue it but by practise. Some poore nā being assaulted with these temptations [shall perchance say,] how is it ? doth God regard me ? No : for behold I pine away, & I cal vpon him, and yet I find no cōfort, and therfore it is a signe that he hath shaken me off. Afterward his sinnes come to his remēbrance, and the Diuell stirreth vp store of such stuffe as are horrible. Thus ye see a poore creature that is vtterly ouerwhelmed. VVhen this is past, then cometh God to make al whole againe, the cōscience that was so tormentēd afore, becōmeth quiet: looke where was nothing but darkenesse before, there doth he nowe shine, there sheweth he a sweete & amiable cōtenāce after the maner of fayre weather. That is to wit, though the partie were in such temptations for a tyme, did God suffer his sayth to perish and to be vtterly disfeated ? No, it is impossible. For faith is an vncorrupiiblē seede in our soules. Howbeit (as I haue sayd already) as in respect of mans whole naturall wit & reason, we must needes be as blind, vntil God shew vs his fauor. And it behoueth vs to 40 mark wel these wordes when Job sayeth, that God smiteth him with a whirlwind : for his intent is to vtter an extraordinarie maner of dealing . It is not as though God layd vpon mee with a cudgell, or as though he had giuen me a stripe with a swoord : But he hath affrighted me (sayeth he) as if he had caste downe some thunderbolte or some whirlwinde vpon mee. The blowes that wee receyue here bylowe, are not alwayes so deadly : but if thunders light vpon vs from heauen, wee bee but dead men. Job

Job therfore meeneth, that the wouds which he hath receiued are as if he were sunken into the bottollese deeps. And why? For (sayeth he) lightning and whirlwinde are falne vpō me frō heauen. And this is worth the noting. For it is one of Satans policies to drive vs to despoyre, by bearing vs in hand that God hādleth vs with vnaccustomed rigour: for Satan will tell vs in our eare, what meenest thou? It is true that God chastizeth sinners, and afterward pitith them: God visiteth his owne whom he loueth: but that is after a fatherly maner, and he always moderateth his rigour. But as for thee, doth he hādle thee so? He thundreth against thee, and how canst thou perswade thy selfe then, that he will shewe thee mercie? It is impossible. Now then when the Diuell beares vs in hand that God vieth an accustomed rigour against vs: he maketh vs to conclude, that wee shall thenceforth haue no more recourse vnto him, nor muste not trust any more that euer he will receyue vs to fauour. So much the more then behoueth it vs to marke this text wherin Job sayeth that he was smitten with a whirlwind. Nowe if he haue passed that way, and yet for all that we see that God did succour him neuerthelesse: Let vs wayte for the like in our sekies. And furthermore let vs marke well how Job speaketh here according to his affliction: he was not senselesse. God then not onely thundred vpon him, but also gaue him the knowledge to feele that God thundered. It had bene ynough to haue ouerwhelmed him: but in the meane season he had a secrete remedie, as I haue sayd. Therefore let vs hope for the lyke. As concerning that he addeth *that God b̄th giuen him many wounds without cause*: it seemeth very rude geere. For that God shoulde torment men after a sort without cause, it is not only simple vniustice, but such a crueltie as he were not to be taken any more for iudge of the worlde, but rather for a tyrant. It seemeth that Job blasphemeth God here in saying that he was smitten and wounded without cause. But if we remember what hath bene sayd: we shal know his meening and what he speaketh. For the holy Ghost hath guydeth and gouerned him in his tung, to the intent that wee should haue an instruction that might be much to our profite. Job then first sayeth here (according to his naturall vnderstanding) that God smiteth him without cause. And afterward moreouer let vs marke that these wordes *without cause* haue respect to the apparant & opē knowledge of men. I haue told you heretofore, that Gods Justice is knowne two wayes. For sometimes God punishest the sinnes that are notorious to the worldward. Ye see that God chastizeth such a one. And why? for men haue knowne him a shameful whoremaster full of filthinesse & dishonestie: men haue knowne him to be a blasphemer and swearer: men haue knowne him for a drūkard & ryotter: men haue knowne him to be giue to raking, to extortiōn, and to al vnfaithfulness. VVell, when God executeth his Justice vpon such a one: there is no man but he seeth it, behold, God is a iudge when he suffereth not crimes to scape unpunished. Also Gods iustice is knowne in his secret iudgements, when wee see God smite and torment such folke as had no notable faults in them, but rather they had some vertues in them. Ye shal see sometimes that a whole Citie or a whole Countrie is put to hauocke: yee see all is put to the fire and swoord, yea euē the little babes in whom was nothing to bee seene but innocencie. VVell, yee see things that to our seeming are straunge. In this case we must glorifie God, yea euē though the reason thereof be not open vnto vs. God will not shewe vs at the first day, why he suffreth and ordeyneth such things. May wee dispute with him, and aske why he doth it, or demaund the reason of

it? Yee see then what Job ment by these wordes *without cause*: his meening was not that God as in respect of him selfe doth punish men without cause. For (as I haue sayd afore) that were an vniuste Tyrannie. But he taketh these wordes [without cause] in respect of that which we perceyue. And herein it is included that we must reuerence Gods Justice. Although it be hidden, and ouercast with darke and thicke cloudes: yet must we beleue that there is nothing but right and indifference in it. And although that to the seeming of our naturall reason we finde no Justice in God, but rather that his Justice is as it were transformed into vngiustessee: yet muste we glorifie him neuerthelesse. Thus yee see what Job ment by sayng that he was wounded without cause: that is to wit, as if a man shoulde haue demaunded of him, knowest thou any euident cause in thy selfe why God punishment thee? I see none. For Job was handled after a very straunge fashion. VVee haue seene how he was as it were a mirrour of a castaway, and how it might seeme that God was minded too vtter all his anger and wrath against him. Job therefore sawe not to what ende God did this: there was no reason in it, as to his knowledge. That is true: for he speaketh not in hypocrisie. And in deede God did it not in that respect, he punished not Job as who should say he was a wicked man, and therfore ought to be punished more than other men. VVherefore did he it then? It is bycause the Diuel accuseth him, that he had nother vprightnesse nor soundnesse in him, and God ment that he shoulde come to the triall and that men should knowe what a one he is. Gods intent then was not to punish Jobs sinnes in lyke measure as he had offended. For in the meane whyle he spared many wicked men and dealt not so roughly with them. And so we see now that Job blasphemeth not at all when he sayeth, that God woundeth him without cause, forasmuch as that woerde is ment simply as he speaketh it: that is to wit, that he knewe not any speciaill cause why God punishment him so, according as of truth he knewe none. But out of all doubt, if God shoulde vse all the rigour that were poſible, against a man that were like the Angels of heauen, and walked in all soundnesse and perfection: [I say] if God shoulde vtter al his rigour against him: yet shoulde he be iust and righteous still. Yea verily: and yet were that without cause. True it is that if we take coſtell of our own brayne, if we discusse the case as it commeth too our owne fleshly vnderstanding, wee shall say, it is without cause. But without any inquisition, or without running a head, it behoueth vs to conclude, that forasmuch as God is righteous, he knoweth why he doth it. VVee see no cause: but yet must we glorifie him. Lo in what plight Job was. And he addeth, *that God giueth him not respit to take breath, but feedeth him with bitterness*. Here Job sheweth that besides that his miserie is greate and excessiōn, it doth also hoide on still, and the chiefe piece of his temptatiōn is that God feedeth him with bitterness, that is to say, that he filleth him in such wise with anguish, as he cannot finde so much as one little scrappe of his goodnesse to refresche him with, that he may take courage. And here yee see yet better, how God doeth now and then cast his seruaunts euē to the bottome of their graue. And it is a thing that we ought to marke wel. For there is not that man of vs, whiche shall not finde himselfe sore combered when God turneth his backe vpon vs, or if wee perceyue him to haue a terrible countenance so as he shewe himselfe to be as it were angrie with vs. For then alas, euē the boldest and most aduenturous are so quayled, as they see nothing but death before their eyes. Howe shall wee doo then who are

yet so weake and feeble? So muche the more therefore doth it stand vs in hand to marke wel these textes: that is to wit, that when God not onely hath giuen poore creatures some signe of his anger, but also holdeth them lokked vp there, so that when they would take winde and draw their breth, in hope to haue some litle smacke of his fauour to alay their grieses withal, God cometh on stil to increace the miserie. Seing that Job hath bene in such extremitie, why should not we be so to. Therfore whensoeuer wee be in any meane aduersitie, let vs prepare our selues to receyue grieuouser when it pleaseth God to send them, vntill that he haue remedied all our miseries. Thus ye see what we haue to marke vpon this text. But Job bewrayeth himself more opely anon after, in saying: *If yee speake of strength, who is like unto God? If the matter must come to Justice, who is he that can summon him?* Or who can finde any matter that we hold plea with him as if we stode vpon euuen ground with him? There is none at all. I conclude then (sayeth he) *that God consumeth the righteous and the vnrighteous all togither.* There are two wayes for vs to recouer our right, when men shall haue taken ought from vs that is ours: for we go about it eyther by force or by way of Iustice. Princes maynteyne their quarelles with bloudshed: and priuate persones would do as much, if they might be suffered. Alwayes they would begin by way of deedes, and hardly can they withhold themselues from it, what punishment so euer be prepared for them. And there is also the ordinarie meanes of Iustice, Job taketh both these things here, as if he should say, *True it is that I find my self torméted with extremitie, and yet notwithstanding, howe shall I withstand my God?* For if I fal to violence, what shall I gaine by it? I am no egall match for him. If I go to it by way of Iustice, will he receyue me? who shall take vpon him as Judge or vmpar betwixt vs? whereat shall I beginne my plea? To be short, I see that God consumeth both the righteous and the wicked. This talke seemeth yet more straunge than that which we haue set downe: howbeit if we looke well into it, we may after a sorte make them both one: which thing will be very good, and very fit to serue our turne. VVhereas Job sayeth there is none that can match God in strength nor that can holde plea with him in law, bicause he wil not be so much at comauement: he meeneth not hereby to impute vnto God such a lawlesse power as to do what he listeth and to deale vnjustly. True it is that we ought to aske none other reason at Gods hād, than his own good wil: but yet therewithall we must hold it for a certaintie that Gods will cannot be otherwise than iust & rightfull: no though we see it not to be so, but rather the flat contrarie. Here then Job taketh his grouē vpō that which I haue discoursed afore: that is to wit, That Gods iustice cōsisteth not in the knowledge that wee haue of it, or that can enter into mans brayne. VVherein then? It consisteth in it selfe, so as wee must say, hath God done this or that? It is well done. Hath God willed this? his will is right and rightfull, there is no faulce to be founde in it, And how may that be? If we examine Gods doings, wee shall finde there is no reason in them, and that they be cleane awake to that they should bee: and shall wee therevpon acknowledge him too bee righteous? Howe is that possible? This is it that I touched afore, namely that Gods righteousnesse or iustnesse consisteth in it selfe, so as it needeth not to borroewe allowance. And lette vs not thinke it straunge that God requireth this confession at our handes, that wee should all of vs assure our selues that he is righteous how vnindifferent so euer he seeme to be in his dealings. And why so? I pray you what is our wit? Shall mortall men dare

say that they are able too comprehend the measure of Gods righteousnesse? what a folly were that? But for asmuch as our eyesight is dimme, and that we haue much a do to discerne one foote length afore vs, as yee world say: let vs acknowledge our owne measure and what we are able to beare. True it is that our eyesight is hild within boundes and can see no further than this worlde: but there are imaginacions and fancies in vs, which are more nimble to runne euerywhere. Neuerthelesse, when wee shall haue stied aboue the heauens, yet shall we neuer attayne so high, as to the maiestie that is in God: And certes seeing we cannot abide the brightnesse of the sunne, without dazelinge of our eyes: Alas, how shall we attayne so highe as to reache the heighth of Gods righteousnesse, so as nothing might be hidde from vs that shoulde not passe through our examinacion? Then let vs mark well, that Job hath not spoken here of Gods strength and righteousnesse after the maner and meening aforesayd, howbeit that he vse an excessive forme of speach. VVho is he that shall go to lawe with God? For God will giue no eare to him. It insueth then, that God will bee of ful and sufficient credite, and will haue men tied vnto him, and too that which he shall speake in his owne case. But lette vs come backe againe too this conclusion, that it were a fonde and vnreasonable matter, yea and euен against kinde, that God shoulde as it were be raunged in the ranke among men, and that he shoulde not be righteous furtherforth than he maketh vs priuie to it. For then should he abace himself to be our fellow, he shoulde forget himselfe, and he shoulde strip himselfe out of his owne Godhead. So then it is good reason, that Gods righteousnesse shoulde haue this preheminence, that whereas he will not come to account before vs, whereas he will not yelde vs a reason of his doings, yea and euен when he doeth all things contrarie to our vnderstanding and reason: yet notwithstanding wee muste assure our selues that his righteousnesse continueth whole and sounde. And why? Because (as I haue sayd) it consisteth in it selfe. And herevpon Job concludeth, that then *God consumeth both the righteous and the vnrighteous.* Howe now (sayeth he) is it meete that for asmuch as Gods righteousnesse surmounteth all capacite of man, therfore he should mingle the good and bad so togither as it were in one vessell, doth not goodness proceede of him? VVhy then doth he not know it? why doth he not auow it? why is he not favorable to it? now if God do so consume the good and badde alike, it shoulde seeme that he hath no more righteousnesse in him. And in deede, yee see also howe Abraham reasoneth with him in the eighteenth of Genesis. Lorde (sayeth he) it is not seemely that thou shouldest destroy the righteous with the vnrighteous: that is impossible. How is it then that Job speaketh so? VVe must alwayes holde this grounde, that Job doth not here take the righteous and vnrighteous, as they bee founde to be before God. For where is the righteous when wee come there? But he taketh righteous and vnrighteous according to our perceyuing. Yee see then that a man shall bee righteous, that is too say, he shall leade a good and honest lyfe, he shall walke in the feare of God, and in all purenesse and soundnesse with his neyghbours: and yet when he commeth before the heauenly Throne, the thing that we see not must needes bee discovered there. Thus to our vnderstanding we see both the righteous and the vnrighteous to perish, & that God striketh as wel the one as the other, & that their plages are indifferent, as it is sayd in Salomon. But shall we therefore blasphem God? No: but we muste alwayes beare in minde, that if Gods iustice bee apparent vnto vs, that is to

is to say, if he shewe it openly by punishing the wicked and deliuering the good and suche as haue serued him faithfully: it is well, wee haue too gloriſe him in that behalfe. But if Gods Iuſtice bee not knowne too vs, ſo as it ſeemeth that he confoundeth all togither, and that according to our imaginacion he puniſhe the rightuous and vnightuous togither: yet let not vs therefore ceaſe to acknowledge and confeſſe that he is rightuous in him ſelue, and that it becommeth vs to gloriſe him in all caces and in ali respects. VVhen wee take this way: although 10 things ſeeme vtterly confuzed vnto vs: yet will God giue vs ſuch a wifedome, as wee ſhall acknowledgē that there is nothing done without reaſon: yea and the thing which ſeemeth preſently too be againſt vs, ſhall bee turned too our welfare. Lo what the exercyſes of Christians are: herevnto muſt we apply our indeuer vntill God haue called vs home from all warres. But the chiefest aſſault wherewith he will exercise vs, is that wee may giue him glorie, notwithstanding that it ſeeme he is minded to thunder downe vpon vs.

And nowe lete vs fall flat before the presence of our

good God with acknowledgment of our faultes, prayng him to make vs ſo too enter in the examination of our finnes, as when we ſhal haue knowne them throughly, wee may not doubt but that he hath vs at a great aduaantage, and therewpon humble our ſelues both great and ſmall, and all of vs confeſſe our ſelues to bee indereted too that greate iudge. And if that during this mortall lyfe, he handle vs more roughly than wee would, and ſende vs afflictions that are ouersore and contrarie to the fleſhe: lete vs beſeeche him too affwage them, and that although he abate them not at the firſte dashe, yet neuertheleſſe he will alwayes ho'de vs vp with a ſtrong hand, and not ſuffer Satan too inuegle vs too blaſphemie, but that wee may acknowledge his rightuousneſſe and honour it, vntill he make vs feele his goodneſſe in giuing vs full fruition of our ſaluation: too the ende wee may not onely ſende vp our ſighes to him whyle wee be here beneath, but also crie out vnto him with open mouth as to our father. That it may please him too graunt this 20 grace, not onely to vs but also to all people and Nacions of the earth, &c.

### The xxxvj. Sermon, which is the fourth vpon the ninth Chapter.

23. If theſcourage kill out of hande, ſhail he laugh at the temptation of innocents?
24. The eart is giuen into the hande of the vvicked, he couereth the faces of the iudges. If not: vvhile is he, or vwho is he?
25. My dayes are paſted more ſvviftly than a Poſte, in ſo much that I haue ſcene no good at all.
26. They be ſlipt avvay ſooner than a ſvvift ſhip, or than a flying Eagle.
27. If I lay in my ſelte, I vvill forget my complaýnt, I vvill appeaſe my vvrath, I vvill comfort mee.
28. I am afraide of my miſeries. For I knowv thou vvilt not iudge me innocent.



Hat wee may fare the better by this doctrine, wee muſte call to remembrance what hath bene ſayde heretofore: namely how Iobs intent was too ſhewe that Gods luſtice appeereth not alwayes vnto men, nor is ſo knowne, as it can be ſayde, that men may touche it with their finger: but rather that God worketh after ſuche a ſtraunge fashion, as it ſeemeth vnto vs that there is nother reaſon nor inifferencie in him, and that he maketh a hotchpotch of al things. But I haue tolde you afore, that Gods Iuſtice doth ſometimes ſhewe it ſelfe, and that there are certaine markes for vs too diſcerne it by. If God puniſh a wicked man, there is none of vs, but he thinketh vs all too 50 haue warning by ſuch example, and wee bee compelled to gloriſe him, according as it is ſayde in the hundred and ſeventh Psalme. If God deliuere any one that calleth vpon him, and hath walked in his feare: we will ſay, God is rightuous. But he keepeth not all one rate too doo continually ſo. For he hath his ſecrete iudgements, whiche are incomprehensible to vs, in ſo much that wee cannot but be abashed and amazed when God ſhall doo things that ſeeme too bee quite againſt reaſon. Yee ſee then howe Iobs meening is, that he findeth himſelfe as it were amazed, bycauſe God ruleth him not after his owne minde and fancie, but hath another maner of doing of his workeſ, which is vtterly vnkowne vnto vs. And here yee ſee why he ſayth, *If the whip ſmyte to kill, how ſhall God laugh at the temptation of good men?* Bycauſe this ſentencē is darke, and ſhorte (whiche cauſeth darkeneſſe:) it hath bene expounded diuers wayes. But when all is thoroughly conſidered the very right meening

is this: namely that if God ryſe vp agaynst the wicked, howe doeth he laugh at the trouble of the good? for he that ſpake afore, (that is to witte Baldad) pretended that God vttereth out his chaſtizementſ openly, ſo as when ſoever men haue deserved it, and whenſoever they haue done amifle, God puniſheth them for it. To be ſhorte, he ſeemed (by his ſaying) that men were already come too the latter day, and that iudgement and Iuſtice were ſet in ful perfection. Howbeit, God reſerueth many things: And ſo yee ſee why God ſeemeth to gouerne things confuzedly to this day. For if he ſhould puniſh all the finnes of men, we would thiñke the end to be come alreadie, & we would no more hope that our Lord Iefus Christ ſhould gather vs vp to himſelf. So then it is needeſful for vs, that God ſhould leaue many faultes vnpuniſhed, & alſo it is needeſful that the good ſhould be afflieted, and ſeeme to haue lost their labour in ſeruynge God. But now let vs come to Iobs wordes. *If the ſcourage (ſayeth he) doo ſlea immediatly:* that is to ſay, if God make no delay of his corrections, but lift vp his hande to ſmyte men as ſoone as they haue ſinned, and do vnto every man according to his woorthineſſe and deserutings: why ſhould he then *laugh at the affliction of good men?* for we know that Iuſtice and vprightneſſe conſiſt of two partes: wherof the one is the puniſhing of euill folke, and the other is the releeuing of good folke and the mayntayning of them in their rightuous and ſounde conuerſation. Therefore if God puniſh the wicked: he muſte also on the contrarie part maintayne the good, ſo as he keepe them vnder his tuicion, and ſuffer them not to be troubled or tormented, but that they may feele his ſuccour ſo ſoone as they crie vnto him. Howbeit (as we ſee) the good are puniſhed, not for a day or twoo, but with lingering paynes all their life long.

long so that in stead of shewing any signe that he is minded to help them, it seemeth that God taketh vengeance of them and is purposed to plunge them into the bottolleſſe fit. Then let vs conclude, that he is not hauie to puniſh the wicked oer of had, nor bringeth them at the first brunt to the poyn̄t that men may ſay, Such a one hath done amifle, and therefore he muſte be puniſhed. For it were conuenient that both theſe two things were ioyned together. And the reaſon that Job vſeth here is good. For it is the ſame that S. Paule alſo ſetteth out in his ſeconde Epiftle to the Theſſalonians, ſaying that it beſongeth to Gods rightuousneſſe to puniſh thoſe that trouble the good, and to giue relieve & rest to ſuch as ſhall haue bene oppreſſed wrongfully for a time. The one of theſe points (ſay I) cannot be ſeparated from the other: that is to wit, that if God be riightuous and minde to ſhew it perfectly in this world: on the one ſide he muſt haue his eye vpon al ſuch as do anifle, & not ſuffer them to ſcape his hand, but make the come to a reckoning: and on the other ſide when good men are diſquieted or haue any wrōg or violence offered them, he muſt pitie them and ſhew how he hath them in his hand. Ye ſee (I ſay) how theſe two things ought to maſh together: otherwiſe there ſhould be but the one part of iuſtice in God, and his iuſtice ſhould not be whole and perfect. VVe ſee then that Job hath good reaſon to ſpeakē ſo. And yet for all that, it is not to be ſaid that he liſted vp himſelfe maliciouſly againgt God. As I haue declared heretofore, his intent is to ſhew, that Gods riightuousneſſe is not alwayes apparat, and that we muſt not take it for a generall rule, that as ſoonē as men haue ſinned, God hath his hand bent to puniſh them, & on the contrarie part he wil at the first brunt ſhew himſelfe a preſeruer of the good, by ridding them out of all their miſeries: we muſt not come to that point. And why? Because it is not Gods wil that his riightuousneſſe ſhould alwayes be knownē vnto vs, but rather to ſhew how it is not for vs to enter at any time into his iudgements, but that it behoueth vs to hūble our ſelues whensoeuer he vſeth any maner of dealings that ſhal be quite contrarie to our ſancties: & we muſt not preſume to murmur againſt him for it, but we muſt reuerence theſe great ſecretes which are far aboue our capacitie, vntill ſuch time as we may comprehend that which is hidden frō vs as now. Ye ſee then what Job's meening is. True it is that he ceaſed not to be tormented with an excessiue paſſion. Therefore let vs learne hereby, that it behoueth vs to hūble our ſelues before God, & that although he deale after ſuch a ſtroune faſhiō with vs, as we perceiue nother equitie nor vprightneſſe in it: yet notwithstanding we muſt caſt downe our eyes. But if we haue any inclination to murmur againſt God, when he doth things that we comprehend not by our own reaſon: the ſame wil then ſpecially ſhew it ſelf, when he ſcourgeth vs: then are we ſpurred to repine againſt him, ſaying, what meeneth this? where am I? why doth not God pitie me? Lo how men wexe wood when God handleth them otherwiſe than they like of. But yet ſo it is, that Job fought againſt ſuch temptations. Let vs marke then that Job knew how God is riightuous, & was fully perwaded therof in generall. But when he came to the encounter, & that the miſchief preſſed him: then was he driuen backe and inforced to chafe againſt God. Furthermore there is this reſtingpoyn̄t wherof I haue ſpoken, that ſuc' as wil coſfort themſelues in their afflictiōs, muſt alwayes haue an eye to the rule that Job taketh here: which is, I am not ſcoured at Gods had because I am an euill doer: for God puniſheth not me according to their deſerts. It beconieth vs not to taskē him ſo to our ordinarie maner of proceeding, for he hath iudgements that are

incōprehensible to vs. Ye ſee then how Job ſpeaketh. And to coſfirme his matter, he ſayeth: we ſee the good pine away & God helpeth the not: he ſuffereth the to continue in anguifh a yeere or two, yea or all the time of their life: he maketh no coūtenance of coming towards them, they be as poore forlorne folke. Now if God leauē good folke after that maner in their neceſſities: why ſhould it be ſayd that the whip ſtriketh out of hid, that is to ſay, that God is hauie in puniſhing mens offences and ſinnes? VVe ſee 10 the cleane cōtrarie. And herevpo we gather, that we muſt not thinkē our ſelues to be ſcaped frō Gods hand, when (having done our neighbours a ſhrewd turne,) wee be at our eaſe for a time. Let vs beware we flatter not our ſelues when God beareth with vs, but let vs vnderſtand that by that meanes he meeneth to draw vs to reſtance. Abuſet thou Gods pacience, ſayeth S. Paule ſpeaking to ſuch as Rom. 2. 6. were wilful in their naughtineſſe. True it is that God wil haue pitie vpon ſuch as returne vnto him and aske him forgiueneſſe of their faultes: but yet doth it not therfore followe, that he will caſte away all those whom he ſcourgeth in this worlde. Let vs marke then that God puniſheth not men as ſoonē as they haue done amifle: and yet it followeth not that they are therfore acquit, and ſhall neuer be called to account. Nay rather, it is because God giueth vs reſpite here to returne to his mercie; and to beſeech him to receiue vs to mercie. Therfore if we ſee the wicked triumph, and ſcoffe at God, and yet that they are not preſſed by his hand: let vs not bee miſgriued therat, as though God had giuen vp his office and were no longer the iudge of the worlde: but let vs wayte till the time be come. Our Lorde may well delay the correſtions that he intendeth to ſende, and on the other ſide the time may ſeeme long vnto vs: but yet muſt we reſtreynē our mindes, and holde them ſhort, knowing that God wil not puniſh all the ſinnes of the worlde preſently, and he knoweth why: there is reaſon good ynoough why he ſhould do ſo, as I haue ſayd alreadie. For his meening is to holde vs alwayes in ſuſpence, that wee might worſhip him and call vpon him, vntill all things be ſet in order and good ſtate. Thus yee ſee why there is ſo greaſte ſtore of miſlings ſo long as the world indureth. It is bi-cause God intendeth to exercyze vs in faith and hope, to the ende we ſhould wayte for the comming of our Lord Iefus Christe, at which time he ſhall ſet vp all things full and perfectly which are now ſo intermedled. As touching that Job addeth, that God laugheth at the temptation of innocents: he ſpeaketh after the vnderſtanding of man. For we muſt not imagine that God ſporteth himſelfe in the affliction of good men. VVe know what loue he beareth vs: he cannot exprefſe ſufficiently how tender the ſame is, but in ſaying that we be vnto him as the apple of his Deut. 32.b. eye. Then let vs not thinkē that God is ſo crueliſt towards 10. vs as to laugh at our torments, howbeit that we can ima- Zech. 2. c. 8. gine none otherwiſe after the fleſh. Yea [we thinke thus with our ſelues:] Lord, thou knowſt the miſerie wherin I am, I cal vpo thee, I ſigh to thee, I feele how frayle I am: & yet thou letteſt me alone ſtil, and I perceiue not that thou intendest to he p me by any meanes. These things coſidered, we coſclude in our ſelues, that God doth nothing but laugh at vs in heauē. But it behoueth vs to vnderſtand by faith, that whē God doth ſo diſcoūtenance the matter, he ceaſeth not to haue pitie vpon vs. True it is that he ſhoweth it not out of hid: neuertheleſſe it ought to ſuffiſe vs, that being a father to vs he loueth vs as much as wee can wiſhe. For (as Iefus Christ ſheweth) if our fleſhly fathers who are euill by nature, do loue their children: what ſhal God doo who is the fountayne of all goodneſſe? Then lette vs not thinkē that God laugheth at vs: but lette

Matb. 7. b.

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vs rather too consider that his discountenancing of the matter is for nothing els but to exercise vs, and that he in the meane time ceaseth not to watch ouer vs to succour vs after such a maner as we knowe not of. Thus much concerning this sentence. And Job addeth, *That the earth is deliuereed into the bande of the wicked, and that the eyes of the Judges are turned aside*: that is to say, that such as ought to redresse the troubles, offences, and misorders that are committed, are guiltie of all. *If not*, (sayeth he) *where is he and who is he?* In effect Job sheweth here, that during this present life, things shall be so mingled together, that men shall not (as they say) know white from blacke. The Earth then shall be deliuereed into the hands of the wicked, that is to say, men shal see the wicked haue their full skope here, that such as are moste vntruly, most looce of lyfe, fighters, seditious, and full of all vngraciounesse, so as there is nother vprightnesse nor humanitie in them, shall haue all things at their will. Therefore when wee see God giue bridle to the wicked after suche sorte, what is to be sayde? There is but one onely remedie, which is, that those which beare the warden of Iustice should reppresse such as vexe good men after that fashion. But contrariwyse, it is to be seene that they be so giuen to themselues, that they *lette all go too hauocke*. What is to be sayd, but that the magistrats which ought to yeeld euery man his right, suffer the wicked to do the worst they can? A man shal finde no reliefe at their hāds, but when he shal haue wayted to haue them do their dutie, it is to no purpose they are but Idols. And what is the cause of all this? And who is to blame for this (sayeth Job) but God? For is not God the gouerner of the earth? Then ought not all the wicked to bee rooted out of it? Or els if he beare with them, and lay the raynes of the brydle in their necke to vexe & trouble good men, without stopping them of their purpose: may it not be sayde that God doth all this geere? On the other side is it not sayd that it is Gods office too gouerne such by his holy spirite as walke in his feare and in modestie? Moreouer he telleth vs how he hath stablished the Ciuell state of the world, and that judges can haue nother wisdome nor discretiō, but at his hand. Seing then that God leaueth magistrates so blind, that they be as Idols, and so lazie as they haue nother courage nor inclination in them to mayntayne good and to punish euill: no bodie is to be blamed but God as it is sayd here by Job. True it is that this sentence may be expounded otherwyse. But wee muste not stand here vpon diuersitic of expositiōs: we must haue an eye onely to the naturall meening. Thus ye see in effect what Job ment to say here. Vpon this verſe we haue a good lesson to gather: which is, first that when we see things so disordered, that the wicked triūph, weltring in their pleasures, inioying abundance of goodes, no man gainsaying them, & working their excesses and outrages without touche of brest: we muste consider how it is no new thing, that we should be greatly astonished at such a temptation. For it is good, yea and needefull for vs to be armed against such imaginacions. VVee see how our owne minde driueth vs thercvnto, so as if things fall not out according to our fancie, it seemeth to vs that althings are turned by fortune, and that God regardeth no more the worlde, or rather that he forsloweth his dutie, or that he is as it were asleepe, or els that he regardeth neyther good nor euill. Lo what fancies runne in our heads; if we be not restreyned, according as the Scripture telleth vs that wee ought not to thinke it straunge though the earth be deliuereed after that sorte into the hānde of the wicked. And why? For our sinnes deserue that the wicked should haue full power ouer vs. If we obeyed God

as becommeth vs: it is certaine that things should be ruled here after such fashion, as wee should be contented. But for asmuch as we be stubborne against our God, and play the horses that are broken looce: it is good reason that he also should giue the wicked scope, to the end that we might be chastized by the hād of them. And why so? for our vnthankfuieness deserueth well that God should bring forth his roddes and make vs feele them with al rigour. Therfore when this is knowne to vs, wee think it no straunge sight to see things so cōfounded here bylow, as we may say that the earth is deliuereed into the hāndes of the wicked, or that wee should sigh at the comming thereof to passe, because that God giueth vs warning of our sinnes. And verely we haue good cause to sigh, seeing that the wicked and the despizers of God, must not onely defile the earth, but also haue their full scope. God hath created men after his owne image, and put all things into their hānde, to the intent they should be as his lieutenants here. But behold, the wicked and such as seeke nothing butto offend God and to deface his maiestie and glorie, displace his chilđre whom he hath appoynted here to be his owne heritage. VVhen wee see all things thus turned topsitoruie, must we not needs grone? and must not this prouoke vs to pray God to vouchsafe to set all things againe in their right state? Furthermore when it is sayde that God is he that shutteth the eyes of the judges, let vs marke how it is as much to say, as that they which haue the administration of Iustice committed vnto them, cannot haue the minde to do it, except it be giuen them from aboue? For a man is not able to gouerne himself: and how shal he then gouerne a whole realme? Furthermore it is a matter of greate preeminence to execute Gods office in this worlde: and therefore God must be fayne to worke in those, whom he hath sette in high estate and authoritie. And as for the parties themselues that are in it, they muste be so much the earnest in calling vpon God, that it may please him to guide the and helpe them. For if a man thinke himself to be of sufficient abilitie when he is set in the siege of iustice, & trust in his own wisedome and power: God will laugh him to scorne, and make him a very blockhead. They therefore whom God choozeth must humble themselues so much the more, and not presume vpon any thing that is in themselues, but must crave the spirite of wisedome, the spirite of stoutnesse, & the spirite of vprightnesse, that God may giue them the power and abilitie to discharge their duties faithfully. Thus ye see howe Magistrates ought to betake themselues vnto God in all care and feare. And we also that are vnder them, muste all of vs on our parte doo the like. For if there bee no Iustice among vs: behold, the curse of God is vpon vs, and the Lande muste bee defiled so farre till God poure out his vttermoste wrath vpon vs: and in the meane whyle wee our selues must bothe suffer and see good men suffer, and none of both to be maynteyned as they ought to be. Seing then that it is for the welfare of a whole Realme, when God giueth his spirite to Princes and Magistrates and men of Law: it is for vs to call vpon him, that he suffer them not to be blinded and vnable to discerne aught, and blockish as though they saw not the euil doings that are comitted. And like as we must sewe for the grace and goodnessē of our God, that it may please him to graunt his spirite vnto Magistrates: so muste wee also pray him to giue vs such strength and stoutnesse, as wee may not bee out of hart when wee see things go amisse (as wee see them go too much) yea and from euill to worse, so as the Magistrates in steade of ryng vp when they see neede, and of being readie at hand to maynteyne the right, knowing theselues

to be ordeyned of God for the same purpose: do fauour and maynteyne the euill. Let vs assure our selues that God hath forsaken them, and thereby sheweth that he hath withdrawen himselfe from vs, because wee be not woorthe to haue him sit among vs as he hath promised to do among all such as are conformable vnto him. Thus yee see the fruite of our disobedience and of all our sinnes, which is, that God shall suffer all ciuill order too be ouerthrowne among vs, that all things may be confounded as wee haue well deserued. And so when wee

*Esay. 19. c.* 14. But yet must wee not murmur against God, assuring our selues that he doeth not any thing without cause although wee cannot perceyue it. And this is it that Job meeneth by saying:

*If not, where is he? and who is he?* It is to shewe that when wee haue sought all the reasons why there is so much euill done in the worlde: wee must euermore come vnto God. For when the Scripture sayeth that God doth bothe good and euill: it meeneth that all things proceede from him, whither it be prosperitie or aduersitie, lyfe or death, light or darkenesse as it is sayde in the Prophete Esay: in somuch that whatsoeuer the Diuell doeth (as I haue sayde afore) or what soeuer the wicked sorte doo attempt, wee muste take the same as at the hande of God. For vnlesse he gaue them the brydle, they coulde not attempt any thing: and what soeuer they devised, they coulde never bring it to passe. So then it were a fayre martyring of a mans selfe to leaue God and to seeke the inferiour meanes. For it belongeth to God to governe, and if he had not soueraine dominion ouer all creatures, all would go too wrecke. And although men seeke nothing but too rell against him: yet doth he serue his owne turne with them spye of their teeth. This is it that Job ment too vtter in saying,

*If not: where is he, and who is it?* VVhen there happeneth any mischiefe, let men searche it out, saying: who hath done this? True it is that when any euill happeneth, we can well skill to make our discourses, and to seeke some ground of it here beneath. If wee bee in a Countrie where a King or Prince reigneth tyrannically, men will say, behold, the King fleeceth and deuoureth his people; and moreouer maketh none accout of ministering iustice; he hath officers like himselfe, who seeke but to intrappe men: all is ouerturned and out of order: it is to be seene that there is none other shift but the realme must come too vtter decay: and who is to bee blamed for all this?

what complaints shall be heard herevpon? It is not marke that men are all toghether frowarde and naughtie, nor that they haue prouoked Gods wrath against them, and that they be folke giuen to all lewdnesse, despizers of God, and looce of lyfe in all poynts and respectes, so as it should seeme they are desirous to kindle the fire of Gods wrath to burne vp all. Men then may well alledge the lewdnesse of gouerners, when a Nacion is so misorderd after that maner: but yet muste they mount vp hygher: For let vs not thinke that God is asleepe in heauen, and hath forgotten the worlde: but rather let vs assure our selues, that he worketh with his owne hande, and that the sinnes of the people are the cause why the officers and men of law are wicked, and that for the same cause God also is fayne too shake them off, and to make them as it were mirroors of his wrath and vengeance. So then let vs so consider the inferiour causes and meanes, as wee may neuerthelasse perceyue in our reason and vnder-

standing, that God abideth continually all the whyle in his souerayne dominio, & as we may know that al things come of him. But yet notwithstanding, wee shall not alwayes knowe the cause why God worketh so. VVhen wee shall haue searched to the vttermost, and made great circuities and discourses: in the ende wee shall be dazed and not see any reason why God doth this or that. VVhat is to bee done then? wee muste honour this iustice of God which is vnknowne to vs. True it is that sometimes God worketh in suche wise, as his Iustice is fully apparent and men may see it with their eyes: and sometimes also it is hidden. And in this case wee haue no more to do but to honour it, and to say: Alas Lorde, *Psal. 36. b.7* thy iudgements are a bottomlesse pit wherevnto wee bee not able too atteyne: but yet will wee not ceasse to confesse that thou art rightuous, although we perceyue not the reason why. Howbeit wee multe not surmyze as men do that are not well practized in the Scriptures, that things are done here bylowe by Gods sufferance without caring for them or medling with them. For that were as much as to cut off his power, and it were all one as if he were asleepe in heauen, and lefte the ruling of the worlde here beneath, eyther to Satan, or too men. It were (I say) an vtter defacing of Gods maiestie. For it is meete that he should order all that he hath made, and that the same should proceede of his will and good disposition. True it is (as hath bene sayde) that wee see not alwayes how God is rightuous: but yet muste wee acknowledge him too bee so; and wee muste walke in all sobernesse and modestie, and then in the ende God will make vs to know that which is hidden from vs as nowe. Lette vs come to that which Job addeth: he sayeth, *that his dayes are gone away more swiftly than a poste or a shippe vnder sayle*. There is also *Flying*: And this woerde is set downe too expresse the better, that Job speakest not of some great ship that is full fraughted: but of some little pinnesse that may serue to make sport and pastime vpon the water, which turneth nimblly here and there and goeth away apace. Therefore he likenneth his life to a litle pinnesse that is light and glydeth swiftly vpon the water: and therewithall he compareth it also to a Poste: and finally too an *Ægle* that soreth in the ayre too seeke his prey. Here Job sheweth howe sore he was carryed away in all his passions. And it pleased the holy Ghost that this president should be giuen vs, to the intent that eury of vs shoulde in the persone of Job beholde what may happen too himselfe. Then howe fare wee when God scourgeth vs? Lo here a temptation to drive vs too despaire: which is, when wee forget all the gracious goodness that God hath done for vs. If wee could bethinke vs of the benefites that we haue receyued at Gods hand, as wee haue seene Job say heretofore: it is certayne that the same woulde make vs to forgette all our sorrowes. VWell then God doth nowe smyte mee: but what for that? I haue receyued as much good at his hande, and he hath shewed himselfe bountifull towrdes mee: was it not to the ende I shoulde alwayes taste of his mercie, and that I shoulde trust to it, and flee therevnto for refuge? we cannot eate one bit of bread, but the same is a witnesse vnto vs of Gods goodnessse, and that he will alwayes bee our father and Sauior: Beholde here an ineftimable remedie too sweeten all our sorrowes wheri soever wee bee afflieted: whiche is by calling too minde the benefites and gracious giftes: that wee haue receyued at Gods hande. :But Satan who feeth well this, vseth a cleane contrarie policie: whiche is, too make vs forgette the good that God hath done vs and bestowed vpon vs, too the ende wee might haue nothing in vs but anguish

anguishe to set vs in a fretting, and that there might bee nothing but bitternes, nor nothing that might cheere vs or comforte vs in oure troubles. This is it that Job sheweth vs nowe. *My dayes (sayeth hee) are slipt away, like a little Pinnisse that will go swiftly vpon the wa- ter, or else as an Eagle flying in the ayre, or as a Lackey that goeth poste.* Heereby hee dooth vs too witte, that hee remembreth no more how God caused him to be borne intoo the worlde, nor that hee had giuen him so manie tokens of hys fatherly loue, as he might well haue wher-with too comfort himselfe: yea, if hee had had suche regarde and consideration as were requisite. True it is that Job kept alwayes still some tast of Gods goodnesse, so as hee was never in dispayre. And verely althoughe he were tormented and tossed too and fro, yet had he alwayes such vnderstanding, and was still hilfe in suche awe, as hee knewe God to bee righteous, and also wayted too bee deliuered of his miseries. Nowe when we see suche temptations in him, it behoueth euerie of vs to haue an eye too himselfe, and too beholde himselfe heere. And indeede although God shewe vs the fauor to make vs taste continually of his goodnesse: yet notwithstanding we know not sufficiently fully how well he loueth vs: but rather if hee trouble vs, wee quite forget the good that he hath done vs, and too our seeming we never receyued any benefite at his hande. Nowe then sith wee see that such a temptation befell vnto Job, so much the more behoueth it vs too bee fenced before the blowe come: Let vs take warning (I say) as oft as God shall sende vs any trouble: and let vs thinke thus: Yea, but did God never doo mee any good? Is the good lost that hee bestowed vpon mee? If I beare it not in minde: too what purpose shall all this serue mee, but too procure double punishments for myne vnthankefulnesse? Lo what wee haue to marke. And further forasmuch as our lyfe is querbrickle: let euerie of vs inforce himselfe the more to thinke vpon the gracious goodnesse and benefites of God. If wee fall into any aduersitie, we must by and by runne too the remedie: which is to pray vnto God too strengthen vs, and to withholde vs from mur-muring agaynst him, yea whatsoeuer tribulations wee bee dryuen too indure, fully assuring our selues that if wee bee of his Church, and of the bodie of our Lorde

*Rom.8.f.28*  
*& d.17.18.*  
*2.Cor.4.d.*  
17.1

Iesus Christ, we must bee made like vnto his Image, and that the glorie which is prepared for vs aboue in heauen, is ynough too recompence all the tribulations that wee can indure in this worlde: and this bethinking of things will serue well too asswage all oure sorowes. Finally Job concludeth, that if bee say bee, will forget his complaints, and refresh himselfe of his sayde greefe and torment: bee cannot: *VVhy so? For (sayeth hee) I am afraide because I know thou wilt not leave me unpunished; or that thou wilt not holde mee gilesesse.* In effect, Jobs meening in this sentence, is that forasmuch as hee hath to do with God, hee can finde no releefe for his aduersitie and heauiness: and that although hee purpose lo to doo, yea and inforce himselfe too bring it to passe: yet dooth God holde him shet vp so as he cannot haue any rest in himselfe. It is a verie notable sentence. For(as we haue earst sen here-  
fore) if we haue to do with men, we may stil haue some

startingholes, and we may slink aside intoo couert, to say, I will finde some meane or other too shift my selfe out of such a mans hands: although he be a Lion and gape with open mouth to devoure me: yet for al that I may stil scape from him. So then if we haue to deale but with men, we may still finde some scapingplace: but if God shew him to bee our aduersarie, and that he holde vs at the staues ende, and make vs to say, no, beholde it is God that punishest me, beholde, it is God that troubleth mee: wee may peraduenture wrythe our selues hither and thither, and make all the fetches in the world: and yet when we haue stedyd aboue the cloudes with our skill, God is still *Psa.139.b.8*  
*Am.5.9.a.2* higher and higher aboue vs: and if wee go downe to the bottome of the deepes, his hand can well reach thither to vs: and if we passe ouer the Sea, his hand shall stretch yet farre further. Therefore let vs learne to knowe that wee must seeke no startingholes when we haue to doo with God, but muste appeare before him when he cyteth vs, and we shall gaine nothing by delaying. Also let vs learne *Psa.62.b.9.* not to flatter our selues as we are woont to do. For behold the vse wherevnto this doctrine ought to serue vs: is that when wee see the hypocrisie that is in men, wee shoulde come right forth afore God without disimulation, too discouer our hartes there. For it is meete that hee shoulde search vs too the quicke, and wee cannot hide any thing for ought that we can doo. Therefore if wee will bee at peace with our God: let vs beware that we vse none of the fonde toyes wherewith wee are woont to beguile our selues. But let vs walke in feare and carefulnesse before him, & let vs pray him that if it please him to scourge vs, it may be with such measure, that when he maketh vs to feele his displeasure, we may not ceasse for all that too taste of his goodnesse, that the same maye serue vs too asswage our sorowes, so as we may not doubt but that he is at hande with vs, to deliuere vs, when he shall perceyue it to be for our welfare & profit: yea euē because we haue called vpon him. Thus ye see after what sort wee ought to put this lesson in vre. The residue (God willing) shall bee discoursed to morrow.

And now let vs cast our selues downe before the Maiestie of our good God with acknowledgement of oure faults, praying him to make vs feele them in such wise as we may be instructed to lowlinesse, yea even too glorifie him in all our tribulations, beeing well assured that wee haue deserued a hundred thousande tymes mo miseries than he sendeth vs. And specially that we may know that hee holdeth vs vp and spareth vs continually, even by his fatherly goodnesse. To the intent therefore that this may leade vs to glorifie and magnifie him, and too walke in the feare of him, vntill suche time as hauing withdrawne vs quite from all the troubles and hinderances that holde vs backe as now: hee make vs attaine to the knowledge of the things which are to depe for vs as yet: let vs pray him to guyde vs in such wise by his holy spi-  
rite, as we may honour his secretes till he give vs the full sight of them, and make vs feele by experiance, that he hath beeene our father and Sauour, when wee shall haue obeyed him as true children. That it may please him to graunt this grace not only to vs, but also to all people and nations of the earth.&c.

*The xxxvij. Sermon, which is the fift vpon the ninth Chapter.*

*This sermon treateth still vpon the xxvij. and xxviii. verses, and then  
upon those that followe.*

29. If I bee vvicked, vvhyl labour I in vaine?
30. If I vvashe my selfe in cleare vvater, and make my handes pure and cleane,
31. Thou vvilt plundge mee in the myre, and mine ovne clothes shall defile mee.
32. For hee is not a man as I am, that I might bee bolde to ansyvere him, and that vvee might go too lavve together.
33. VVho is the vmpet that vwill put his hande betvvixt vs?
34. Let him take his rod away from mee, and let him not fray me any more.
35. And then vwill I speake, and not be afryd: but I holde me still bicaus he is not so.



Hauē begonne alreadie to expound this sentence where Job sayeth that hee hath no rest because it is God that pursueth him, by reason wherof hee is the more dismayde in his aduersities. For if we suffer any trouble at mens hands, wee may finde some meanes too resist them. But if we knowe that God is agaynst vs, ye shall see vs so incombred, as wee maye well seeke heere and there for remedie, but wee shall finde none till God bee at one with vs. And bicause it had beene layde too Iobs charge, that he ment to iustifie himselfe before God, and it had beene tolde him that he should gaine nothing by so doing: hee addeth: *VVell then, I am wicked, & why then do I trouble my selfe in vaine?* Heere Job pleadeth giltie, howbeit not in such wise as his freendes had tolde him of, who spake as then in effect as enimies. *VVhy so?* They intended to haue hild him as a condemned caytife, as a despizer of God, and as a castaway. Howbeit Job graunteth not that, but hee sayeth hee is an offender if it were ment that Gods secrete judgement shoulde bee entered into, as if he should say: I haue a fayre pleading of my case: for when I shall haue iustified my life afore men, yet shall I alwayes be condemned afore God, if hee list to enter into his rigour agaynst mee. For wee must alwayes turne backe againe too this grounde whiche wee haue spoken of heeretofore: that is too wit, that God may well allowe of vs, as of them that shall haue serued and honoured him: and yet notwithstanding, that when he shall bring vs to his secrete justice, which is the rule of that righteousnesse which he standeth too and accepteth: wee shall bee nothing, and all that euer is in vs must needes be vtterly defaced. This requireth a larger declaration, for otherwise it will not bee vnderstoode. Truely according to the rule which God hath giuen vs in his lawe, there is not any mortall wight that can bee founde righteous: for where is the perfect loue that is required there? I say wee loue not God with all our hart, and our neighbour as our selues. Forsoomuch then as we fayle both in loue towards God, and in charite towards our neighbour: we be condemned by Gods law. And heere we see why Saint

*Deut.27.d.* Paul alledging this text, Cursed is he that perfourmeth not all the things that are conteyned in the law: concludeth therupon, that there is no more any righteousness among men, nor any hope of their salvation, if they rest vpon their owne woorkes. *VVhy so?* Doth it followe that bicause the transgessors of the lawe, are cursed, therefore all men shoulde bee so? Yea verely: for are there any too bee found, which haue walked according to Gods lawe? No: I meane in full perfection. For if we haue missed in any one poynt we bee giltie in all: bicause that (as Saint Iames sayeth) *He that hath forbidd-*

den to murther, hath also forbidden to steale. *VVhen we shall haue offended Gods Maiestie, and haue wrought agaynst his righteousnesse: must wee not needes come shorte of righteousnesse?* Marke then a speciall poynt: 20 which is, that if God enter intoo account with vs according to the rule that is conteyned in his lawe: hee shall not finde so muche as one righteous man in the whole worlde. Yet notwithstanding in the meane while there are that walke in the feare of God, howbeit not through their owne nature. For howe fayre shewe soever wee make: it is certayne that till God gourne vs with his spirite, all the holynesse that men perceyue in vs, is but hypocrisie and vntirth. But if God touch our hartes, and write his lawe within the same: then shall we obey him: howbeit not throughly, nor with such perfect soundnesse as we may come boldely before God to bee acquit. Neuerthelesse there is great diuersitie betweene the despizers of God, and the saythfull. For although the saythfull man haue many infirmitiis in him, and cannot walk so right as hee sayne woulde: yet notwithstanding hee hath a desire to serue God, hee laboureth in it, and hee inforceth himselfe too it: whereas the saythlesse taketh scorne of al goodnessse, casting God off, and making none account of him, but is giuen to his owne sensualitie. So 40 then we see, that some may be called righteous, who deserue not to be accepted so before God. There is no finding of any perfect righteousnesse heere in men, neyther is it to be sayde, that God is beholding to them, and that they may go to law with him, or that they haue deserued well at his hand, and that he cannot find any fault in them or in their lyfe. No: but wee speake of another righteousness whiche God accepteth of his owne free goodnesse: and we speake of a righteousness that is but halfe a one: which may be rightly condemned, howbeit it is not condemned, bicause God imputeth not the faultes and imperfekteions that are in his saythfull ones. And Job doth not heere tearme himselfe a wicked man, after the maner of a lawlesse and awlesse person. Ye shall see a whoremonger that shall bee giuen too all filthinesse, and mocke at God to the full: yee shall see a cruell man giuen too extorcion: yee shall see a blasphemēr or swearer: and these maner of men are wicked in their conuersation. For their naughtinesse is so farre oute of square, as we ought of good right too holde them accordeed. Job graunteth not himselfe too bee such a one: for then had hee lyed, as wee shall see hereafter, where hee protesteth himselfe too haue beeene the fosterer of the fatherlesse, the succourer of the widowes, the eye of the blinde, and the bearer vp of the feeble and weake. To bee short, he had in him an angelical soundnesse, if it be compared with other men. Howe then, and in what sense doth hee condemne himself for a wicked man in this sentece? For he doth it not of hypocrisie.

As

As I sayde afore, it is bicause that if he enter into the secret iustice of God, there he must needes be cast: and he shall doo well to alledge, Lorde, it is at thy hande that I haue receyued this grace of yeelding my selfe to thy seruice: & although I haue not walked so perfectly as I ought to do: yet notwithstanding, it was the marke that I amed at, & I haue applied mire indeuer that way, so as my mind was none other, but to haue gien my selfe wholly thereto. True it is that I am blame wortbie in many things: howbeit I haue not shrunke away from thee at any time. 10 Job might wel haue protested all this. But what for that? In the fayd rigorous iustice he must needes haue had his mouth shlet. For although men may well shewe themselves to haue had some desire to do well: yet is all that nothing worth. Thus ye see what Job ment by this sentence. And therefore let vs marke well, that whensoeuer wee shall haue any fayre shewe (I meane not before men, but euen before the Angels of heauen) although we haue labored to serue God without dissimulation: yet is not that ynough to iustifie vs. 20 VVhy so? For if we enter into accounte with God, all the rightucusnesse that wee can haue, muste needes washe awaye and come too naught. Sainct Paule speaking of his charge onely, and not of his whole life, sayeth, that hee hath not ought whereat his conscience may repine, or for the which he might bee blamed iustly, and yet notwithstanding that hee woulde not iustifie himselfe. In that place he speakeith but of one thing: namely that he had preached the Gospell with a good zeale, and yet for all that he confesseth, that he shall not bee iustified for it. And why? For 30 God can fynde faultes ynowe in him, which he himselfe wist not of. Nowe if Sainct Paule speaking of the office of Apostleship, stooode vpon that poynnt because he knew well that God could condemne him in many things that were vñknowne too himselfe: howe shall wee do when we come to the examination of our whole lyfe? Howe shall wee do when God shall enter action agaynst vs, not for some one matter, but for all matters, yea euen for oure woordes and thoughtes, and not alone for oure woorkes? Neuerthelesse we must alwayes come backe 40 too this poynnt, namely, that Job speaketh not alone of the rigour of the lawe, which is vnable too bee borne, and serueth to ouerwhelme vs euerie whit of vs: but also mounteth yet higher too the sayde iustice whiche is vñknowne vntoo vs. Notwithstanding, when hee addeth, *VVhy labour I in vayne?* Thereby he sheweth himselfe too haue an excessiue passion. Not that hee yeeldeth wholly vntoo it (for it is certaine that hee hath resisted it:) but hee speaketh of the affection that was in him after the fleshe. His saying then is, verie well I 50 yeelde my selfe gyltie, I confess I am a sinner, I confess I am wicked: But why take I this paine too no purpose? For God persecutes mee heere: and though I condemne my selfe, yet am I neuer the more eased: Is it meete that God shoulde ouerwhelme mee at the first blowe? *VVhy am I not wiped out of the worlde?* why dooth God take pleasure to holde mee so in long pyning? Seeing I acknowledg my selfe wortbie too bee condemned, what woulde he haue more? Lo how Job speaketh heere as a man in a rage. But (as I haue tolde you heeretoofoore) although the faythful do fight agaynst their temptations: yet mysse they not too bee shaken, and too feele such assaultes as they wote not where they bee. And that is the thing which Job confesseth and verely hee is the more prouoked herevnto, by the temptations of those that galled him, as though hee had gone abour to make his part good against god. And that which he addeth immediately after, conteyneth a more certaine

declaration of it. For he sayeth, *If I wylsh my selfe in water, so as I make my selfe throughly cleane, God shall cast mee into the myre, I shall be plunged in filtbiness, insomuch that mine owne apparell shall defile me.* That is too say, when I shall haue clesned my selfe well, the same cleanness of mine which at thi present beareth a goodly shewe, shall bee but dung and filth afore God. Here Job continueth still in his matter, to shewe that when wee haue well examined our lyfe, it shall bee founde that our fearing of God and our obeying of him proceeded [wholly] of the grace that hee gaue vs, and yet that the same dooing of ours, is nothing. For we must alwayes beare in minde, that Gods Maiestic is hidden from vs, and that in the same Maiestic there is a certaine rightfulness whiche wee comprehend: not. True it is that God hath well gien vs a paterne and image of rightfulness in his lawe, howbeit, that is but according too our capacitie. But it behoueth vs too knowe, that oure reason is so grosse, as it can not mounte so high, as to conceyue perfectly what is in God. So then the verie rightousnesse whiche is conteyned in Gottes lawe, is a rightousnesse that is bounded within the measure of mans capacitie. 1.Cor.13.d. VVee doo rightly call it perfect rightousnesse, and so maye wee name it: yea and the Scripture tearmeth it perfect rightousnesse: howbee it but in respect of vs, that is too saye in respect of creatures. I meene not in respect of vs as wee bee sinners, and as we bee all cursed in Adam: but in respect of vs as wee bee Gods creatures: yea and (too take away all difficultie) euen in respect of the Angelles. This rightousnesse then is suche a rightousnesse, as Angelles and men ought too yelde vntoo God, by obeying him and pleasing him, yea euen inasmuche as they bee his creatures. But yet for all this, there is another higher rightousnesse in God: that is too say a perfect rightousnesse, wherevntoo wee bee not able too attayne, neyther can wee bee able too come any whitte neere it, vntill wee bee made like vntoo him, and haue the function 13. of the glorie that is hid from vs as yet, and which we see not but as it were in a glasse and darkely. Forthen shall wee bee a farre other thing, than wee bee nowe. Thus yee see why Job tellet vs heere, that though hee wash himselfe, yet shall hee bee founde vncleane neuerthelesse.

And although he speake here of *VWater, and of Snowe:* yet notwithstanding, by a resemblance hee meeneth all the cleanness that is in men, according as is sayd, I will washe my hands in innocencie. When Dauid spake so, he had an eye too the Ceremonie of the law, forsoinuch as it was Gods will that men shoulde make themselves cleane when they came into the Temple too pray. And what was the reason? Bycause wee bee sulyed and full of all fylthe: therefore it behoueth vs too bee made cleane when wee present our selues before God. And howe maye that bee done? Can water bee a spirituall washing for oure soules? No. Then muste wee take the Ceremonie of the lawe, as a figure of the thing that muste bee in our schules: that is too wittie, that wee must renounce all lewde affections, and haue a pure and cleane harte: wee muste renounce all wicked woorkes, and dedicate all our members too serue GOD perfectly: and that is the washing whereof Job speaketh heere. To bee short, his saying is, that if hee shoulde inforce himselfe to serue God, yea euen in such wise as hee shoulde become as whyte as Snowe: yet shoulde God fynde somewhat wortbie of blame in hym. And why? *Hee wyl plundge mee* (sayeth hee:) *te' olde heere a straunge maner of speaking, that God shoulde* Psal.26.1.5 *plundge*

*plundge him in the myre.* And howe is that? For it is not the propertie of God to put any soyle into vs: we know hee is the fountain of all holynesse: yea and when wee bee full of filthinesse, wee flee too him for helpe too bee purged and made cleane by him. VVherefore is it then that Job sayeth, that God will plundge him in the myre? His meening is, that God will discouer an vncleanness in him which was not perceyued afore. And howe will hee discouer it? Not onely after the lawe. True it is that the onely lawe of God is yngough too condemne men, as I haue sayde afore. And heere yee see why

2.COR.4.6.

7.8.

the lawe is called the message of death: namely bicause that if we haue no more but the doctrine that is conteyned in the lawe, we shall be vterly ouerwhelmed afore God, and wee shall bee cast away without any remedie. Then if God indite vs but according to the forme of the lawe, he shall discouer filthinesse yngough in vs. But Job steppeth yet further: that is to wit, that although we had the sayde purenesse according to the lawe, that is to say, althoughe wee had performed all that euer God commaundeth there, which is impossible for men to do: yet can we not stand before him. But let vs put the case, that Job were as an Angell, and that he were able too go through to Godwarde according too the righteousnesse of the lawe: yet shoulde he alwayes finde himselfe behinde hande in respect of the secrete rightfulness that is in God. For it is sayde that the verie Angels are not able too stande afore him, if he listed to enter into reckening with them. Job therefore in this sentence meeneth, that euen when he shall bee as pure as pure may bee, (I meene according too the righteousnesse of the lawe) all shall be but dung and filth when it commeth afore God. And beholde heere a lesson which ought to make al flesh to stoupe, when we shall haue weyed well the thngs that are conteyned therein. True it is that the ordinarie doctrine of the holye scripture is, that when men looke vpon themselues too see whether they haue fulfilled Gods lawe or no: there they shall finde themselues all condemned. Beholde (I say) wherenvnto the holy scripture bringeth vs backe. And wherefore? For we knowe what pride and hypocrisie are in vs. VVe bee so proude that we wil not stoupe to God, except we be compelled. Then if oure Lorde presse vs with his secrete rightfulness whereof mention is made heere, what a thing will that bee? But we play the horses that are broken looce, and wee set vp our hornes too dosse agaynst God as wee see the vnbeleuers doo, who blasphemie him with full mouth: and althoughe they bee conuictid, so as theyr owne conscience reproueth them, and they knowe not what to say for themselues: yet notwithstanding, their mouth is still open too rayle at God, too grudge agaynst him, and to spyte him at their pleasure. And therefore it is requisite that God shoulde haue a way to condemne vs peculiar to our nature, to abate the pride and hypocrisie that are in vs. Heere ye see why God bringeth vs to the lawe, and tellet vs that we be vtterly forlorne: as if hee shoulde say, well, I see that euery of you sootheth himselfe, and standeth too much in his owne conceyt: yee cannot be brought to any reason nor made to submit your selues. I will not sew agaynst you my selfe, but I giue you a looking glasse in my lawe, and I would haue eueryone of you to beholde himselfe there: looke there whether ye be fayre or no. Come we once too the lawe of God, there euery man sees his owne filthinesse: and whereas erst there was (to our seeming) nothing but life and welfare, and woondersfull stuffe in vs: nowe we be starke deade as Saint Paule speakest. Yea verely if wee understande Gods lawe as wee ought too do. For there

ROM.7.6.  
9.10.

are many that haue the vayle still before their eyes, who beare themselues in hande that they haue serued God well: and so long as the lawe is layde aside from them, they thinke themselues to haue performed it to the full, and yet they never came neere it. Such folke haue a scarffe before their eyes. But if we consider what Gods lawe is, wee shall finde that there is nothing but filthinesse and iniquitie in vs. Yee see then wherefore God toucheth vs after such a maner. But beholde there is yet a higher meening in this sentence, (according also as Job speakest it for the perfecter sort:) that is to wit, that never any righteousnesse of the lawe shal be able to stande afore God, if hee list too deale rigorously with vs. And heere a man might cast a doubt, and say: will God condemne men when they shall haue performed all that he comandaundeth and appnynteth them? No, the matter is not what God will do, but what he may do. For surely hee will not doo it. Then let it suffice vs, that when wee haue ruled our life well according to Gods lawe, we shall bee accepted for righteous before him. This is certaine. For it is sayde, hee that dooth these things shall live in them. The premise is not to deceyue vs with vruth. But howsoeuer the case stande, this is alwayes a sure grounde, that when wee shall haue obeyed Goddes lawe too the full, and attayned the sayde purenesse so great as is required, (which is an impossible thing for mortall men to doo:) yet notwithstanding, God needeth not to content himselfe with it, except he list: that is to say, hee can finde such a perfectnesse in himselfe, as all that we bring to him, shall be nothing to it: but yet hee doth not so, as I sayd afore. And this is it that Job ment by saying that God will plundge him in the myre when he shall haue washed himselfe: that is too say, God will finde meanes to shake me off as a wretched and vnperteite creature: and althoughe I haue giuen my minde too al purenesse, that my life might bee ruled by his lawe and by his ordinance, and that my woorkes might Lee good and Holie: yet notwithstanding, all the sayde purenesse shall be but filth, if Gods rightfulness passe vpon it. And I haue sayde alreadie that this present lesson ought well to astonishe vs. For though wee were as pure as the Angels: yet were we not able to stande, but by the grace of God, and so faire forth as hee vpholdeth vs as his creatures, without vsing his rigour agaynst vs. For if he listed to hande vs as we deserue: howe should we do? Now then if god may ouerwhelme vs though we were like the Angels: alas is there any cause why we shoulde auaunce our selues, seeing we drinke sinne as a fish sucketh in water (according as it is sayde in this selfe same booke) seeing we ceasse not to go agaynst the rule that he hath giuen vs, and seeing we peccyue, not some one condemnation but a hundred thousand, yea and an infinite number of condenmations before vs? Alas, what shal become of mans pride? Herby we see what rage or rather furie hath beeene and still is in the Popedom, in all dging their owne merits. For the wretched folke are so puffed vp with prude, as they weene themselues able to purchase Faradise. And if they do attisse in any poynt, they haue meanes of their owne too recompence God, they haue their satisfacions, and they haue their woorkes of ouerplusse or supererogation as they terme them: and all these are payments to discharge themselues with against God. The ceul muste needes haue bewitched men, when they coulde so beare themselues in hande, that they were able to binde God to them by their woorkes. And so let vs wey well this doctrine: but by the way let vs repreisse our affections and holde them short, that we come not to the same poynt that Job was at. Not that he rested

LXXX.8.4.

10.16.b.

15.16.

rested vpon that poynt (for that had bene a blasphemie:) but hee confesseth himselfe to haue beeene tempted, and too haue beeene prouoked too say, Go too, if God were a man as I am, that I might bee bolde to answere him, that we might go to law togither, and that some body might take vpon him to bee vmpet betwixt vs: then would I speake freely, and not bee afryde. If God woulde giue me leauue to holde plea with him, and suffer a iudge to be set ouer vs both: then coulde I talke boldy agaynst him. Beholde here a right daungerous temptation: And (as I sayde afore) if Job had concluded therevpon in himselfe: it had beeene a cursed blasphemie. Therefore he sheweth that he was tossed with that temptation, howbeit that he withstood it all the while. And it may happen that we also shall be in such troubles at times. For vnto mans vnderstanding it is a verie straunge thing, that when wee shall haue kept Gods lawe, (that is to say, if it were possible to bee done) yet wee shall not bee discharged before him. Men haue alwayes somwhat to replie in this cace: and at least they will lament their state and make their moane, 20 saying: is it possible that God shoulde deale so rygorously with vs, as that our fulfilling of his lawe shoulde bee nothing woorth? Men then haue a cace which they themselues shall thinke too bee verie worthie of fauour, and so shall it seeme too bee to the worldewarde. But when we be egged after that sort, we must holde our selues in awe, and learne to knowe that Gods rightfulness (the which wee cannot comprehend as nowe) is hidden from vs, to the intent we shoulde honor it. For wee haue two wayes to magnifie God. The one is according to the 30 maner of his manifesting of himselfe vnto vs. Yee see howe God doth in his lawe shewe himselfe a iudge too condemne vs: and in his Gospel! he sheweth himselfe a father to acquit vs. That is to say, whē he commaundeth vs to do the thing that is good and righteous, and therewithall threatneth vs that if we haue fayled in any thing, wee must be accused: when God sheweth himselfe after that maner: we haue wherefore to glorifie him, and to acknowledge that hee is righteous howesoever the cace stande. For if wee perishe, yet haue we no cause to 40 grudge at it. Againe, if God call vs to himselfe, offering vs his grace in our Lorde Iesus Christ, and shewing that he desyreteth nothing but to be at one with vs: ye see yet a greater cause too glorifie him in his rightuousnesse, forasmuch as hee hath pulled vs oute of hell, and reached vs his hande. Yee see then by this, how we must glorifie God in double wise, when hee vtereth himselfe vnroo vs by his woerde. As muche is too be sayde of his woorkes. VVhen God beareth with vs by hys mercie, let vs vnderstande that he coulde thunder downe vpon vs, and that it is of his speciall fauour that he doth it not. Againe when hee chastizeth vs for our offences, of purpose to drawe vs to repentance: see ye not howe he ministreth as many causes to sing his prayses vnto him? Yes verely. And so inasmuche as God sheweth himselfe to bee both good, and righteous, and wise, as well by his woerde as by his workes: we haue wherefore to glorifie him. But haue we done so? we must mount yet higher: that is to wit, we must glorifie God though hee hide himselfe from vs, and shewe not himselfe too vs, 50 neyther by his rightuousnesse, nor by his goodnessse, nor by any other thing whiche might cause vs too say that the sayde glorie were due vnto him. As for example. VVhen the scripture speaketh too vs of his election, that hee choozeth whome hee lyketh, and casteth awaie the residue: and that hee disposeth of mankind at his owne pleasure: and likewise when hee scourgeth the good, and leaueth them oppressed, and wee see that all things are

confounded in this worlde: in these caces God hydeth himselfe, that is to say, he sheweth not himselfe to vs after such a fashion, as our reason may be able to take hold of his rightfulness, goodnessse, power, and wisedome, and yet must we yeld him his due glorie. Thus yee see what we haue too marke vpon this streyne. And in so doing wee may well correct and beate backe the temptation whereof Job speaketh heere. Hee sayeth, Let God go to lawe with mee, and giue me leauue to plead agaynst him: and I will do it boldely. Alas, and how shall we bee able to bring our matters to passe? As I haue touched afore, Job ment to expresse heere, that he was tempted to repine against God in that wise: but he resisted that incounter. And euen so must we do. How is that? Because that (as I haue sayde alreadie) although God shoulde giue vs the sayd libertie of pleading agaynst him: yet shoulde we bee confounded: but Job did yll remember that: and that was because his mynde was bewrapped in suche anguish as hee wist not what hee sayde. Nowe if so perfect a man as he, (who is set foorth to vs as a mirrour of pacience) was so incombered: what will become of vs? So muche more then behoueth it vs too marke well what is sayde heere: that is too witte, that if God vttre himselfe to vs, we must glorifie him for so doing: and if he hyde himselfe, we must reuerence his secrete, which are incomprehensible too vs: and so wee must euerye way haue our mouth shet, and not say, If I might reason the matter, I shoulde preuayle in the cace. But wee shall somtimes see in the scripture, how God sayth, Come on, let vs pleade togither, according as it is sayde in the Prophete Esay: Beholde, I am contented that there bee a iudge betwixt vs, too see whither of our caces is best. To what ende sayth God so? It is to stoppe the mouthes of wicked folke, who were full of rancour agaynst him, and thought themselues to haue gotten the gole, if men had allowed them. Yea (sayth the Lorde) to the ende yee alledge that I vse a tyrannicall power agaynst you, and that ye bee oppressed without cause or reason: Come on your wayes, I am contented to be musterred in the rank among men, and to bee taken as a creature: I will forgo mine owne right, and the souereine dominion and Maiestie that are in mee. I am contented that for this present cace, yee shall haue no regarde too none of all that geere: and yet for all this, yee shall bee condemned neuerthelesse. Yee see howe God is well contented too enter intoo accounte with vs: but when hee speaketh so, it is agaynst the dispyzers which spite him, and are vterly rebellious agaynst him. And as for those, hee shall finde ynoughe in them too condemne them. Among whiche sort dooth Job put himselfe? Among them that haue beeene desirous too serue GOD, and haue walked vnder the obedience of his lawe. Yea verely: howebeit hee deceyueth himselfe very muche. For there is no man so perfect in whome God findeth not muche faultinesse, euen by the selfe same rule that he giueth vs in his lawe. But by the way, we haue another poynt too marke: whiche is, that Job sheweth vs, howe the sinnes which hee had committed, were not the cause that God handled him so roughly: and this is a true poynt. For Job was not so grosseheaded, but hee knewe wellynough hee shoulde bee found faultie before God, if his lyfe were examined by the lawe. Job might know that wellynough. True it is that in his greefe hee was caried away, and became as good as blinde: but howsoever the world went, yet knewe he well, that God shall euermore finde giltinessse in all men. VVhy then doth he say that he will speake boldely? He turneth his talke to those that had accused him, and this present discourse is rather

Esay. 5. a. 3.  
G. 41. a. 1.

zat' ter agaynst the men, than agaynst the mater. If Job had spoken without an aduersarie : he would haue sayd, Alas, I confess my self indeitd vnto God: and although it were possible that I might be quite and clere out of his dette according to the law : that is to say, although I were able to discharge my duerie too the full : yet shoulde I bee fayne too make my recourse too his meere goodnessse. Lo howe Job woulde haue spoken. But forasmuch as it was layde too his charge, that hee was so punished for his offences sake, as it hee had beeene a dispyzer of God : hee sayeth, no, no : I durst bee bolde too pleade in that respect. And in saying I durst be bolde too pleade, it is true (as I haue sayde) that he was caried away by his passions : howbeit forasmuch as he hath an eye to his aduersarie parties, hee meeneth none otherwise than we haue declared alreadie. Thus much for the meening of this streyne. Nowe let vs consider how we may profite oure selues by it. I haue tolde you heerctofore, that when we haue done all that euer God commaundeth vs, (whiche is impossible for man too doo:) yet is the cace such, as hee can still finde some meane or other too condemne vs, yea and yet shall hee himselfe continue righteous all the whyle. VVhat haue wee then to do, but onely too humble our selues? And furthermore let vs learne too knowe, that God vselth a double goodnessse towardes vs, when he both giueth vs his lawe, and also plucketh vs out of the damnation wherinto the same casteth vs. Yee see (I say) one poynt of Gods goodnessse when hee speaketh so familiarly vntoo men as too say: Go too, I owe you nothing, and you bee indetted and bounde vnto me as much as you are woorth: I can deale with you as I thinke good, and yet in the meane while it shall not be for you to say vnto me, pay vs: for in asmuch as yee bee mine, it is good reason that all that euer you haue should be dedicated to mee. Neuerthelesse, I will beare with you so farre as too bee contented, that if you fulfill my lawe, I will giue you euerlasting life in rewarde, notwithstanding that I mighte require it at youre hande withoute recompence. Seeing then that God speaketh thus in his lawe: doo yee not see his great goodnessse alreadie? For this righteousnesse which hee requireth at our handes, is such as is too bee required of pure creatures, such as the Angelles of heauen are. For there is no respect too bee had too our owne nature as it is nowe sinfull and corrupted : wee muste alwayes beare that well in mynde. But seeing that God had spoken so: wee shoulde all of vs be confounded and damned, were it not that hee goeth on further, and setteth l is mercie before vs. Otherwyse wee shoulde all abyde accursed, notwithstanding that wee had performed all the things that are conteyned in his lawe. Howebeoit, forasmuch as oure good God holdeth vs vp, notwithstanding that we haue both the wayes done amisse: that is the thing which draweth vs out of the curse of the lawe. So then let vs remember, that God dooth well giue vs cause too come vntoo him: not too pleade with him, nor too iustifie our case: (for all mouthes must be stopped:) but too acknowledge oure selues by all meanes indetted vntoo him. And verely euen oure owne mother witte dooth vs to vnderstande, that we must needs

bee condemned: yea and thought hee speake not one worde, yet is itynough that we haue the sayd iudgement ingrauen within vs, so as there is not any of vs that care not or at leastwise ought not too bee his owne iudge, if our owne hypocrisie letted vs not too knowe it: for our owne conscience miest spye of our teeth reproves. Lo heere a speciall poynt. And furthermore, insteede of vmpers too heare oure matter debated: let vs seeke too Iesus Christ that hee may bee our vmpet to take vp the matter. Let vs nor desire too haue a iudge too lay hande both vpon him and vs: but let vs beseech him, that there maye bee some meanes of attonement betweene vs and his Maiestie. Yee see howe God is estrangend and separated from vs: and what is the cause of it? Our sinnes, sayeth the Prophete Esay. For God dwelleth in vs by his power. Howe haue wee our beeing, our mouing, and our lyfe? Howe haue wee any continuance at all; but by reason that his power is spredde out through all things? And yet for all that we ceasse not to bee separated from him through our sinnes and iniquities. VVhat must we do then? VVhat remayneth more? That Iesus Christ put himselfe betwixt vs: Iesus Christ muste bee fayne too bee our dayesman, not too passe in iudgement vpon the Maiestie of God, nor too set God at the barre with vs: but too bee the meane too reconcyle vs vntoo God, and too drawe vs after him as oure heade, too knit vs in such wyse vntoo God, as wee may bee all one in him, as the Scripture speaketh. And heere vpon let vs learne too humble our selues and say, Lorde d. 21.22. wee come vntoo thee, not too pleade, nor too presume vpon anye thing that is in vs or in our owne persons: but because thou art fauourable too vs, and because thou art willing too receyue vs: for thy sonne Iesus Christes sake. That is the thing whereof wee vaunte our selues. Not that wee muste not continue confounded as in respect of oure selues: but that forasmuche as it please thee too make vs feele thine infinite goodnessse whiche thou hast set forth in thine onely sonne our Lorde Iesus Christ whome thou gauest too death for our sakes: wee will not nowe doubt but thou wilt receyue vs, notwithstanding that we be too vnworthie of it.

But nowe let vs fall downe before the Maiestie of our good God, with acknowledgement of the innumerable sinnes which we ceasse not to commit dayly against him, beseeching him that forasmuch as wee bee full of filthinesse and infection, it may please him to purge vs, and to rid vs from all our spottes, and specially to correct this hypocrisie of ours wherenvto we be much giuen, to the ende that we misliking the faults and offences which we haue committed heerctofore, maye desire nothing so much as too retorne vnto him with true repentance, assuring our selues that we shall not fayle to get pardon at his hande, at leastwise so we come to him in true soundnesse of heart, praying him moreouer to gourne vs in such wise by hi. holy spirite: that although wee bee full of many infirmities, and bee so many wayes defiled: yet it may please him to receyue vs, and not to vs rigour and extremitie towardes vs. That it maye please him too graunt this grace, not onely to vs, but also too all people and nations of the earth, &c.

### The. xxxvij. Sermon, which is the first vpon the tenth Chapter.

**M**Y Soule is cut off in my lyfe: I vvill leauue my complaynt vpon my selfe, I vvill speake in my bitternesse.

2. I vvyll saye too God, condemne mee not: shewc me jvhy thou pleadest agaynst mee.

3. Is it good for thee too do me vvrong, or to cast avvay the vvorke of thine ovyne handes, and to cleere the deuice of thevvicked?
4. Hast thou eyes of flesh? lookest thou after the maner of men?
5. Are thy dayes as the dayes of men? are thy yeares as the yeares of a mortall man?
6. That thou shouldest ferche out mine iniquitie, and make inquirie of my sinne?



He things that are spoken heere by Iob, may well bee spoken by euery of vs so farre forth as they be good 10 and holy prayers made vnto God, and as he will allow them. And first of all, if wee bee pressed with anguish, wee may well say that wee shall get no good by aduauncing ourselues agaynst God in going too lawe with him. Secondly, wee may desyre him too make vs feele our sinnes. For the cheefe condemnation that hee shall pronounce vpon vs, shall boote no whitte to our saluation, except we bee touched to bee ouerthrowne in our selues. For a man must become his owne iudge and condemne himselfe, if hee will bee quit at Gods hande. Also we may well make all the shewes that are added immediately, that is to witte, that it is no reason that God shoulde give the wicked short occasion too lyke of their blasphemies and lewde dealinges: and that on the other syde hee is no earthly creature that hee shoulde bee desirous too reuenge himselfe: and finally that wee bee the worke of his handes. Lastly [wee may well say] that hee neede not to put men to the racke too hoult oute their misdeedes, for all is knowne vn- 30 too him. So then wee may well vse the wordes that are reported heere, in good sort. But wee see how Iob vetereth his passions wherewith hee was earyed away: not that hee resisted them not (as I haue declared afore:) and yet for all that it is not too bee gathered but that in the meane while he was combred with them at the first brunt. And hee confesseth heere, that hee was in suche bitterness, that although hee shoulde gayne nothing by it, yet coulde hee not but strengthen himselfe in hys complayntes, or rather give them their full scope. For 40 the Hebrewe woerde that is put there, signifieth both to leave or let loose, and also to fortifie or strengthen. Therefore let vs marke well that Iob speaketh heere as a man ouerfull of passions. Neuerthelesse hee knoweth what the nature of God is, and restreyneth himselfe, neyther laboureth hee to make his owne case good by accusing God. But contrariwyse hee confesseth that hee is amazed, and as it were out of his witte, as men say. And therefore hee resorteth too praying vnto God, that (before he condemne him) hee shoulde shewe him wherfore he goeth to lawe with him, and that before he bring him downe to that poynct, he should make him perceyue the reasoñ why he indureth it. And now let vs go through with these matters from woerde too woerde. He sayeth, *My soule is cut off in my life.* The Hebrewe word signifieth oftentymes too mislyke, as if hee shoulde say, my soule is wearie of my life, or I am lothe too liue anye longer. But the truer meening is too saye, My soule is cut off in my lyfe. And why so? For althoughe hee were a- lyue: yet notwithstanding hee confesseth that his state was suche as hee was even as good as deade. Beholde (sayeth hee) my lyfe is no lyfe. For I liue in death. And thus yee see that hys meening was so. And heereby hee confesseth himselfe too bee as it were past hope: yea verely as in respect of Gods handling of him. Hee had still a hope in God: howebeit, too trusste ther- vntoo, it behoued hym too go oute of his owne person. And this is a poynct whiche wee ought too marke

throughly. For if wee looke but vpon oure presente state, what can wee doo that wee shoulde not bee vt- terly ouerthrowne by it? And for proofe hereof, al- though a man bee at his ease, yet hath hee no conti- nuance too beare out the inconueniences of this lyfe: and if hee looke vpon his owne frayltie, hee is besee- ged with a hundred deathes, and hee hath but a sha- dowe of lyfe. But specially when God scourgeth vs, and sheweth himselfe as our aduersarie, so as it should seeme hee will thunder vpon vs, so as on the one side we consider oure sinnes, and on the other syde haue an eye too this so perfect and highe righteousnesse which is in God: it is certaine that wee cannot conceyue anye hope of saluation in our selues. Notwithstanding, they that suffer themselues too bee ouercome by such tem- ptations, doo well shewe themselues too be ouerdull, that is too say, that they haue not any suche feeling of Gods iudgement as they ought too haue. For whosoever is touched rightly and too the quicke, shall feele himselfe as it were in hell when hee bethinketh him of his sinnes, and specially if God sommon him before his seate, and make him feele howe gyltie hee is. It is not for noughe then that I tolde you that Iob confesseth himselfe too bee as it were paþhope, yea verely as in respect of himselfe. Neuerthelater, so it is that hee tasted Gods mer- cie and fathery loue wherevntoo hee always had hys recourse. That was the thing whereby hee was sus- tayned, and ouercame so great a temptation. And it is for vs also to do the like. For after we haue considered our sinnes and bee sorie for them: wee must harken too this sweete and anyable voyce, whereby God calleth vs too himselfe, for he promiseth not saluation and life too the Angels only and to such as are able too shewe themselues righteous: for if it were so, there were not that man in the worlde which should not bee shet out from life and saluation. But God declareth that hee will be fauorable to sinners, which are vtterly cast downe in themselues, so as they knowe not where to become. Ye see then how it is not in our selues, but out of our selues that we must seke comfort whē we haue sorowed at the sight of our sinnes. And when wee feele suche troublies as wee see nothing but hell open before vs too swallowe vs vp: then muste wee lift vp our eyes aloft, to looke vpon the inestimable godnesse of our God, whereby he is willing to call vs to saluation, notwithstanding that we bee as good as dam- ned alreadie. Thus yee see what wee haue to note vpon this first place. Now whereas Iob sayeth, that seeing it is so, *He will take leaue to talke agaynst himselfe or vpon himselfe:* therein he declareth that hee meeneth to bewray the passions wherewith he was turmoyled, which of them- selues were euill and damnable. Neuerthelesse Iob in- tended to lay them forth, to the end men might know that he was oppressed with heauiness, yea euē with such heauiness as he saw no remedie, but was faine to make his moane so, beeing a frayle man. But the holye Ghost had yet a further foresight. For he intent that Iob should bee a Prophete and teacher vntoo vs, too giue vs war- ning what our affections bee. For it behoueth men to knowthemselues, and to be warned of their infirmi- ties, that they may take heede to themselues and brydle themselues, forsoomuch as if they let themselues at libertie, they

they shall keepe neyther meane nor measure. Lo howe we ought to applie this lesson to our instruction. Neueruerthelesse it behoueth vs too marke well this speeche where Job sayeth that he will take libertie to make complayns agaynst himselfe. As if hee shoulde say, I knowe I shall gayne nothing by standing in contention wyth God. Yee see then that the Preface whiche he vseth, importeth a verie profitable lesson. For men are of opinion that they shall discharge themselues well y-nough, if they maye frette and grudge agaynst God. 10 And heere yee see wherein the wicked comfort themselues: For beholde, it will seeine too them that they are well eased of their burthen, when they haue spewed oute some blasphemies and vttered theyr impaciencie: and yet for all that, it bootteth them nothing at all, they make their case muche worse than it was. If wee haue any thing that ouerlodeth vs, well, if wee can cast it too the grounde, we bee vnburthened: it is true: but If I haue a great burthen vpon my shoulders or betwixt mine armes, and I woulde cast it vpon myne heade, 20 and make a great striuing too doo it: that were the next way too breake my necke. And what haue I gayned by that? Euen so is it with vs, when wee will pleade with God: it is all one as if wee woulde hoyse vp a burthen vpon our heade, and it must needes fail vpon it for anie thing that wee can doo, for which way soeuer wee flie it shall light vppon vs. VVee see then that men doo nought but destroy themselues when they vomitte and spewe vp their murmurings and blasphemies after that fashion agaynst God. And thus ye perceyue why I sayde 30 that this lesson is greatly for our profite. True it is that God woulde haue vs vse this homelinesse of vnburthening our selues intoo his lappe. But the maner of proceeding therein is verie diverse, as it is sayde in the Psalmes, and in many other places of the holy scripture: the maner is, that wee shoulde consider that God will prouide for all, and that forasmuch as it is his office too gouerne the worlde, he can well remedie all our needes, and will give vs releefe when wee bee ouersore oppressed. Lo howe wee may say all our cares and greefes 40 in Gods lappe, and he wil take charge of them, whereby wee shall bee eased of them, yea, if wee come too him with prayer and supplication. If wee haue any heauiness or greefe that nippeth vs, [let vs say,] well Lord, it is in thee to succour thy faythfull seruants when they pyne in Payne. I comie hither not knowing what shall become of mee, if thou prie mee not. Nowe therefore when wee shall haue requested God after that sort, and hee shall haue yeelded vs recorde that hee hath not beene deafe to our desires, but that wee are sure hee hath heard them: that is a good discharge: for God commeth still before vs, and receyueth our burthen whiche we deliuere vnto him. But as for those that harden themselues in their prude, and are puffed vp with it and caried away by impaciencie: what do they? They bend themselues agaynst God, as if a man woulde shooote an arrow at heauen: and the same must needes fall backe vpon their owne heade: or as if a man shoulde cast vp a stone, and the same should light vpon his owne pate also. Therefore when we make our complayns, let vs be well aduised that the same be done with all lowlinesse, yea, and that we rest wholly vpon Gods prouidence, grounding our selues vpon the goodnessse & fatherly loue whiche he hath shewed vs, and going vnto him with praier and supplication. If we do so: then shall we be vnburthened and God will prouide for all. But if wee thinke to amende our case by grudging and by casting foorth some bitter talke, it is certaine that thereby we shall bring our selues

Psa.62.b.9.

in worse plighe than wee were afore. Yee see then what we haue to consider vpon this text, where Job confesseth that if he giue his excessiue passions head, the same must needes rebounde backe vpon himselfe or agaynst himselfe. But in the meane season hee declarereth, that hys intent was not too lift vp himselfe agaynst God, but to acknowledge that all the complayns thathee shoulde make, came of the greefe that hee indured by hys aduersitie. Therefore let vs acknowledge our faults: but yet when we haue acknowledged them, wee muste also seeke the remedie of them. Do wee perceyue that our fleshe is vnable too beare the afflictions which God sendeth vs? Let vs runne vntoo him that hath the spirit of strength, yea not for himselfe, but too deale it abrode to suche as haue neede of it. Nowe when men knowe their infirmities: what haue they too doo? Behold God telleteth them that hee is able too helpe them, and strengthen them. Seeing then that wee are warned so of our diseases: why go wee not to the Phisition? But what? It seemeth too mooste men that it is a sufficient discharge for them too say, it is true that I haue sinned, but I am a man of fleshe and bloude, I am neyther of yron nor steele, if any misfortune happen vnto me, I must needes feele it. All this is true. But in the meane while wherto serue all the warninges that are giuen vs in the holy scripture? Serue they not both too shewe t' at when God warneth vs of our sinnes hee woulde haue vs to bee sorie for them, and that euerie of vs should hate himselfe seeing himselfe to be such a one? Againe, wherto serue the promises also whiche he addeth, but too mane vs too come streyte vntoo him, praying him to performe them in vs, and that wee may not doubt, but tht he is ready too succour vs whensoeuer hee seeth vs dryuen too necessarie? Yee see then that the thing which we haue too doo, is not onely to acknowledge our faultes, but also to come vnto God that he may amende them by his goodnessse and by the grace of his holy spirite. And Job saith, that hee will erie vnto God, saying: *Condemne mee not, but shew mee wherfore thou pleadest.* Here Job speaketh still as a man troubled in his wittes. For he is verie loth that God shoule proceede with him by the sayde secrete and hidden iightfulnessse whereof I treated yesterday: but he woulde haue God to examine him after his ordinarie maner. I sayde a fore, that God hath giuen vs a sure rule in his lawe: and that if we be iatreid according to our offences, we behelde Gods iightuousnesse which is set forth there, and our inditement is giuen vs and layde afore vs in writing, insomuch that we see there the Articles that are proued agaynst vs, yea and so wel proued, as they suffize to cast vs. Therefore when men are scourged at Gods hande for tht: it sinnes: then see they in the law, not onely their sentence of condemnation, but also all their whole inditement. There the matters are so layde foorth from poyn to poyn, as they be faine to cast their heades intoo their bosomes. Howbeit forsoomuch as God scourgeth not Job after the ordinarie maner, but had graunted Satan leaue too trouble him: Therefore Job sayth, *Condemne me not till thou hast first commenced thyne action against me.* And this is sayde, because Gods secret iustice is very straunge for vs to know: for our wits cannot attaine thervnto. And why so? For we are alwayes desirous to knowe the reason why God worketh so: we would haue him accountable to vs. And when God scourgeth vs, and leitteth vs not know wherfore therupon we are amazed, and we are angie at it. How so? Is not God righteous? Then must not all that he doth needes be ruled by reason and vprightnesse? Yes, but I see it not to be so, but rather the flat contrarie. See how men are puffed

vp to pleade against God, They make discourses within themselves, yea euē discourses of hartburning and fumishnesse . Thus yee see what Job seeketh in this sentence . But yet for all that, God was able to shewe him playnly, yea say I, and to make him perceyue that how ryghtuous so euer he had ben , it was good reason that he should bee chastized for his sinnes . And wherefore doeth he then make such protestation: for he seemeth to beare men in hand that his case is good, if God would chastize him by the rule of the lawe . No no : But he rather hath respect to the purpose of God: which is that he shoulde confess himself vnfaynedly to bee a sinner, and that although God had good reason to punish him so greeuously : yet notwithstanding he did not punish for his sinnes sake . And for proof thereof, he sawe many wicked folk in the world, who were spared whylest he was punished : and as for his owne part, he had always indeuered to serue God too the vttermost of his power.

VVherfore thē was he so scourged, but bycause God had some other speciaall consideration? yee see then when Job pretēdeth heere: that is to witte, to obteyne that God shoulde handle him after an ordinarie manner, to the end to make him perceiue his sinnes . And heerewithall wee haue to apply this present lesson to our owne instructiō, and it will stand vs in great stead . The applying of it is, to pray God to shew vs wherefore he entreteth processe against vs, and why he calleth vs to iudgement . For without that, all the chastizements that wee can endure, are to no purpose : according as we see that the greater part of the world do harden them selues against God . VVe see how Gods scourges do beate both gret and smal: and in deede, euery man crieth, Alas that the wretched world is no better now adayes : but in the meane season where is the re-pentance? what auaille al these chastizements? It seemeth that men haue conspired to withstand God, and to beate backe his blowes: insomuch that if God giue them neuer so great strokes with a hammer, we see their harts are as stythes: and so farre off are they from softning, that they rather harden at it . VVhereof commeth this, but bycause wee want the wisdome and discretion to knowe, why God pleadeth against vs? So then it is a very profitable petition for vs when we desire God that he shoulde not simply condemne vs, but rather make vs to vnderstand wherein we be guiltie, and enlighten vs by his holy spirite, that we may enter into the examining of our own consciences, and when wee haue well considered oure sinnes, we may mourne for them, and not haue any other intent than to returne vnto him, and to yeld our selues confounded in them, that he may haue pitie vpon vs . Lo 50 heere a speciaall poynt . And besides this, there is yet another seconde request: which is, that Gods punishing of vs may not be to oppresse vs vtterly: but that he will deale with vs after suche a sort, as we may haue leysure to bethinke vs of our sinnes . And this present request differeth from the other . VVhy so? If God should come with so great and headie violēce at the first brunt, as we might be vtterly dismaide at it: what wold become of it? VVe shoulde not haue the stomacke to acknowledge, Alas, God is my iudge, and yet he neuer ceasseth to be my father still . But as a miserable offender that is condemned, is as it were dulled when he is drawen to the gallows, and is like as a blocke of wood vnable to receiue cōfort though it be offered him: euē so ye see that we are in the same taking, when God doth by the said horrible extremitie begin to shew him selfe against vs . For [out of hand] we conceiue eternall death, which is so combersome to vs, as it ouerwhelmeth vs with suche darknesse, that we haue not so much as one little sparke of good comfort to come

vnto him . VVe bee forepossessed with suche a fearefulness, as we haue not the witte to say, alas my God, yet giue thou space of repentance to thy silly poore creature which presenteth him selfe before thee . Therefore wee haue great neede to returne vnto God after the example of Job, praying him to indite vs before he condemne vs: that is to say, to deale so mildly with vs as we may haue respite to bethinke our selues . And heere ye see why Ier.10.4.24 Ieremy likewise saithe, Lorde chastize thou me, howbeit with measure . For he saith welynough, that if God listed to deale rigorously with vs, we shoulde be vtterly ouerwhelmed, we were past recouerie . Therefore he beseecheth God to chastize him with measure: that is to say, that the chastizement may be tempered and moderated in such wise, as he may reade and quietly examin his faults, to be sorie for them; and that therupon he may also take hart to returne vnto God in hope of forgiuenesse at his hand.

Ye see then how it behoueth vs too do: and it is more than necessarie for vs to do it . For wee see howe Gods scourges are continually sent abrode through the whole world: and the cause of the mischiefe is the same which I haue shewed alredy: that is to witte, bycause men consider not why God scourgeth them and beateth them after that fashion . Agayne we see men are besotted with such a presumptuounnesse, yea and with such a foolish rage: as they thinke themselves alwayes able to iustifie themselves before God . Then seeing that this pride is so deeply rooted in our nature: we ought too bee so muche the more prouoked to make the said petition which I haue spoken of: that is to witte, that God shuld shew vs wherfore hee sueth against vs: that is to say, that he shoulde make vs to feele our sinnes in such manner, as we might be driuen willingly to confess our selues guiltie, and afterward be taught to returne vnto him . But yet for all this, whensoeuer it shall please God to shew men wherfore he pleadeth against them, there is not that mā which hath not his enditerment throughly framed alredy (no not euē the rightvoulest man vpon the earth) I say cuen 40 according to the rule of the lawe, so as God needeth not to bring vs to his high iustice which is incomprehensible to vs: but only that we looke vpon our owne life on the one side, and on the other side considering what Gods lawe requireth, comparing our works with the rule that God hath lenth vs: and then shall wee be driuen to vtter confusion . VVherefore is it then, that men presume so much both vpon their works, and vpon their vertues, and vpon their merites? It is bycause they neuer knew what Gods iustice is . For wheroft cometh this hypocrisy in the popedom, that mā shal preach free will, merits, & satisfaciōs, & set vp their bristles in such wise, as bearē theselues in hand that they may come perking before God, yea and preache thither like shamelesse strumpets . They be ful of filth, and vncleannessse, and yet notwithstanding they preache their owne merites: and they bearē theselues in hand, that when they haue done amisse, they can well quit themselues againe by satisfactions . And wheroft cometh such pride, but bycause they were neuer rightly cited before the saide iudgement seate to feele how guiltie they be?

Therefore lette vs marke well, that when wee desire God to shew vs wherefore he pleadeth against vs: the iustifying and quitting of our selues must not be the markes that wee must shoote at: but rather we must yeld our selues guiltie that we may be receyued to mercie . For behold the onely remedye whiche is lefte vs, is too desire God to pitie vs, bycause that we for our part can bring nothing to him but our owne confusion . Thus ye see

what we haue to marke in this streine. But by the way Job addeth, *Is it good for thee to do me wrong, and to cast away the worke of thy hands, and to make the determination of the wicked to shone?* Or [is it a pleasure to thee] to bee priarie or of counsell with the wicked? Heere Job speakeith of the nature of God, euen to the intent to obteine his request. As I haue touched heretofore, God suffereth vs to vse such maner of speech as this, when wee come vnto him that is to wit, [he giueth vs leau]e to speake familiaritie. neuerthelesse, this must be done with all lowlinesse. For when God is so frendlie as to abace him selfe to the intent we shold not alledge that we be set to farre off from him: it is not to giue vs boldnesse to ouer-shoote our selues so as we should come scornefully too him and disdayne him. No: but it is to the end that oure sorowes should not ouerwhelme vs in suche sort as wee shold not be able to take breath, and be out of all hope that God will regard vs. Thus ye see the meane that wee haue to find some easement when it shall seeme that we are vtterly vndone as in respect of our selues: whiche is, that we ceasse not for all that, to lay open our harts so familiaritie vnto God, and to make our moane vnto him as a little child gets him to his fader, seeing he giueth vs leau so to do.

Ye see then how the saith of Gods chidren may bee well stablished, not in pride and ouerweening, but in true lowlinesse: And now lete vs come too that whiche Job saith: *Shalt thou gayne any thng by doing me wrong? or by casting away the worke of thy hands?* Gods righteousnesse is tried by this, that he is not like men who are led by affection. VVhereof commeth it that men do wrong, or harme, or some other annoyance by guile or malice to their neigbour? It is bycause it profiteth them selues. VVherefore is it that a iudge is brybed: VVherefore wil he oppresse good men, and support wicked men? VVill he be led by credite or fauoure? It is bycause it seemeth to be for his profite, or to win the good will of some person, or else to avenge him selfe. But none of these things can fasten vpon God. VVe see then that his righteousness is procued on the one part. For when God scourgeth men, doth he bend him selfe against his enimies? No: he addresseth him selfe to his creatures: for wee are the worke of his hands, he hath created and fashioned vs. VVill he then destroy that which he hath made? No: And therefore it behoueth vs to conclude, that God cannot vse eyther wrong or crueltie towards vs. He cannot vse any wrong; verely bycause he requireth not any thing at mens hands, but that which is due to him. And they are comiuted thereof. For although they bee malicious and stubborne: Yet haue they alwayes some respect vnto him. True it is that some are so ouerbold in naughtinesse, and giue themselves so wholly vnto it: as they thinke not at all vpon God. Notwithstanding, (as I haue said) euuen nature imprinted alwayes this vnderstanding in men, that if they know it not to be for their commoditie and profite to do extorcion and wrong to their neighbours, they will not do it. Then if men being euill of themselves, do no euill but to their owne profite: can God who is the fountaine of all goodnesse, and the rule of all righte, bee moued to do vs harme and to punishe vs wrongfullie, without hauing any profite by it? So then we see heere one prooife of Gods righteousnesse. Agayne it is manifest that he can vse no crueltie against vs: we are his worke-manship inasmuch as he hath fashioned vs. It is certaine therefore, that forsomuch as we be his workmanship, he will not destroy vs without cause. VVe see that when a workman hath made a peece of work, he wold haue the same to be preserued still. But God hath put vs into this

world: and we be as it were the record of his power, righ-teousnesse, goodnesse, and wisdome. VVill he then de-stroy vs without cause? It is a doctrine greatly for our be-hoofe, if so be that we be able to applie it well to our in-struction. Yea: for Satan will tempt vs at all assayes, to be offend with God as who should say he vseth ouergreat rigoure towards vs as if he were vnrighteous. But wee must haue the stay to say, how now wretched creature? against whome bendest thou thy selfe? imaginest thou that thy God doth thee wrong? is it possible for him to do any? thou art full of sinne, thou art full of malice, craf-tiness, and deceit: and yet notwithstanding thou hast an eye to thine owne profite wher thou dost any man harme. If thou annoy or impeach any man, it is too further thy selfe by another mans losse and hindrance. And can thy God gayn any thing by thee? VVilt thou make him co-partner of thine vnrighteousnesse and sinne? Then if we can consider thus faire: it is certaine that we shall be horribly afraide to treate after that sort of Gods righteousnesse, or by any meanes to bring it in question. Furthermore if we consider our selues and say, how now? God hath set thee in this world, and he hath spred out his gracie gifts and the great treasures of his goodnesse vpon thee, whiche if thou marke in thy body, thou shalte haue matter ynough to rauish thee into wondering: Must thou not needes be very vnsensible, yea and possessed with the deuill, when thou shalt charge thy God with any crueltie, who hath shewed him selfe so gentle and louing towards thee? Ye see then howe wee must practice this lesson, that we may haue skill to profite ourselues by it. But the saying that is added is yet more to be practized. For there is nothing more rife with vs, than to bee out of pacience when we see the wicked and the despizers of God to be in their ruffe, as though they had the world at will: and to make thir triumphes in skorning of God and of the Gospell, and of vs that professe it. As how? God afflieth his Church: and by and by see the wicked are in suche triumph as they thinke they haue wonne the goale, and it seemeth that God fauoreth the. 40 Afterward ther commeth some trouble: things go cleane backward, and where as we ought to be confirmed more and more, that the number of the saithfull shall increase, and whereas we ought to be strengthned in faith and in all goodnesse: we see that many whiche made pretence too beleue the Gospell, slippe their heads out of the collar, and become much more wicked and outrageous than the open enimies. VVe see other things also whereof there is no hope at all that they shall amende to the better, and this is it that grecueth vs.

And howe is it (say wee) that G O D suffereth this geere? It seemeth that hee is minded too aduaunce the wicked heere, and that hee is willing too open theyr mouthes that they may spew out theyr blasphemies agaynst him: It seemeth that he is altogether agaist vs, and that it is a pleasure to him too haue vs vexed and made a laughingstocke to all men. And will God so cleere the deuises of the wicked? VVill hee take theyr part? will hee bee a partner of their corruption and filthynesse?

Loe what geere maye runne in oure heades. So muche the more therefore behoueth it vs to bee fended agaisthe suche temptations, according as job setteth downe both twayne of them in this sentence. For on the one syde hee confesseth that it came thus too hys imagination. Howe nowe? it seemeth that G O D taketh the wicked mens part, and that hee hath made a compacte with them too gyue them so muche the more boldenesse. Job then confesseth, that thys tempta-

temptation came in his head, howbeit that he withstood it. For hee confesseth it too bee impossible that God should not bee utterly against euill, because he naturally hateth it: otherwyse he should bee fayne too deny himself. So then for somuchas God is the iudge of the world: he must needs hate all vnryghtuousnesse. VVherefore let vs assure our selues, that he will neuer eleere the intent of the wicked, that is too say, hee will neuer shewe himself too allow it. VVhat will he doo then? He will exercyse our pacience in the meane whyle. Therefore let vs be armed against all stumblingblocks. VVhen we see the wicked, the enimies of the truthe take occasion to skorne at God, and at vs, by reason that things are so confounded in the world: Let vs say, well, yet is not God on their side for all this, for in the end they must bee confounded in their prude: But it behoueth vs too looke further. Behold now is the tyme of darknesse, as our Lord Iesu Christ termeth it, when the diuell hath such a libertie too doo mischeef, that the wicked haue the reynes of the brydle looce in their necke. He sayeth it is the kingdome or reigne of darknesse when things are confounded as it were in the dark. But God wil chace away the darknesse, and giue vs lyght at length, according as we haue most certaine promis of it. Then let vs tarye, and bee quiet, and conclude that it is impossible that God should fauour the deuises of the wicked, howsoever he seeme to dissemble the matter in the meane whyle towards vs. And therefore wee must bee pacient too the end. For in tyme conuenient he will shewe vs that wee haue not ben deceyued in wayting his leysure. Lo what we haue too note concerning this text. Now as touching that which Job addeth: that is too wit, whether God haue such eyes as man hath, or else whether his tyme bee as the tyme of a mortall man: it is too shewe that God needeth not too make long inquests against vs: as if he should say, Lord, thou knowest all things, yea and they were present with thee before the creation of the world. Therefore thou needest not to vse the ordinarie course of earthly iudges, who make long processes whyle they hold offenders vpon the racke. For they doo so bycause of their ignorance: but thou haste no neede too doo it. So then, wherefore handlest thou mee so rigorously? Job speakeith verye well of Gods nature, but he concludeth verie ill. For he bewrayeth his excesse passion as I sayd afore. But the cheef poynt is that wee should consider how too apply this lesson too our owne vse. VVhereas Job desyreteth too be eased bycause God hath not the eyes of a mortall man. Let vs vnderstand that when God scourgeth vs, he doeth it not to boulte out the certaintie of aught that is vnknowen or concealed from him: but to make vs to vnderstand it. VVhy doeth God suffer vs to pyne away by processe of tyme, seing he can make cleane riddace of vs at the first blowe? Hee doth it too the end we should bethink our selues the better. And heere Job is contrarie to himself. VVherein we see

that mennes passions are so diuers, that oftentimes they speake against themselves. Euen as we see the waues of the sea doo breake one another wth their violence: euen so doo our passions which are contrarie and repugnant one against another in vs. VVe see it not awhit. But if we would shre vp our eyes, wee shoule fynd there is such contrariousnesse in our selues, as we speake one whyle one thing, and another whyle another.

And behold what happened vnto Job. He sayd euen now, condemne mee not, but shewe me wherefore thou fewest mee. VVell, God ment to shewe him why, but he on his side knew it not. Howbeit he sayeth that he is pressed ouersore: not that he had not pacience continuallie (as I haue sayd) but the same was not so perfect as were requisite. So then whensoever and as oft as wee shall happen to bee smitten by Gods hand, and that as sone as we be escaped out of one wo, wee enter into another, so as wee continue in lingering paine, and see no end of our miseries, but when wee think too plucke the one foote out of the myre, the other sinketh further in: Let vs acknowledge that God afflieteth vs, not bycause he taketh any pleasure profit or aduaantage by it, but bycause it is his will to drawe vs to him by that meane. And so let the same make vs to think those afflictions sweete and amiable, seing wee perceyue them to tend to our saluation and welfare. In any wyse let vs not bee out of hart, when he scourgeth vs divers wayes. And when he hath giuen vs one stripe, if he turne againe and strike vs twyce or thryce more: Let vs say, well Lord, seing it pleasest thee to hold vs as it were vpon the racke. Suffer vs not too bee rooted in naughtinesse as wee should grynd our teethe against thee though wee bee conuictid of our sinnes: but make vs too come with ryght meekeenesse to sue for thy mercie, that we may find thee fauorable and pitifull towards vs.

Behold (I say) how wee ought to doo. And bycause wee haue none acesse to God but by our Lord Iesu Christe: let vs repayre vnto him, praying him too put vs in such redinesse, as we may bee receyued at his hand. And although wee must be fayne to indure manie troubles and miseries during this present life: yet if wee beare them patiently, let vs not doubt but all shall turne to our welfare, and serue vs in stede of salues and medicines.

And now let vs present our selues before the maiestie of our good God, in acknowledging the innumerable faults whereof we be giltie in his sight: praying him that after he hath made vs too perceyue them, hee will also withdrawe vs from them, and so gouerne vs by his holie spirit, as we may fyght in such wyse against the temptations of our flesh and of the world, that when we haue ouercome them, wee may come to the triumph of glorie which is prepared for vs in heauene. And so let vs all say, Almighty God our heauenly father wee acknowledge in our selues, &c.

### The xxxix. Sermon, which is the second vpon the tenth Chapter.

7. Thou knowest that I cannot doo wickedly, and that no man can deliuere mee from thy hand.
8. Thy hands haue made mee, they haue fashyoned me vvholy round about, and doost thou destroy mee?
9. Remember that thou haste made mee as of clay, and that thou shalt bring mee into dust againe.
10. Haste not thou poured mee out like milk? haste not thou set mee togither like cheese?
11. Haste thou not clothed mee vwith skin and flesh, [and] knit mee togither vwith bones and sinewes?
12. Thou haste giuen me life and grace, and thy visitation hath preserued my Soule.

13. These thinges hast thou hidden in thee, and yet notwithstanding I knowe that it is so with thee.
14. If I haue sinned, thou vilt imptison me: thou vilt not suffer me to scape vnpunished.
15. If I haue done amisse, vvo is me: If I haue bin righeteouse, yet shall I not lift vp my head, seeing I am filled vwith shaine, and knowving mine affliction.



Ob going forward with that which was declared yesterday, telleth God heere, that he needeth not to make iugis: iugis after the manner of earthly judges. V Why so? Thou knowest (faith he) that I can do no euill, and that no man can deliuier me from thy hand. If men haue an offender in ward, they will bee afryde least he should do worse than he had done afore, if he escape, and specially they laboure to reuenge themselves of that which is past. And that is the cause why men are sayne to kill those in whome there is no hope of amendment afterward. But Job saith that it is not so with God. VVherefore? Thou knowest (faith he) that I can do no euill, and thou knowest that although thou deliuier me from this punishment, I am alwayes subiect to thee, whensouer it pleasest thee thou canst bring me agayne to this wretched plighe wherein I am now. Seing it is so; what should prouoke thee to put me to so many torments? As I haue said alredy, all these requests may well be made vnto God, so it be with al lowlinesse, that we stand not in contention as though wee wold blame him for handling vs to rigorously, or else alledge some reason in our owne behalfe to iustifie our eace withall. VVhen we come not after that manner, but with a settled purpose and mind to say, Alas Lord, as in respect of thy selfe I know thou proceedest not after the maner of men: for what should leade thee to do so? Thou knowest what I am, thou knowest what is in my hearte: againe it is in thine owne power to bridle me: though I were the wickeddest caifar in the world, yet could I not escape: what shall I gayne then by striuing against thee? For who am I? I am but dust, I am a poore mortall creature. (Lo heere a speciall poynt.) And moreover, if thou do but blowe vpon me, I shall be right nought at al. Lord I know therefore and conclude, that thou art not led by fleshly affection when thou scourgest. VVhat remayneth then? Make me to feele thy gootnesse. VVhen we bee well assured of Gods righfulnesse, and therewithal haue this full purpose to incline our selues to stedfast trust in him: Let vs not imagin that he heareth vs not, or that he will not shewe vs mercie. Thus ye see how we may vse lobs talke. And after he hath said so, he addeth: Thy hands haue made me, they haue fashioned me wholly round about, and yet for all that wilt thou destroy me? Heere he returneth to that which was declared yesterday. For this matter hath bin touched afore, and nowe hee confirmeth it new ageine, and not without cause. For it is a matter that ought to comfort vs greatly, that if God vse rigoure towards vs, he doth it not of any crueltie. VVhy so? for hee hath a regard of his owne worke and of the thing that he made. Therefore as oft as God striketh vs, we must alwayes thinke thus: VVel then, I made not my selfe, God listeth not him selfe vp against a straunge thing, I am the worke of his owne hands. And sith it is so, it becommeth me to say that he hath good reason to deale thus with me. For he is not cruel: it is certaine that he acknowledgeth his owne work. God doth (as a man might say) looke vpon him selfe, and behold him selfe in men as it were in a glasse: and it is not without cause that he looked vpon all that he made and found it good. But man is his principall work, and the excellentest of all his creatures.

It was his will to vtter that thing in him, which he had put but in small portions both in heaven and in earth, and all living wights: in somuch that man is termed as the little worlde, wherin wee see so many wonderful things, as a man must needs be astonied at them. Sith it is so: we must always beleue, that God beholding hys owne workmanship in vs, will bee moued and inclined to do vs good and to mainteine vs. For we know what is attributed to him in the holy scripture: namely, that he preserueth that whiche hee hath made, and bringeth the thing to perfection which he hath once begonne. Then seeing the eace is so that he hath vsed so singular fauour towards vs: there is no doubt but he will continue the same to the end. Now we see that this matter (that is too say, this our considering that God made vs) ought & can stand vs in great stead, if we applie it to good vse. And heere yee see also why Job maketh a larger discourse of it. In this verse he saith, Lord, wilt thou deuoure me, (for so signifieth the hebreu word which we translate vilt thou destroy me) seeing thou hast fashioned me wholly round about? He meeneth that ther is no fault at al to be found. For one may well make a goodly peece of work, but it shall not be so perfectly polished alike throughout, there will be some part of it wherein he hath not vised the like cunning. If a man make a peece of faire tapistrie, ther shal be no more but the outside of it bewtiful to the eye, that which is out of sight shall be altogether il fauored. But as for man, we see he is polished through out from top to toe, so as there is one orderly workmanship in him throughout, (yea according to the order of nature) & ther is no exception to be taken in him euen to the tippes of his nailes. Job therfore ment to expresse heere the infinite wisdome of God which vttereth it selfe in the shape of man: as if he had said, Lord, wilt thou destroy so excellent a work wherein a man may see thy wisdome, thy power, and inestimable goodnesse to thy glory? VVilt thou take pleasure so, in defacing thine owne glory which appereith and shineth in men? Now we see what his meening is: howbeit hee addeth that which I haue touched: that is to witte, That God bath made him as clay, and shall bring him to dust agayne. As if he shuld say, Lord, were thy workmanship taken out of me, what shoulde remaine? for my beginning is of the mire of the earth. True it is that ther is none but Adam that God made frō ouf of the earth. But hereby ye see frō whence we haue our first beginning. VVe must al of vs come backe thither. VVhe we bethinke vs frō whence me are come, & wherof they be made, that is to wit of the earth: let vs assure ourselues that the same is vertified vpon vs al in generall. Now seeing that god hath made vs of the earth: let him take away that which he hath put to vs, (that is to say, let him withdraw his power, wisdome, & goodnesse which he hathe shed out vpon vs:) and we must needs retorne: from whence we came. The eace then standing as it doth, wil God destroy vs? were it not as much as to deface his owne glorie? Yes, if he did it without reason why. For when he destroyeth the wicked and unrighteouse, it is bycause that (as much as they could) they haue blotted out the image that was printed in their nature. And in deede Moyses declareth that God was sorie whē he saw that mē were corrupted after that fashion. Behold (sayth he) God repented that ever he made man. Not that ther is any

Psa. 36.b.7.  
C. 138.b.8

Cen. 6.b.6.

is any chaungeablenesse in God too repente him of his dooing: for he had well foreseen all things before the world was made. But Moyses sheweth there, that God misliketh men when they bee so peruerter and turned away from the soundnesse and rightuousnesse which he had put into them. Hereby then we see that God doeth alwayes acknowledge his woorkmanship in men: howbeeit that therewithall he doeth alwayes vterly mislyke of their sinne, the which proceedeth not of him, nor can be fathered vpon him. And after this Job addeth: 10  
*Haste not thine powredmee out like milk:* Here he speaketh of mannes begetting, which is a woondershull thing whereat all our witts are confounded. For to say, that of mannes seede there should ingender a liuing wight, a wight so polished as there should appeere such an orderly disposition in him, as might rauish mannes myndes and make them sonished at it: ought not God to bee magnified therein? what difference is there betweene the originall of a man and the making of a cheeze? For wee see, that of milk, after it is set toogither and curded, folk 20 make cheeze. But who can say that a liuing creature, a creature that beareth the image of God in it, a creature that is so well framed, shall proceede of that which is the groundwoork in the begetting of men? Forsomuch then as there seemeth to be no likelyhode that a man should be formed out of mannes seede: so much the more is it too be seene that Gods intent is to be glorified therein. Therfore let vs bee as it were rauished too say. Lord what a workman art thou, that men should be compafted after such maner of dung and filthinesse, and yet notwithstanding 30 become so excellent a thing? For when wee looke vpon a man, we must needs be abashed whither we will or no. And whereof commeth that? Of a shamefull thing and such a one as men are loth to speake of. Ye see then that God hath so abaced vs in our begetting, as he will haue his power, ryghtuousnesse and wisdome the better knowne therby. Lo what Job hath vttered here. And for the same cause he addeth, *Lord thou hast clothed me with flesh and skin.* Now, doo these things proceede of mannes seede? It is nothing but infestio[n] and filthinesse, and 40 yet notwithstanding behold how skin, beholde how flesh, behold how sinewes [come thereof,] which are things whereat all the world may be amazed. Seing then that God hath packed so many miracles toogither in one body, and sheweth vs there so faire and liuely an image of his maiestie: haue not we cause to say, Lord, here are things that farre passe all our witte and reason? But after that Job hath spoken of mannes begetting, he addeth: well then, *Thou hast giuen mee life and grace, and thy visitation bath preserved my soule.* Herein he sheweth how God 50 thought it not ynoch to haue fashyoned him in his mothers womb and to haue giuen him so excellent a shape. *But besides this* (sayeth he) *thou hast giuen mee life and grace!* By this woord *life*, he meeneth the liuelinessse and power that is in the Soule. For the bodie of it self hath no moving: it is but a dead thing. Thou therefore o Lord hast quickened mee: that is to say, the shape of my bodie is not the cheef thing that ought to bee magnified in thy woork: True it is that euē in that, a man may see thy woondershull power and wisdome: But the Soule is yet more, that passeth. And herewithall, the Soule hath not the commō life, such as is in the brute beasts, whose soule hath power to feele and moue, to eate and drinke, and to go and come: not only these outward senses are in ma, but also there is reason, and vnderstanding in him, and there is truthe in him. For we see what a nuber of things the mynd that is in man doeth comprehend. Lo why Job matcheth the word *life* with the woord *Grace*: meening

therby that the brute beasts are not partakers of the life that is in men, but that there is in men a dignitie farre greater and of much more value. And successyuely hee declareth that God is the continuuer thereof. *Thy visitation* (sayeth he) [*or thy looking too it*] *bath preserued my soule.* For when God hath set vs in good state: yet can we not co inue vnlesse he haue his hand alwayes reached out ouer vs. VVhat is too bee doone then, that we may continue in the state wherein we be once stablished? God must be fayne to breathe his power into vs without ceasing, and be continually at hand with vs. Thus ye see why Job vteth this woord *visitation* [*or looking to*]: as if he shold say, Lord, were it not that thou lookest vpon mee with a fatherly eye: it is certaine that I shold bee vndoone every minute of an houre. But thou lookest to mee continually, thou knowest my needes, and thou proudest for them. Lo how I am preserued and maynteyned. And in the end he addeth: *Although these things be hidden in thee, and thou keepest them in thyne owne mynd: yet knowe I wel that it is so with thee.* As if Job shoud say, Lord I knowe these things are so hygh, as I cannot reache them at all: but yet notwithstanding, needs must I haue some ayme of them: I knowe it is so with thee: that is to say, I haue not so perfect a knowledge as were requisite: but yet neuerthelesse, I knowe it is so. I haue some taste of it on my part: which susfazeth to make me conclude, that thou hast layd foorth the so greate treasures of thy wisdome, goodnessse, and power in mee: as it is impossible for mee to value and esteeme them as they deserue. But now I see how thou handlest mee. For I am unhappy, thou haste shet mee here in prizon, and I shall neuer be able to get out. And whyso? I looke vpon the trouble wherein thou hast set mee: and bycause I see no: the end of it, behold I am so abashed, that although I were rightuouse, yet durst I not looke vp to excuze myself before thee. I am vterly barred of all [*plea*]: like as when a iudge will not admit any allegations, but barreteth the partie of his plea, then must the partie needs be condemned, notwithstanding all his replicationes. Euen so is it with mee, sayeth Job. For I see that although I perceyue not my self to be faultie: yet notwithstanding thou haste punished mee grecuously as now. But this is spoken in respect of the excellent hartgreef whereof wee haue treated: and yet neuerthelesse he acknowledgeth therewithall, that if he shold come to the sayd rightfulness of God which is incomprehensible vnto vs: there hee would not think it straunge to bee handled so. True it is that he could not conceyue that thing in his owne naturall vnderstanding: and yet neuerthelesse whe he shall haue considered all things well: hee must needs resist the sayd temptation. Ye see then in effect what is touched here. And now wee haue to consider and beare in mynde, what Job declareth here concerning the creation of men, and concerning Gods grace whereby they be mainteyned in their state. Then mark it for a speciall point when he sayeth, *That God hath created vs as of clay, and that we must bee brought to dust again*, when he shall haue withdrawen his grace which he had spred out vpon vs, and this must teach vs lowelinessse. For we see how me set much by themselues, and every one of vs could find in his hart to be aduaunced aboue the clouds. VVhyso? he that knowes him self wel, setteth little by himself. But men through desyre to purchase estimation, do shet their eyes, and forget themselues, and passe not to cōsider what they be, nor what their state is. It is a woondershull that wee should loue so well to beguyle ourselues: and yet we do so neuerthelesse. So much the more must we mark this lesson, which bringeth vs backe to that point which we' 60  
 M.ij. would

would not come at by our good will: that is to wit, too knowing that God tooke vs out of myre and dirt. Behold what we be. Let men go vaurt themselues, and say they haue some woorthiness and vertue in them: yet must they be fayne in the end to knowe that it is but dirt and myre. And will not this serue too make vs stoupe? we must returne to the same state againe. Not that God will leauue vs there, for wee hope for the resurrection: but I speake as now of that which is in our owne nature. I say that all that euer is woorthie to bee made account of in our bodie, is but as a building of mud. If we haue any liueliness in vs as now: soothly, it is but as the greenesse of grasse, as the prophet Esay sayeth.

*Ezai. 40.b. 6.7.*

VVee florish awhyle: but our florishing fadeth out of hand. So then, if we looke but to the order of nature: deare dispatcheth all that euer is of any woorthiness in men, in so much that all returneth intoo myre, and dirt, and earth. Sith the case standeth so: let vs lerne to record this lesson oftentymes, that we may shrink in our hornes, and not be puffed vp with vayne ouerweening as most men are, but take our selues too be behoden vnto God for all that we haue, and hold it of him, and doo him homage for it, without lifting of ourselues vp against him. For we should bewray too villanouse an vnthankfulness in vs, if we should take vpon vs the honour that belongs to God, or vsurp the thing wherein wee haue no part at all. So then let vs be fully resolued of this: namely to know from whence wee came, and whither we must returne. The thing is meete common of it self: howbeit forasmuch as we practise it so slyghtly: therefore the holy scripture speaketh often of it. Furthermore on our part also, let vs lerne to consider Gods infinite goodness towards vs, better than wee haue doone, because wee bee so defyled. For if wee looke vpon the metall whereof men are made, and vpon the shape that is giuen them, and compare the one with the other: the same will give the greater glosse too that which God hath put in them. If God had made vs of the substance of the Sunne, or of the Sturres: or if he had made some heauenly substance to take men out of: truly we myght haue cause to say that our beginning was honorable, and thereby the grace of God should also bee somewhat disgraced: but when men bethink them of dirt and myre, who will regard that?

Behold a thing that importeth reproche: men will scarce vouchsa'e too cast their eye vpon myre. If we haue any dirt hanging about vs, yea euen vpon the hem of our garment, we be defiled: if wee haue it on our hands, we cannot abyde that: but if wee haue it on our face, that mislike vs woorst of all. And yet what are we? we are all wholly of clay. VVe haue not so much as one rag of our garment, or heele of our hose, or peice of our shooesoles, but it is clay: wee are nothing else but dirt and myre bothe within and without. And yet notwithstanding, when we come to the considering of the wonderfull woorkmanship whch God hath put intoo vs (as I haue sayd alredye) therein we haue occasion to acknowledge Gods goodnessse, power, and wisdome so much the better and clearerly. Ye see then that when men behold from whence they came, they ought to cast downe their heads, and vtterly to abace themselues. And again considering who they be, and to what state and degree of honour God hath aduaunced them: they ought to be rauished vnto woondring, and to magnifying of God, acknowledging themselues so much the more bound too him, for that he hauing taken them out of so base and despized a kind of matter, hath notwithstanding put intoo them his so preciose, hygh, and noble grace, that of force

(euen spye of their teethe) they must needs confesse. Behold here how God vttereth himself to the full. And so, as oft as we think vpon our selues, let these two things come to our remembrance: namely the matter whereof wee be made, that the same may rid vs of all prude and bereuee vs of all loftinessse: and also the woorkmanship that God hath put into vs, to the end wee may the better knowe, how much wee be behoden and indeted to him: and let euery of vs crye, Alas Lord, we be not able to comprehend the hundredth part of the benefits which thou bestowest vpon vs.

I thus ye see what we haue to remember for the first place And herevpon it behoueth vs also to consider what Job addeth here, when he sayth: *Thou hast poured me out like milk, thou hast fashioned me like a chefe in setting me together, and thou hast clothed me with skin and bones.* Truly his phrasse of speeche seemeth somewhat straunge at the first blush. And howso? Had the holi Ghost no fitter things to say? had he no better kynd of speeche to expresse what the begetting of men is? These are things that seeme not answerable nor agreeable too the maiestie of God. But it is not for nought that Job speaketh so. For (as I haue sayd heretofore) men must be alased be they neuer so loth, or else they would always be so puffed vp with prude, as they could neuer come too this consideration (which notwithstanding is needfull) too think, what is it that God hath put intoo vs? and what would become of vs if he shoud withdrawe his grace, and quyte separate him self from vs? Men will neuer come so farre, but by force. And therefore it behoueth vs to be brought to this myre and dirt, that are spoken of here. True it is that they which are subtle, (that is to say, which weene themselues to be wise in their owne brayne) will take exceptions heere, that this maner of speeche (too their seeming) is not such as they would haue wissht it. For if yee ask the philosophers: they will speake after another fashion. But God knewe what could edifie vs best. For the matter standeth not vpon disputing of subtle schoolepoyncts, nor vpon making of vs philosophers: but vpon lerning how much we be bound vnto God, and vpon the exercysing of our selues in the twoo points that I haue touched: which aie, that on the one side we shoud be ashamed of our selues, and of all that is our owne, and be abashed by beholding what our owne nature is: And that on the other side wee should be rauished with the knowledge of Gods goodnessse and grace, in making vs such as wee bee, and of so godly and excelleit a woorkmanship.

This (I say) is the thing whervnto it behoueth vs to apply our indeuer: and not to be curieus in inquiring by peecemale for the causes reasons and meanes that are in the begetting of men. For why? can our wit attayne to them? Verely when the philosophers disputed of these things they sayd that Gods working in the begetting of men must needs be extraordinarie. For there is no apparent reason how he shoud take so perfect and excellent a work as mannes bodie is, out of a thing that is so base of it self. And although the philosophers say well, that if a man will haue any thing in nature, it must begin of corruptiō: yet notwithstanding ye see it is a fayre beginning, & that is cleane contrarie to mannes reason. It is true. But it was Gods will to shewe them, that euen the wisedome of them shall be graueled, when they come to the beholding of his works. Neuerthelesse God graunteth to the philosophers in the meane whyle, too vew and consider many things, which shal not be vnderstood of the comon peop'e & the vnlerned sort: but Gods meening here, is not to call vs to such a schole. VVhat therē he metto shewe the thing that is auay-

auayable for our saluation : which is, that we should first knowe what we our selues are, and of what metall we be made : and secondly, that in respect of the woorkmanship that is in vs, we should behold the shape that God hath giuen vs to gloriſe him withall, to the end that none of vs, nother greate nor ſmall, lerned nor ignorant and ſimple, ſhould haue any excuse at all. For if God had treated of things ouercunningly: the greate clerks would haue ſurmyzed that they had atteyned too ſuch knowledge by their owne ſtudie, or by reaſon of their greate discretion aboue other men. But God ſetteth downe things here in ſuch a ſenſe, as there needeth no deſcating vpon them afterward, nor any ſuch greate ſpecula‐tion, as the vnlearned myght ſay, I neuer went to ſchoole. There needeth no greate leſning nor ſkill too under‐ſtand what is ſayd heere. Yee ſee then that the greate clerks ſhall be the more blame woorthie, if they perceyue not the things which the ignorantefte perſoneſ ought to knowe. And they alſo which haue not gone to ſchoole, ſhall haue no excuse too cloke themſelues withall, by‐cause the things that God ſetteth downe here ought to be knowne to vs all. Thus ye ſee how wee ought too inure ourelfes to the ſpeeche which the holiſte Ghoste uſeth here by the mounte of Job, when he ſayeth, *that God bath clothed man with ſkin and flesh, and kutt him too‐gither with bones and ſinewes.* For it ſerueth to expreſſe better, what hath ben ſayd afore: that is to wi, what diſ‐ference there is betweene the ſeede of man, and that which we ſee in mannes bodie. Ye ſee the ſeede is but filth and corruption: and ye ſee the flesh is liuely: ye ſee there is 30 ſkin, there are ſinewes, there are bones. Let vs con‐ſider a little what maner of woorkmanship there is in mannes ſkinnes. The very heathen were forced to ſay, that ſuch as knew not that there is a ſoueraine Godhead, myght be conuictid thereof even by one o.nely nayle of a man without going any further. Ye ſee our nayles are as it were ſuperfluouse in our bodies: and yet notwithstanding, if we looke well vpon our nayles, we ſhall ſee a wonderfull woorkmanship in them. For they ſerue to arme the fingers, that they may be put to woork, and 40 hold what ſoeuer is neceſſarie by bowing of the fingers. Therefore it is certaine that a mannes nayle which is but a ſuperfluitie, is a looki gglaffe of Gods prouidence to vs, ſo as in the ſame we may perceyue, that he hath wrought in ſuch wyſe in vs, as it is vniſpoſſible for vs to knowe the hundredth part of the woorkmanship that he hath put in vs. Ye ſee then what is vttered here: namely that there is greate oddes betweene the ſeede whereof men are begotten, and the things that are to be ſeen in mannes bodie. But yet the cheeſe thing is the Soule. And that is the cauſe why he ſayeth, *Thou baſte clothed mee.* For hereby Job meeneth, that the cheeſe part of men conſiſteſt not in the ſhape that is ſeen with our eye, but in that which dwelleth within it. For what im‐porteth this maner of ſpeeche, and what is ment by ſaying, *Thou baſte clothed mee?* It muſt needs be ſome queſt that is lodged in our bodie. And who is thi gweſt? It is the Soule. VVe ſee then that the cheeſe part of men is the Soule which God hath put into them. There is ſo excellent woorkmanship in the bodie: as we muſt needs be aſtonyed at it: and what is to be thought then of that which ſurmounteth it, and is farre hygher, and of much greater woorthineſſe? Behold the degrees which wee haue to remember. So then although this maner of ſpeeche (as whereby God ment too teache the veryeſt idiots) be rude and groſſe: yet notwithstanding we ſee things ſtill in them which are able to moue vs throughly to ſet our whole mynd vpon diem, though we were the

ſharpeſt witted and fineſtheadeſ in the world. But yet Job expreſſeth further what the excellencie and woorthineſſe of the Soule is, when he ſayeth, *Thou baſte giuen me life and grace, and thy viſitation bath preſerued my Soule.* VVhen he ſayeth, thou baſte giuen me life: he ſheweth that the bodie were nothing (no though it haue ſo goodly and woorderfull woorkmanship in it) if it had not the liuelineſſe that is ſhed into it. For ſomuch then as God hath quickened vs: therein he hath vttered his greate goodneſſe, and we ought to gloriſe him the more therin, and to acknowledge ourelves bound vnto him beyōd all meaſure. True it is that wee haue muſch more in vs than common lyfe: and if there were no more but that ſame mouing: it were muſch of iſelf. Let vs beholde the brute beaſts. It is a great matter to ſay, beholde a beaſt ſhall come of ſeede, that is too ſay of corruption: and althoſh it haue not that which is in man, (I meene even as touching the bodie) yet hath God put this mouingneſſe into it. VVe ſee that in the nouriſhment of beaſts, when they haue eaten graffe, the ſame turneth into blud, into milk, and into fleſh, and afterward when the beaſts be killed, they feede vs lykewyſe. VVhen wee beholde all theſe things, even that verye Beastlyfe (as a man may term it) beate witneſſe of Gods moſt exel‐lent power and wiſdom. But there is muſch more in men than life. And that is the cauſe why Job ſayeth expreſſly, that God had giuen him life and grace. For hereby he doeth vs to wit, that the lyfe of men is matched with underſtanding and reaſon. And therefore it *Iob.1.4.4.* is ſayd in the firſt chapter of Sainct John, That lyfe was the light of men. VVhen John declareth that all things are quickened by the woord of God, and that the ſayd eternall wiſdom which is in God is the wellſpring of life and power: he ſheweth that men haue not only life, ſo as they can eate and diink: but (ſayeth he) there is alſo a light ſhyning in them. By this woord *lyght*, he meeneth that the image of God is imprinted in vs, be‐cause we haue underſtanding and reaſon, be‐cause wee diſcerne betweene good and euill, and be‐cause men are borne too haue ſome order and common ſocietie among themſelues, ſo as euerie manne hath a conſcience of his owne to tell him what is euill and what is good.

Ye ſee then how God hath graunted men a preroga‐tive which is, not only that he hath giuen them life: but also inlyghtened their mynds, in ſuch wiſe as they iudge and diſcerne, yea and take hold of eternall life. Then if we conſider well what is in men: it is certaine that wee ſhall woondre. But there is nothing whereat wee ſhall bee more aſtonied, than at the reaſon which God hath put into vs. For yee ſee that if a man heere of things that he neuer ſaw, he conceyuth them in his mynd. VVhen men looke aforēad vnto things that are too come, and compare them with things past, they com‐mit all of it vnto memorie. And againe when any thing is red or reported too them, they alſo iudge of it.

Thus ſee you how God hath indewed men with a grace that cannot bee valewed ſufficiently. And therefore let vs lerne to conſider well what God hath giuen vs, and wee ſhall haue cauſe enough to gloriſe him, yea and we ſhall not neede to paſſe out of our ſelues for it. And heere alſo ye ſee why Sainct Paule in that goodly Sermon which he made in the citie of Athens, ſayeth that men neede not too go farre too lerne too knowe God. For (ſayeth he) it is in him that wee haue our being, life, and mouing. And if we bee blinde, let vs but fall too groping, and grope with our hands as a poore blind man doeth in the dark. For although he ſee nothing at all: yet he gropeth abouthim, and thereafter

*Act.17. f.21.  
28.*

M.iiij. taketh

taketh his way. Therefore if we be blinde (sayeth Sainct Paule) yet may we grope out Gods works, inasmuchas he hath giuen vs wit and reason: so that we bee vtterly vnuexcusible if we make not this grace auayable, whereof mention is made here. And in conclusion wee must also mark well how Iob sayeth heere, *It is thy visitation o Lord, that hath preserued my Soule.* Hitherto he hath spoken of that which wee may see in our creation or begetting. VVhen any of vs is begotten: then doeth the myre shewe it self: that is too say, wee be full of infestation and filthinesse. And therewithall appeereth also the sayd woorkmanship which God hath put intoo it, bothe in respect of bodie and soule. But what for that? If God preserued vs not, wee should needs perish every minute of an houre, as it is sayd in the Psalme: Lord, when thou sendest forth thy Spirit all things are renewed: and when thou withdrawest it, all things go too wrecke and decay. God then must bee fayne too maynteyne vs, too looke vnto vs, and to bee alwayes at hand with vs: or otherwyse wee bee vtterly vndoone.

Behold heere a poynt that is well woorth the weying: namely this visitation of Gods in looking too our Soules. And the Soules are spoken of precysely by name. VVhyso? If he had sayd, Lord thy visitation preserueth my bodie: my bodie shall not go to the graue at the first brunt, and whysso? euen bycause thou maynteynest it by thy power: if there had ben no more but that sayd, it had ben much: but it is farre more without comparision when Iob speaketh of the Soule. And why? For it seemeth vnto vs, that our Soule hath of it self the power to quicken our bodie, and to give it liueliness. And this is partly true. But it behoueth vs to vnderstand moreover, that our Soules are not immortall of their owne power, nother is the lyfe of them inclosed in themselues as though it had his roote there. VVhere is their lyfe the? In God. So farre foorth then as God, putteth any droppe or spark of life into mēnes Soules: so farre foorth haue they liueliness in them, and not otherwise. Thus ye see what wee haue too mark vpon this streyne. And specially let vs hearken what the holy ghost ment too expresse by this woord *visitation*: which is, that God mainteyneth vs continually, & looketh to vs to preferue vs, or else we should go to wrecke. The philosophers can

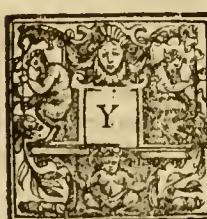
well say, that God hath created and fashyoned vs, & that we haue our being of him: but therewithall they are of opinion that after God hath set vs in our race, evry man goudeth & gouerneth himself. Lo how they deface the goodness & power of God: and vnto the same leudnesse are all men inclined. So much the more then standeth it vs in hand, to mark well this woord *visitation*: which importeth as much to say, as when God hath put vs intoo this world, he letteth vs not alone there, as if hee should say, walke ye evry one as ye can: but hee abydeth with vs continually, and hath his hand alwayes stretched out to breathe his power into vs, to the intent we shold not misarie. Therefore seing we cannot continue, except he haue his eye alwayes vpon vs to visit vs and looke to vs: we must lerne to rule our lyfe in such wyse, as if wee were euermore in his presence. And forasmuchas the same assureth vs of Gods infinite goodness which he sheweth towards vs: let it make vs too walk in the feare of him, to magnifie him, and to yeeld him his due prayse.

And nowe lette vs caste our selues downe before the face of our good God, with acknowledgement of our faults: praying him to make vs perceue them better, that we may bee sorie for them, and bee so greeued, as we alwayes seeke the remedie of them, which is, his reforming of them by his holie spirit, that like as he hath created vs mortall men, so he will make vs members of our Lord Iesus Christ, that we may bee repayed after his image, and that he looke not at that which he hath put intoo vs by nature, but at that which hee hath put intoo vs by grace, which surmounteth all, specially seing he hath vouchsaued too make vs new creatures to inherit his heauenly kingdome. And [ further let vs beseeche him ] not only to continue the good that he hath begonne in vs, but also too increase the same till it bee come to full perfection, and in the meane tyme beare with our infirmities, that although wee bee giltie before him, yet he will not condemne vs with rigour, but receyue vs as his children, accordingly as he hath vouchsaued too adopt vs in the name and by the meane of our Lord Iesus Christ. That it may please him too graunt this grace, not only too vs, but also too all nations of the earth, &c.

### The xl. Sermon, which is the third vpon the tenth Chapter.

*This Sermon is yet still vpon the xiiiij. and xv. verses, and then vpon  
that which followeth.*

16. Let it increase, come thou as a Lyon and shew vnto thy selfe maruelous vpon mee.
17. Thou renewest thy plagues against mee, thy vvrath increaseth about mee: the syvoorde of chaunge and the multitude are vpon mee.



Esterday we saw how God preserueth vs in the state wherin he hath set vs: and that it is not ynoch enough for him to haue created vs at the firste, nor too haue giuen vs liueliness: but that he must be fayne to continue it also. Now if this be to be acknowledged in respect of this present lyfe: mucche more reason is it that God should be prayzed for renewing vs by his infinite goodness, for repaying his image in vs, and for leading vs as it were by the hande, vntill suche tyme as wee haue finished our course. For it behoueth him too woorke with a greater power in

that behalfe, than in the order of nature. Therefore let vs lerne to magnifie Gods gracious giftes in such wise as wee perceyue them to bee. And further let vs marke well, that if Iob hauing felte that God had bestowed so many benefites vpon him, ceassed not to be so greeued, as he was fayne to bewray his excessiue passions: the same may mucche more befall vs, when wee shall not haue minded Gods goodness as becommeth vs, and the gracious giftes which he dealeth out too vs dayly. For (as I haue declared heretofore,) the true remedie too aswage all our miseries, is too feele how bountifull God is vnto vs, and what riches of his goodness he poureth out vpon vs. If wee knowe this throughly, it is ynoch too remedie

remedie all temptations, in suche sort as we may be able to take courage to call vpon him, euen when we shall be as it were in hell. And well did Job knowe these thyngs, howbeit that this affliction was so great and terrible, as it ouermastered him. Therfore let vs bethinke our selues well, and let vs marke that God will punish vs for oure vnthankfulness, if we make not account of the benefits which he dayly bestoweth vpon vs. And there shal neede no great tribulation to ouerthrowe vs : but we shall be dispatched out of hand as soone as we feele any little aduersitie. And for prooef heereof, let vs come too that which Job addeth. *If I haue sinned (saith he) thou wilt imprison me, and thou wilt not let me go unpunished.* As if hee should say, Lorde, thou holdest me as it were vpon the rache. For he matcheth imprisonment against soone sondaine punishment, which God mighte lay vpon him, and which should be easier for him to abide: at leastwise too his owne seeming. VVe knowe that the present harmes are greeuousest to beare. He that indureth bitter colde, could find in his hart to be broyled with heate : and if he be hote, he desircth extreme cold. So then, Job beeing pressed with such violence by the hand of God, as there seemed not to be any hope of recoverie: wold fayne that God shoulde haue killed him out of hand, and that he might not haue pyned any longer : like as when a wretched offender is condemned and seeth he cannot escape, and yet is let alone vnexected : his miseries are encreased in that he feareth to be put to torture, and that hee shall be charged with new matters from day to day. Job being in such case, complayneth that God persecuteth him, and saith he oughte too take him out of the worlde without any more ado. Heereby we are admonished, that if God moderate not his roddes whien he mindeth to chastize our faults, or to exercise our pacience: we are so dismaide, that in sted of profiting vnder his correction we shall do nothing else but storne, and there shal be nothing but turmoylng and rebelliousnesse in vs. Job was patient, and yet for all that, he fayled not to make a great broyle, as though he had bin minded to stade at defyance with God: And his infirmite had driuen him therento, if God had not preserued him by the grace of his holy spirite. Sith the case standeth so: let vs marke well, that it standeth vs in hand to pray vnto God, that whensoeuer he shall be minded to chastize vs, or to trie our pacience, it may please him to vse suche mildnesse towards vs, as we may learne chiefly to know his hand, and to profite our selues thereby, and not to be caried away by our ouerheady affections: and further, that although God suffer vs to be tossed too and fro, and our owne flesh to carrie vs away: yet neuerthelesse it may please him to succoure vs, and that we may haue wherewith to fence our selues, that we giue not head to our affections. And in the meane while, let vs not be out of hart when we feele turmoylng in our selues, though it seeme to vs that we be skirmishing against God, and that it is vnpossible for vs to returne vnto him to yelde oure selues vnder his obeysance. VVe see heere what happened vnto Job: and therefore let vs call vpon him that is able to set vs vp agayne, when we be vterlie ouerthrowne. And thus ye see what we haue to marke in this streine. But now let vs come to the wells head. *If I be wicked (saith Job) who is me. If I be righteous, yet may I not lift vp my head, seeing my trouble and being filled with reproch.* Job goeth on foorth with the matter which I haue expounded already heretofore. For he considereth, that if he be wicked, the lawe of God shal condemne him: and that if he be righteous, there is yet another righteousness aboue that, whereby he shal not misse to be condemned. That is a thing which

is not so well knowne as this: and no maruell. For al- though God haue told vs in his law, that we are al damned, and the thing is manifest of it selfe: yet shall wee hardly find one of a hundred, whiche commeth to that point. And why so? For hipoocrisie hindreth vs, and blind-foldeth our eyes, yea and vterlie blindeth vs, so as wee cannot knowe that whiche ought to be best knowne and most familiar vnto vs. Behold, Sainte Paule confesseth that although he had bin trayned vp from his childhood in the lawe of God, andone of the order and companie of the doctors in great reputation. Yet notwithstanding he vnderstoode not what was the meening of gods law, but flattred him selfe, so as he was puffed vp with pride, supposing him selfe to be righteous. I liued (saith he) that is to say, he thought him selfe righteous before God, and had an ouerliking of his owne merites. And why so? Bycause he had not the power to enter into his owne hart, and to say that God hath giuen vs the lawe for e- very man to view him selfe in, that all men might know how there is nothing in them but vnrighteousnesse, and be ashamed thereof. Saint Paule was not come so farre forward. If a man that had bin trained vp in Gods lawe, and therewithall liued a blamelesse life, was neuerthe- later dazeled with pride: what shall come of vs? VVhat shall become of such as haue no care at all to thinke vpon God nor vpon his word, but are sapid in their vi- cies & leade a lawlesse life: or what shall become of those that vaunt them selues and yet haue no cause at all? Ac- cording as at this day we see these monks, and these hy- pocrites, and all these chaplaynes of the papacie: and as we see the whole rable of these superstitious cloysterers which haue their gay deuotions: and yet in the meane whyle, some of them shall be whorehunters, some drun- kards, some full of crueltie, and othersome full of trea- son and enuie. So then they ceasse not to recken them- selves for righteous, and they haue merits to sell and to depart with vnto other folkes. Therefore we must not thinke this straunge, seeing that Saint Paule was so abu- sed in that behalfe. And hereby ye may see, that there is so grosse hypocrisie in men, as it is a wonder how God should be so patient, as to beare with them so long as he doth. But if this condemnation which God setteth out vnto vs in his lawe, be vnkowne vnto vs: how should we attayne to the coēciuing of the iustice which is higher and traunger than that: when it is said vnto vs, Thou shalt loue God with all thy hart, with all thy mind, and with all thy strength, and thy neighbour as thy selfe: there is no man but he confesseth it to be good reason, that we shoulde keepe this rule. For very nature teacheth vs, that we be created to the end we should mainteine the common societie that he hath ordeyned among ma- kynd. These then are things that ought to be commonly knowne euen vnto little children. But let vs come to the comparing of our life with that whiche God com- maundeth in his lawe, and we shall find that every one of vs is guiltie for his owne part. And we come so farre short of performing all that God appoynteth vs: as wee be not able to performe any one point, no not euen so much as to thinke to do good. For (saith Saint Paule) we are not able to thinke a good thought: and we find it ouermuch by experiance. VVhen we haue made this co- parison, yet do we continue dull stille. VVhich of vs fee- leth himselfe wounded with so deadly a wound, as too saye, Alas I must be faine to come before my God, hee must be my iudge, and I haue nothing to alidge, but I must be driuen to confesse that I am more than conuic- ted. VVho is he that thinketh thus: No man. Although men haue not done any deede that is to be condemned 2.Cor.3.b.5. M.v. . or to

or to be blamed: yet notwithstanding, they cease not to be giltie inasmuch as it is saide vnto vs, Thou shalte not lust. God hath not only forbidden vs to be murtherers, theeues, whoremongers, blasphemers, and rebels against his word: but he hath also forbidden vs to consent to any euill. VVhosoeuer shall but cast aside an vnchaste looke: the same is a lechor before god. VVhosoeuer shal haue slaundered his brother, or rayled vpon him, or priuily hated him. behold, he is a murtherer. VVhosoeuer wisheth other mens goodes, although he never go about to take them: yet is he a theefe already. And God hathe not only forbidden the desire to do amisse: but he passeth yet further. For he hath forbidden lust, that is to say, if we be but tickled and stirred vp to any euill desire or liking, foorthwith we be transgressors of Gods lawe. But finally do men consider this as I haue said heretofore. Seing we bee so blockish as to haue no regard of oure selues, and that the lawe is so cleere and large a looking gasse for vs to behold our selues in: I pray you who is he that can boast him selfe to be righteous, and that he is able to perfourme all that is in the lawe, and all that God commaundeth? Therefore we must not thinke it strange if me cannot clere themselues of that which is contayned there. And furthermore, that we may take profit of this doctrine, it behoueth vs to call to remembrance what we haue declared afore: namely that Gods lawe is a sufficient perfect rule whereby to liue a good and holly life, that is to wit, in respect of vs. Let vs marke then that the righteousnesse which is contayned in the lawe, may well bee termed a perfect righteousnesse: yea in respect of men, that is to say, according to their capacite and measure. But this righteousnesse is not answerable to the righteousnesse of God, nor equall with it, it commeth farre short of it. As how? This will bee better knownen by the Angells. Ye see the Angells haue no lawe written, and yet they frame them selues to the obeyng of God. And heere ye see also why we say in our prayer, Thy wil be done in earth as it is in heauen. For there is no gaynsaying, God is obeyed fully, and he reigneth in Heauen. Then do wee desire to be conformable to the Angels, and that ought to be ynough for vs: for then shal we haue such a perfection as ought to be in creatures. Yea but is that as much to say, as the Angels haue a righteousnesse that may fully match and be compared with the righteousnesse of God? There is as great oddes betwixt them, as there is distance betweene heauen and earth. Although the righteousnesse of the Angels be perfect in respect of creatures: yet is it nothing but smoke when it commeth beefore the infinite maiestie of God.

*M. tib. c. d. 28. C. 22.*

Thē let vs marke wel, that the lawe which was giue vs, is a full and certaine rule wherby to liue well. And when we can once do and performe that which is inioyned vs there: then shall we be taken and reckened for righteous before God in all perfection and goodnessse, but yet for all that we shall not be so righteous as to say, there is any worthinesse in vs, so as wee might deserue any thing at his hand. And why? It is of his owne free sauoure that he saith, he that doth these things shall liue in them. For God might exact what he listeth at oure hande, and yet notwithstanding we can never say that we be not in his dette. For wee bee his, and what soever we bring vnto him he will not accepte it excepte he list. Although wee take it to be as righteouse as any thing can bee, and that (to oure seeming) there bee no faulce in it. Yet will not God voutsafe to cast his eyevponit, except he list: that is to saye, excepte his owne meere grace and bountifulnesse do moue him to do it.

*Leuit. 18. 4. 5.*

Now then wee see, how there is a double righteousesse in God. The one is that whiche is set soorth to vs in the lawe, wherewithall God contenteth himselfe, because it pleaseth him so. And there is another secrete righteousnesse, which furnounteth the wit and capacite of all creatures. In this respect Job faith heere: *If I be wicked, wo vnto me. VVhy so?* For it is said, cursed be hee that performeth not all the things that are contayned in this booke. Cursed bee hee that worshippeth not God. Cursed be he that breaketh the Sabbath. Cursed be hee that honoreth not his father and mother. Cursed be hee that stealeth other mens goodes, or taketh them away by force. Cursed be hee that killeth or hurteth his neighbor: and all people must answer Amen. That is to say, all of vs must confesse, that we haue rightly deserved to be cursed and cast away at Gods hand. For albeit that the lawe (perchance) were not written in Iobs time, (as we knowe nothing thereof.) yet was this record ingraven in mens harts. Then do ye see wherefore hee saith, that he is unhappy if he be found wicked, that is to saye, if hee shall haue withstoode Gods will, and led a loose life. And secondly he addeth, *Although I were righteous, yet will I not lift vp my head. VVhy so?* Bycause (saith he) *I see mine affliction, and am filled with shame.* VVherby he meeneth, that Gods increasing of his afflictions, is as much to say, as he hath soueraine authoritie ouer all men: and that although they be righteous, yet may he execute such rigoure vpon them, as may be thought straunge: and yet that howsoeuer the case standeth, men shall gaine nothing by checking against him: they may well pleade and alledge this or that, but yet must they be fayne to be confounded, and God must haue the maistrie of them. For this cause Job saith, that he wil not lift vp his head though he be found to be righteous. But by the waye a manne might aske a question heere, how Job meeneth that hee should be found righteous. For that is impossible. Hee skarce knew himselfe if he meant to chalendge such a perfection as were the true fulfilling of Gods lawe. And why? As I haue said heretofore, so long as men continue in their owne nature, they are so farre wide from discharging their duetie to Godward, or of anye parte thereof: that there is nothing else to be found in them but rebelliousnesse: according as Saint Paule saith, that *Rom. 8. 8.* all the affections of our fleshe are enimies vnto God. Shall we then follow our owne nature? Then go wee cleane aukē to Gods will, and we haue n̄t so muche as one thought but the same is wicked and damnable. And so vntill God reach vs his hand, we shall never come vnto him. But bath he begonne to giue vs that grace? Yea partlye: and verely so farforth do we laboure towards hym, as he draweth vs vnto hym, and as hee guideth vs: and yet for all that, we come not to him so fast as were requisite. For we may haue some good inclination: but the same shall be but weake: we shall limpe and make many false steppes: we shal stumble, and oftentimes start aside out of the right path. Ye see then in what plighe men be.

But let vs come too the highest degree of this righteousnesse. Let vs take Abraham, or the other holy fathers that haue walked in suche perfection, as if they had bin Angels. Is it too bee sayde that these men haue fulfilled the law? No. There is none of them all but hee shall fynde him selfe blameworthie when hys lyfe is examined before God.

And how is it then that Job saythe heere, that if hee bee righteous, yet wyll hee not lift vp his head? True it is that God accepteth them for righteous whiche are not righteous: that is to saye, when hee hath gyuen vs the

*Deu. 27. c. d.*

the grace to walke according to his will: although there be faults in vs: what then hee passeth not for that, nother will he be rigorous towards vs. Though we haue not performed our duetie in al poynts to the full, hee shaketh vs not off, but beareth with our weaknesse, allowing and accepting that thing for good in vs which is not good. Ye see then how God dealeth with his faithful ones. But in this place Job hath spoken of an impossibilitie, as if he should saye: True it is, that I am not so righteous as that I maye come before God to saye, let vs fall to account, and let my life be well tried, and it will be found that I haue not offended awch, but haue fully discharged my selfe from one side to other: this were impossible: But although I had fulfilled the lawe, yet durst I not lift vp my head. And wherefore? *I see beere mine affliction, I am filled with reproch,* as if he should saye, God holdeth me in such awe, as I wote not what to do, and if I replie, I shall gayne nothing by it. Herein Job bewrayeth his p. s. ion. For he should haue confessed: well, God is righteous, and not only his lawe will serue too bridle me, but also I know there is another higher righteousness, than that which is knowne to vs by his will and by the record of good and euill which he giueth vs to rule our life by. I knowe then that God hath another higher righteousness than this, and therefore it behoueth me to submit my selfe vnder him. Job oughte too haue spoken so: but he bewrayeth, that it is as it were by constraint, that hee acknowledgeth a higher righteousness in God, than the righteousness of the law. For he saith, *I see mine affliction, I am filled with reproches,* and therefore I will not speake a woord. If this befall to such a person as he was, what shall become of vs? Then let vs inure our selues to consider well Gods true and peculiар righteousness which is incomprehensible to vs, and let vs honoure him in all his secrets, and let vs not conceiue the things that are in him, after our owne witte: for we see our owne smalnesse. And to be short, what must we do? Truly, for the condemning of our selues, wee neede not to climbe so high as to say, God hath a righteousness whiche cannot bee comprehended by creatures, and wherevnto mans witte cannot reach. VVee haue not too do with this for the condemning of oure selues: for the lawe will be ynochful for that matter, as hath bin shewed already. As often then as a man shall be so proude as to thinke he can maaintaine himselfe before God by his owne works, let him bethinke him selfe well, and looke vpon Gods lawe. For it is not for vs too say, we be righteous bycause we seeme so to our selues, or bycause men find vs to be so and allow of our doings. No, but the triall must bee made by the lawe of God. VVhen all the world shall haue canonized vs for saints, it shall nothing boote vs if the heauenly iudge condemne vs. For God will not haue vs to go any whither else than to his lawe: he will not bow norther one way nor other. And therefore as oft as we bee tempted, eyther with pride, or with hypocrisie: let vs bethinke vs what the lawe saith to vs, and we shall find so great and so horrible shamesulnesse in our selues, as there shall remayne nothing for vs but euerlasting death.

Thus ye see how wee ought to practize this lesson. VVeto vnto vs if we be wicked: For then shall wee not neede to come to the second poynte, That if we be righteous, yet dare we not lifte vp our head. And why? For where is he to be found, that is righteous? Furthermore let vs marke well, that when we be righteous, that is to say, when we be not vtterly wicked and out of al square: all the righteousness that is in vs, shall be but a franke and free acceptation. As how? True it is that the faith-

full are called righteous, not only bycause God forgiveth them their sinnes, and receyveth them to mercie: but also bycause he liketh well of their life. It is said that Simeon was a good and righteous man: and Zacharie and Elizabeth his wife were righteous also. And why? Bycause they walked in Gods lawe and commaundementes. The same is said also of the holy patriarchs. Yea but let vs marke, that it was bycause God of his owne free goodness receyued them, and layed not theyr sinnes too theyr charge. VVhen wee saye that men are made ryghteous by fayth: it is as much too saye, as God forgiveth theyr sinnes, and cleerely acquiteth them for our Lorde Iesus Christes sake.

Luke.1.1.6.  
Gen.6.b.9.  
G.2.d.25.  
Likewise it behoueth vs to understand that wee are righteous in oure woorkes, bycause God accepteth vs too fauoure. For oure woorkes deserue too bee alwayes refuzed at hys hande. I speake not of the works whiche men do of their owne power: for in them there is nothing but all vilanie and rebellion. But euen when a man is gouerned by Gods spirite, and by hys grace doth walke in good woorkes; yet are all hys good works vnperfecte, and God myght call them off: yea and they are so farre off from any worthynesse or deserving (as the Papistes imagin:) as there is nothing but fylthyneisse in them. Neuerthelesse yet God receyued them. Yea euen as a father receiuesth that whiche commeth from his child, though it bee nothing woorthe. So then, although we be righteous, that is to say, although wee haue some lykelyhoode of righteousness: let vs marke well that the same deserueth not to be accepted so before God. And why? Bycause it is written, cursed be he Deut.7.26.  
that performeth not all the things which are conteyned in the booke of the lawe. Nowe, there is no man that performeth so much as any one thing, I meane that performeth it with a pure and perfect mind.

And therefore it foloweth that God maye damage vs all. And so, wee must be fayne to holde downe oure heades, yea euen without going any further than to the lawe: and yet is that nothing if we come to Gods righteousness whiche is incomprehensible to vs. Let vs put the case that a man behaved him selfe in all poynts as became hym: what might he do? might hee therefore pleade agaynst God? No: he must come short of that. And why? For God owteth vs nothing. That is Leui.18.2.3  
true: but he hath promised that whosoeuer doth those things shall liue in them. Yea, but we must understande, that he hath made that promise of his owne free bountifullnesse. VVe see how our Lord Iesus Christ saith, that Luke.17.6.7  
when a servant shall haue done all that he can for hys master, (he speaketh of the servants that were in those days, that is to witte, of slaves that were in bondage too be bought and sold:) then if a slave do all that he can for his master: shal his master rise from the table and say, I will nowe serue thee ariother whyle? No. For it is the servants duetie to serue his master, and no: that the master should abace him selfe to his servant, or bee bound vnto him in any thing. Euen so (saith Christ) whē ye haue done al that is commanded you, assure your selues ye are still vnprofitable servants. And in so saying, Iesus Christ meeneth not that there was cuer any man found, or that any can be found to haue performed all that God commandeth: but he putteth the case that it were so. So also must we do. Let vs put the case that a man had fulfilled the lawe yet behoueth it him to reuerence God with all humilitie, saying, Alas Lorde, I will still submit my selfe vnder thy hande. for I knowe well that all that I haue done is of thee, and that there cannot so muche as one droppe of goodness proceede out of me.

And

And although thou accept me : that is not bycause I am worthy, or bycause I haue deserued it:but it is of thyne owne free fauour. Lo how we ought to deale. Furthermore let vs be well ware of the excessiue passion that was in Job. It behoueth vs to conceiue the soueraine-righteousesse of God in such sort as I haue said. And that must be to the end we may be the more induced to humilitie:and not to say, If I be righteous , yet will I not lift vp my head,seeing mine affliction. For it is certayne that God will perfourme whatsoeuer he hath promised, 10 yea euen in that he hath said, he that doth these thynges shall liue in them. And certainly, if we be ab'e too perfourme the lawe to the full:let vs assure our selues, that God hath his reward redy to reward vs with. Then must we not say as Job doth,that seeing our reproch, and seeing he scourgeth vs:we be confounded by a power that wee knowe not off, and that although the same be faire out of measure, yet we dare not grudge against it, bycause we shall win nought by so doing. No : let vs not be caried away so farre, but let vs thinke that God neuer chaffizeth his servants without iust cause, yea though hee haue no eye to their sinnes, as it is certayne that Job was not punished as a wicked offender. True it is that God had iust cause to pun' sh him an hundred times more:but god had not that respect and meaning with him. VVhat then:his intent was to trie his pacience, and to c'are him of the slander that Sathan made of him in saying, Job obeyeth God bycause he is in prosperitie:and therefore God meant to shewe the contrarie. So then when wee speake of Gods soueraine justice, let not our talke be to thinke that he presseth vs out of measure, nor to auance our selues against him by force : but let it be to honoure him in his wonderfull secrets, yea euen in suche wise, as we may be suily resolute to say in our selues, Alas, it is not for vs to alledge, that though we be righteous, yet we will not be so bold as to lift vp our head: for wee haue good cause to hang downe our heads continually. For although God set not him selfe downe in his throne to condemne vs:we haue our iudge within vs. Cannot every man condemne him selfe ? hathe not every man the witte to perceiue him selfe to be more than blamable ? Let vs marke then that there needes none other cōdemnation for vs, than that which is conteined in the lawe, wherewith both great and small ought too be well acquainted. And after Job hath spoken so, he addeth, *that he wold fayne that his plague were increased.* Yea but what then: *Although it increased (saith he) yet wilte thou come vpon me as a Lion, and wilst shew thy selfe maruellous against me.* Heere as before Job treateth of Gods secrete iudgements, which man cannot reach vnto, by reason that the same do farre passe his vnderstanding and wit. And that is the caafe why he calleth God maruellous. True it is that we shal alwayes find Godslawe straunge , bycause it wakeneth vs vp beyond our imagination. And we our selues also see, that when the wisest men do speake of soundnesse and perfection,they come short of the rigour of Gods lawe. Also when God teacheth vs by his word, he doth it stil aboue our ordinarie capacitie. But when we haue once bin taught, to know how the matter goeth: we be fully convicted that it is so. If God haue laide the bridle loose in oure necke, so as we haue not bin at hys schoole to learne his will by his lawe : we be well neere as good as brute beasts in that behalfe. But whē we once know that a man must loue God with all his hart, with all his mind, and with al his strength, and his neighbour as him selfe:then we see that God requireth nothing at our hands, but that which we owe him. And why ? For we are his, and we haue not any thing, whiche we have

not receiuued of him. Thus ye see how we shall find nothing straunge if we referre all to Gods word:but [contrariwise] that all Gods doings are according to reason and equitie. But when we come once to the righteousesse that is vñknowne,to say that although we had performed the whole lawe to the full,yet had we done nothing in respect of the righteousnesse of God:that is yet a farre straunger thing, in somuche that we knowe not what to say, but all our wittes faile vs, and are amazed at it. And that is it whiche Job meant in saying, thou wilt shew thy selfe maruellous against me. Now although God be maruelouse in his wonderfull iudgements,yet must the faithfull sort learne to thinke it nothing strāge. As how ? Let vs take example in Gods election, in hys prouidence, and in all the things that he doth aboue our vnderstanding. Behold a part of Gods secretes which are as a bottomlesse pit vnto vs ward. God choseth whome he listeth to bring to saluation, and forsaketh the residue. He findeth vs all alike, so as no man can vaunt him selfe to be better than his neighbour. And wherefore then are we so sholed asunder, as to say that God choseth the one sort to make them inheritors of his kingdome : and forsaketh the other sort to make them go to destruction: what is the cause heereof but only his will ? At the firste blush we thinke this very straunge,saying:How now ? is it any reason, that whereas we bee all of vs Gods creatures, and there is no difference betwixt vs as in respect of our selues, but one of vs is as lightly preferred as another:yet notwithstanding God hath pitie on whome he listeth, and forsaketh the residue ? Is there any reason in so doing:Lo how men shal be tempted to grudge against God. But good reason it is that this shoul'd be wonderfull to vs. For if it were not wonderful, we would alwaies haue our wittes intangled in many questions, and in the end we wold spew out blasphemies as we see these pruie repiners do, who are alwayes arguing and making phantasticall discourses, and could find in their hart too condemne God bycause he worketh not as they would haue him. Then if man speake to vs of Gods election, it must needes be a maruellous acte:and yet we must not be astonished at it. And why ? to the end it may prouoke vs to honoure him, and to say : Alas Lorde, wee cannot reach so high as to enter into thy secrete purpose and to know what is inclosed therein:but i: becometh vs to reuerence that which is vñknowne to vs as now. The must we confess that thou art righteous and good , yea euen though there appeare no reason of it: vnto vs. VVhen we be come to that point:we shall not fling out rashly and at all aduentures to judge of Gods secrets after our owne fancie, but we shall do as we see the faithfull of all times haue done. Verely when they dispute of Gods election, they do it soberly and modestly, and they crie out with Saint Paule, O howe wonderfull are thy iudgements. They be rauished at them, and they inquire not curiously of this and that, but they thinke well, as now we knowe Gods doings but in part, but the day will come that all shall be revealed vnto vs to the full. Lo how the faithfull haue alwayes reasoned of Gods election, and not rauinged abrode to inquire of things curiously. Certes they thought it very straunge and it was maruellous to the : but their so doing was to yelde God his due honoure, knowing it to be too greate a loftiness for his creatures to presume to attayne so high. And in so doing they continued quiet, they were rauished with wondermente; these doings of God were maruellous vnto them, and yet they were not ouerstrange to them. They were maruellous too them, bycause they knewe that: in them there are secretes which surmount all capacitie and vnderstan-

derstanding of man. And ageyne they were not straunge to them, bycause that by their election they knew Gods goodnesse and mercie in that he had chosen them too saluation, by calling them vnto himselfe, and by casting off the rest. Behold what we see in Gods election. As in much is to be said also of his prouidence. It is said that God disposeth all things in the worlde. VVell then, is it possible that when warres come, they shoulde bee of Gods stirring vp: or that God shoulde guyde them that are tossed with outragious passions, such as the princes bee that are full of ambition, couetouse, bludshadens, rakers, extorcioners, in somuch that there is as it were a hellish con'uzion, and they that serue them in that behalfe, make no conscience nor sticking at all to flea, rob, and kill?

Ye see then that menne are as illas wilde beastes, and much worse. And should God vse such instrumentes? Howe shoulde that be possible? Ageyne we see that the Church it selfe is turmoyled: ye see what persecutions it is put vnto: and who is he that raiseth them vp? Furthermore we see that the doctrine of the Gospell is as it were troden vnder foote by the tirannie of wicked caytifes, so as lies reigne in stead of truth. And who is it that maketh such troubles? It is the rightfull vengeance of God. VVe see not the reason of it, we see not how nor in what wise it worketh: but wee must perceiue hys hand by faith. This is strange to vs, and so must it needs be, to the end it may humble vs. But when wee shall haue bin instructed in Gods word, although wee knowe not the reason of his woorks, yet shall we customably magnifie them, assuring our selues that hee doth not aught without iust cause. Ye see then how it standeth vs in hand to practize this sentence wherein it is said, *Thou wilst shew thy selfe maruellous against me.* But Job passed measure: that is certaine: hee sheweth heere that he was tempted of an outrageus passion. For he saith, thou wilst shew thy selfe maruellous: [whereby] he declareth and confesseth that for his owne part hee was vtterly dismayde, and thought it very strange that God should scourge him so. But we must beware that he be not maruellous to vs after that sort. True it is that when we perceiue Gods marueilouse and secrete dealings, we may well be so abashed as to say, Alas Lorde, we see our owne weakenesse and rudenesse, in that wee thinke the woorks of thy hands to bee strange. But what for that? Thou shalte enlighten vs by little and little, vntill we be come into thy Sanctuarie. VVe haue one foote there already: truly we are but at the courtins, wee see thee but aloofe: but the time will come that thou shalt giue vs amore familiar knowledge. And therefore let it not greeue vs that God shoulde haue his secrets in such wise, which surmount our capacitie. But yet dothe this amaze vs: for a man maye alledge, and how so? doth not all our welfare and happinesse consist in the knowing of God and of his will? Yes verely, so farre foorth as is expedient for vs.

But let vs marke, that God hath giuen vs a way too know him, which is conuenient and fit for vs. He could well giue vs the full and perfect light at this day: but he seeth it is not for our profit, and therefore hee giueth vs but a certaine portion, and he applieth him selfe vnto vs. And therefore, let it not greeue vs too haue this knowledge of God as yet by measure, as it is giuen

vs in the scripture, and to wait till he haue bereft vs of this mortall body, and specially till he haue wholly reformed our mindes that they maye bee no more so wrapped in these worldliness, and earthliness, and specially in the sinfulness that proceedeth of the sinne of Adam. And by and by for a fynall conclusion, Job declareth, wherein God shewed him selfe maruellous agaynst him: that is too witte, *In that he will renew hys stripes and fall to changing.* True it is that the hebreu worde whiche is put for *Stripes, Woundes, or plagues:* signifyeth as much as *Recordes, Witnesses, or witnessings:* and not without cause. For the plagues whiche God sendeth vpon men are as it were witnesses broughte foorth agaynst them, and proofes that God maketh to bring things to knowledge. But in this place Job speakest of Stripes, wounds, or plagues, whereby he mee[n]eth the chastizementes that God had layd vpon him. Therefore hee saithe they were renued, in somuche that he had new chastizementes layd vpon him. This is a thing well worthy to be noted. For although we find Gods woorking to be straunge to our vnderstanding: yet notwithstanding there is nothing that hindereth vs more from the knowledge of Gods righteousnesse, than this temptation doth. That (I say) is the thing wherin men find themselves most hindred. True it is that as oft as any man alledgeth any peice of scripture to vs, which is not to our liking, the same greeueth vs, and by and by we fail to arguing against God. But specially we shewe our stubbornesse when wee bee smitten and beaten by the hand of God, and we cannot be broughte to confess that God is righteous in all his chafizementes. Beholde (say I) a thing wherevnto we cannot be made to agree. And so yesee why Job hauing spoken of Gods wonderfull woorking, addeth, *Thou doublest thy plagues against me.* But forasmuch as this matter cannot be discoursed at length to day: let vs marke that there is nothing else for vs to do but to flee vnto God, praying him to giue vs suche a tast of his word, as we may quietly receiue whatsoeuer is conteyned in the same: and yet that whensoeuer it shall please him to vse rigoure towards vs, he will so moderate his roddes, that although he make vs feele the smart of the, yet we may not cease to haue recourse vnto him as to our father, to the ende he may awytes receyue vs as his children.

And nowe let vs kneele downe before the face of our good God with acknowledgement of our sinnes, praying hym to make vs knowe them in suche wise, as we may not anye more be blinded with hipocrisie, or with pride, or with the fonde folies whereof oure heads are full: but that beeing vtterly ashamed, wee maye awytes haue recourse too the remedie that is giuen vs, whiche is to embrase the redemption that is purchased vs by the death and passion of oure Lorde Iesus Christ: and that wee knowing the same too bee the only meane whereby wee may bee reconciled vnto god, may come to it with assured trust that he wil haire vs: And therewithal that it may please him so to aide vs with his holy spirit, as he may make vs to walke in the feare & obedience of him, vntill he shal haue restored vs fully, and that there remaine no more sinne and corruption in vs. That it maye please him to graunte this grace not onely to vs, but also to al people and nations of the earth, &c.

*The xlj. Sermon, which is the fourth vpon the tenth Chapter.*

18. VVhy hast thou broughte mee out of the womb? O that I had died before any ey had  
seen me.
19. That I had bin as if I had never bin, and that I had bin caried from the v vombe too the  
grauie.
20. Shall not the portion of my dayes come soone to an end? Let him vwith dravve himselfe  
quickly, that I may take my breath agayne.
21. Before I go into the countre of darknesse and into the shadovve of death, from vvhence  
there is no returning agayne
22. Into the darke countre vvhile there is nothing but darknesse, even thicke darknesse,  
vhile there is nothing but disorder, and vvhile it shal shine, there is nothing but dark-  
nesse.



E must cal to mind what was spoken yesterday concerning Gods changing of his plagues: that is to witte, that when God scourgeth men, he hath diuers meanes to do it: and when hee hath vised one kind of correctiō, he hath another a. wayes in store. Therefore let vs not thinke we be scaped his hand when he hath deliuered vs from some one trouble: but let vs prepare our selues till it please him to shew vs mercie. For behold, the only meane to set vs at rest, is to stand in Gods fauoure. Otherwise he wil make vs feele that which is conteyned in the song of Moyses, Deut.32.e.34. namely that he hath diuers sorts of chalizements in his cofers and storehouses. But in the meane while we see that Job being sore pressed, desireth God to put him to death out of hand. VVe haue seene the same sentence heeretofore. And heere he confirmeth his matter therewith, as if he shold say, it is not without cause that I wish so, seeing that God persecuteth me so sharply, as I haue no ease nor respite by any meanes, but am utterly confounded. And whereas Job saith, *VVherefore hast thou taken me out of my mothers womb?* no doubt but he sinned in so saying. For it is a poynct of vnthankfulness in men not to acknowledge them selues very much behoden to God in that he hath made them and fashioned them, notwithstanding that they liue never so miserably in this world. And is it a small thing, that God hath put vs into this world to reigne therein, to haue the fruision of all his creatures, to beare his image heere, to knowe him to be our father, yea and to fynd him to be so by experieēce? Ought we to hold skorne of such an honoure as he doth vnto vs? VVe see then that Job is not altogether to be excused, whē he wisheth to haue bin caried from his mothers womb to his graue, or rather not to haue bin borne at all. True it is that he made not this conclusion to rest fully vpon it: but that he bewrayeth the passions wherewith he was moued, although he consented not to them. But the popish doctors say, that that is no sinne, but so to say is a great beastlinesse in them. They hold opinion, that if a man be prouoked in himselfe to vengeance, or to robbery, or to any such other things, the same is no sinne so hee rest not vpon it, ne fully purpose it in his hart but rather they esteeme it as a vertue bycause they say they be such battels as a man outstandeth. Verely they graunt, that before baptim it is sinne: so as if a Turk or a heathen man be tempted to do euill, he is forthwith giltie before God: But they say, that all such sinnes are so skoured out of vs by baptim, as wee rather deserue praise afore God for not consenting to such temptations, than to be esteemed as sinners and to haue done amisse. But(as I erst said)it is to brutish a beastlinesse For

too whome doth God speake when he saith, that men must loue him with all their hearte and with all their strength: Speaketh he not to the Iewes who were of his Church? And doth not the same belong vnto vs at this day? Is it not a rule common to vs all: If we be bound to loue God with all our strength and with all our minde, and [On the other side] if it be so that looke with howe many lewde affections we be combered, so many striugings and enmitis we haue against the loue that we owe vnto God: we must needes conclude also that they be as many sinnes, or else that it is no sinne at all to rebell against God and to haue transgressed his commaundements. Ye see then a thing against nature. True it is that our sinnes are not layde to our charge: but yet it enseweth not therefore that we be not woorthie to be punished before God, were it not that he of his owne meere goodness doth take vs to mercie. Let vs understand the that whensoeuer oure fleshe tempteth vs vnto euill, although there be no resting or determining vpon it: yet may God iustly punish vs: neuerthelater he of his owne free goodness spareth vs so as the same commeth not to account. Job therefore did amisse. And on our side let vs know, that God may cal vs to iudgement and account, if we haue a temptation that doth but make vs to swarue alittle: and although we bring not the same to effect, nor be ouercome of it, yet are we already gone astray, and it behoueth vs to confess our fault: but yet notwithstanding it behoueth vs also to settle our selues vpon the free mercy that God graunteth in forgetting and buryng all those things. And now let vs come to Iobs talke. He saith, *VVherefore hast thou taken me out of my mothers womb?* Verely if we looke no further but too the life of man, we shall always be fayne to come to this prouerb which is common among the heathen, or at least wise among the most parte of them:namely,that it were good for men never to be borne, or else to die out of hande. They that haue reckned the miseries and inconueniences whereto we be subiect while we liue heere bylowe: haue thought, how now: It were better for men never to be borne. For what else is the beginning of their life but weeping and wailing? The little babes before they haue any vnderstanding, do shewe there is such a seagulse of miseries in vs, as it is a pitie and terroure to behold: and afterward as we growe in yeeres, so do our miseries increace in nomber and quantitie. Therefore it were better for men that they might never be borne: and if they must needes bee borne, it were good for them too die quickly, that they might haue no long iourney to make. And this talke liath partly some reason, howbeit it is not without vnthankfulness. And why so? For although the miseries be innumerable wherewith men be oppressed: yet must we wey them in the balunce with the honoure that

that God doth vs in making vs Lords ouer his creatures to haue dominion ouer them heere bylow, as his childre, wheme he maketh to feele him as a father towards vs, and moreouer bycause his setting of vs heere in this world is to aduance vs aloft, that is to witte to the heauenly life, wherof he giueth vs some perceyuerance and feeling afore hand. If this be throughly knowne, surely it ouercommeth all the miseries and troubles that can happen to men in this world. And thus ye see why I said that this sentence (namely that it were best for men not to be borne at all) might seeme to be grounded vpon some reason, and yet it was not without vnthankfulness. For we must not forget what God giueth vs to recompence it withall. But so farre off is Job of comming to that point, that he had leuer not to haue bin borne at all. And why? Because he was so combered, his mind was so amazed, and his hart was so seized and forepossessted with griefe, as he could not consider that God had neuerthelesse created him after his owne image, that hee had kept him in the world as one of his childre, and that he made him taſt of the euerlasting life wherevnto men are allured. Job could not come to that point. And why? His hart was so closed vp with sorrowe, as he had none eye but to his miserie.

And therefore lette vs marke well, that if our afflictions bee greate, wee are alwayes subiect to this fault whiche Job bewrayeth in him selfe: whiche is, that we forget Gods gracious benefites: and that although we be put in remembrance of them, yet we fynd no taſt nor sauour in them, they touch vs not to our comfort, or to asswage our sorrow that we might take breath to say, Lord although I be beaten by thy hand, and that it be too heauie a burthen for me to beare; yet notwithstanding I consider on the other side, that thou haſt bin so good vnto me, that I perceiue thee to be a mercifull father to me, and that is it that checreth me vp and comforteth me. Ye ſee the hewe the thing that we haue to marke in the firſt place, is, that we ſhould know that this vice is naturally rooted in vs, so as if God did not ſuccoure vs and giue vs the ſaid comfort to ſweeten our ſorrows with, we ſhould not miſſe to bee diuen too ſuche an afterdeale, as there ſhould be nothing but deſpaire in vs, and we wolde wiſh that we had neuer bin borne. And nowe Job addeth, *Or that I bad bin caried from my mothers womb to my graue, and that I had bin as though I had neuer bin.* This is the ſecond part of the proverbe whiche I ſaid was uſed among the iſtſels: namely that when men be borne, it were good for them to be ſoon diſpatched and rid out of this lyfe. But as I haue touched alredy, that wer a ſmal regar- ding of the honoure that God doth vs in giuing vs ſuch dignitie and preheminenſe ouer all his creatures. And if there were no more but this, that he as it were muſtreth vs in the rank of his children and heires, were not that an inestimable priuiledge which ought to appeaſe all the grefes that can betide vs? ſpecially let vs mark to what purpose God will haue vs to liue heere in this worlde. For if we die in our childhood, we haue nother underſtanding nor reaſon: but as we grow in yeares, ſo leарne we that which was uknowne vnto vs: namely that god hath made vs after his owne image, and giuen vs underſtanding to knowe, not onely that wee muſt paſſe away heere bylow, but also that there is a continuing life in heauen, and that that is the thing whereto he calleth vs. But if wee be taken out of the world as if wee had neuer bene, we be diſappoyneted of this great benefitte of knowing that God will bee our eternall ſaviour, and that he gyueth vs alredy ſome tokē of his fatherly loue while we be in this earthly wayfaring. Therefore ye ſee it is

an intolerable vnthankfulneſſe when men wiſh to haue bin rid out of the way as if they had neuer bin borne. For wee muſt not thynke vpon the lyfe of manne ſimpye in it ſelfe: but wee muſt ſet our eye vpon the ende wherevnto it tendeth: which is, that we ſhoulde bee led too the hope that is as yet hidden vp in heauen, wherof G O D gyueth vs ſome taſt alreadye, ſo faire foorth as oure rawneſſe is able too compiehende the ſame.

Also heere is too bee noted in what wiſe wee maye wiſh to die, and in what ſorte we muſt not onelye bee willing too liue, but also cheere vp oure ſelues, though wee lyue in lingering payne. As it hath bin shewed heeretofore, wee maye defyre deaþe in reſpekte that wee ceaſe not too offend God: and for alſomuche as wee bee compassed about with ſo manye corruiptions as is lamentable too ſee, wee may well mourne and defyre God too deliuere vs from ſuche bondaſe; and thys is not onely lawfull but alſo requisite for vs too doo. For if Gods ſpirite gouerne vs, wee muſt hate ſinne and all euil. Neuertheleſſe ſo long as man is in this worlde, hee ceaſeth not to diſplease God. I ſay, take even the vertuousell man that is, and there ſhall alwayes bee ſome fault too bee founde in him. Therefore in hating oure naughtineſſe and ſinne wee muſt needes be weerie of our life. And why? Because it holdeth vs in the thralldome and priſon of ſo manye infirmities that are contrarie to Godswil. Ye ſee then how the faythfull are alwayes weerie too lyue and linger in this worlde ſith they cannot ſerue God fuli-ly as they would wiſhe. And I ſay that this is not onely lawfull but alſo needfull for vs to do.

VVee ſee alſo how Sainte Paule ſayth not that hee *Phil.1.6. 23.* could haue done ſo: but declareth that it was best for him that God ſhoulde take hym quickly out of thys world, if he had had no further reſpect but to him ſelfe. And ſpeciallye when hee ſaiþe, wretche that I am, *Rom.7.4.* who ſhall delyuer me, hee confeſſeth that if hee lookeſt not further than too hys owne preſente ſtate, hee was vnhappye. And when hee diſyreth too bee delyuered from hence, he ſpeaketh it not through humaine paſſion: but of zelousneſſe wherewith hee was driven by the hollye Ghost, and of a ſingular regarde that hee had to gyue him ſelfe to godneſſe. For hee ſawe that that coulde not bee done till hee were quite and cleane rid of this fleſh. And that is the cauſe why hee was weerie of his life.

And heere ye ſee howe wee ought too proceſſe in that behalfe: that is to witte, that our miſliking of oure life muſt be bycause we knowe our ſelues to be ſinfull. Howbeit for ſo muſche as men cannot atteyne therevnto, G O D is fayne too pinch them, to make them abhorre ſinne. And forſomuche as wee bee fayne to be driuen to it by force: ye ſee that this is one fault in vs: And agayne althoſh God chaſtize vs, and that by ſuche corrections wee bee warneſt to miſlike of our ſinnes: yet wee hate them not, excepte hee continue in making vs too feele the ſmart of them. For if hee withdrawe his hande, we fall to our olde byaffe, and wee could find in our harts to ſit ſtill in our owne woorkes if he would let vs alone.

Yee ſee then heere the ſecond vice. And further, oure hating of this preſent life is bycause wee cannot lyue heere, after oure fleſhly luſtes, whyche notwithstanding are wycked and corrupte. VVee woulde haue God to giue vs leaute too offend him, yea, if wee coulde make ſuch a bargaine with hiſn, our life ſhuld be ſweete, and we wold deſire nothing but to tariſſe heere.

VE se then that the cause why men are weerie of their liues is for that they cannot compasse their desires. They hate not the euill that is in them, nor the corruption of their nature which intangleth them: but yet they besorie that God giueth them not full scope to do what they lyste, ne suffereth them to take their delights and pleasures heere after their owne inclination. Againe there is yet one other thing too bee condemned, which is that wee keepe no measure: and that although we haue good reason to hate our life: yet if wee fall to mislyking of it, it is done too farre out of square. But Saint Paule in the place that I alledged afore, leadeth vs to the cleane contrarie. For althoughe hee call himselfe wretched or unhappy, & desire to be deliuered out of the pryon of his body. Yet he commeth backe to this poynte, that he contenteth himselfe with the grace that God giueth him. Beholde (saythe hee) I thanke my God throughe Iesu Christ. For he knewe well that God woulde not leaue him without helpe: hee knewe that God woulde gyue him power to withstand the euill; and finally that the infirmitie which was in him was buried befor God so as it shuld not be layd to his charge. S. Paule then misliketh not his life as a man that stomaked at it, and were impaient, neither dothe he cast himselfe into suche outrage as to checke against God: but cleane contrariwise he yeldeth himselfe vnto Gods good wil. He contenteth himselfe in that God layeth not the euil to his charge, and in that he holdeth him vp with a strong hande that hee bee not vanquished by Sathan nor by sinne. And euen so ought we todo, but we do it not. Thus ye see how it may bee lawfull for vs to hate this present life, bycause (say I) that God holdeth vs in the bondage of sin. And again it behoueth vs to holde this measure of languishing vnder Gods hande so long as it shall please him too holde vs in this worlde, knowing that it ought to suffise vs that he is neare at hand with vs to helpe vs at our neede. But wher as Job sayth, *I would not bene borne, or that I had ben carryed from my mothers wombe to my graue: it is an inordinate manner of speach, and although he rested not vpon that poynt for a doo: yet he offended God.* And here ye see good cause to marke well that which is sayd here. For we shall never keepe any measure and euen hand in hating this present life, except we consider howe it is giuen vs of God to the ende to make vs passe further by maling vs too feele his fatherly loue. This present life is a witnessse, that God by shewing himselfe good towrdes vs, doth alreadie warrant vs that which wee see not yet, namely the immortall glorie which he hath layde vp for vs. But wee thinke not of that: wee couet not to liue for that: we passe not for seruing of God, nor too doe as is shewed vs in the examples of the holy fathers, namely

*Psa. 118. c. 17  
Esa. 38. d. 20*

*I will liue to sette foorth the prayse of the Lorde: I will liue to come to the temple to magnifye my God. VVee haue not that regarde with vs, and no maruell at all, for wee bee vtterly corrupted, and haue forgotten the excellencie of our fyrste creation. VVhat then? Our desiring to liue is through a brutishe affection, too bee at our owne ease, to eate and drinke, and to fulfille our owne lustes according as euerie mannes complexion leadeth him. Loe how men are straitened in themselves without hauing eye vnto God, and it is a poynt of vtter wickednesse, if our beeinge weerie to liue bee but bycause wee liue not at our owne ease. It is not for that wee bee heere hild in sin: but bycause God pleaseth vs not, and bycause we haue not whatsoever our flesh desireth. For we could find in our hearts that God should be subiect to vs: and bycause he wil not be our vnderling, so as things fal out cleane contrarie: beholde, it greeueth vs, stingeth vs, and*

tormenteth vs, and wee caste foorth our choler euery where. And therfore so muche the more must we mark this lesson: whiche is, that wee muste honor this present lyfe, bycause God hath set vs in it, to the intent it shoud be as a recorde to vs, that he taketh vs for his children, & wil be our father: And secondly that we so consider what is in our selues: namely that we be corrupted in Adam, as we are always hild there as Satans prisoners and ceasse not to doo euill: vpon the knowledge whereof we must euen in the midst of our weeringesse prouoke our selues with a good and holy affection to retume alwayes vnto God, assuring our selues that he will remedie all our inconueniences, and that when he hath once made vs feele his fatherly loue, hee will continually increase his gracious giftes more and more, and throughtly bring too passe that which he hath begonne. Howbeit forasmuch as wee bee so sore inclined to repine against God, let vs be wel ware that we haue his benefites alwayes throughly printed in our mynde, that wee fall not into the temptation 15 that is spoken of heere, which is, too wilche that wee had never had life. True it is, that it were better for the castawayes to haue bene borne dead, or too haue bene swallowed vp into the earth, or that they had never bene begotten: as our Lord Iesu Christ speaketh of Iudas. But yet in the meane whyle wee muste holde this rule, that the life of man is in it selfe so precious and noble a gift of God, as it deserueth wel to be had in estimation. For we must alwayes come backe to this poynt, that God never createth man, but he imprinteth his image in him. True 20 it is that this image is defaced: neuerthelesse, as in respect of the order of nature: the goodnesse of God taketh alwayes the vpper hande, and ought to haue such preferment and preheminence among vs, as too magnifie and acknowledge the same accordingly. Nowe let vs come to that which Job addeth. He saith, *that if bee badde bene carryed after that sorte from his mothers wombe too his graue, no eye badde seene him.* That is yet one other vnthankfulnessse. For this life ought too bee well lyked of, not onely bycause euerie of vs knoweth vpon what condition and 25 to what ende he was created: but also bycause God ought too bee glory fied in vs. VVhen wee looke vpon a creature whome G O D hath sente into the worlde, haue wee not therein as it were a mirrour of his goodnesse? Then as often as we may behold a man with our eyes, we must make the same to serue vs to glorifie God in that behalfe. But Job woulde haue bene deade at the fyrste dashe, and that was as muche as too darken Gods glorie: whiche thing was not without a smacke of vnthankfulnessse. And soe wee see howe hee overshotte himselfe in all thinges, and that hee hilde not the measure whyche hee oughte too haue doone, and therefore haue wee the more cause too bee well aduised. For if this temptation befell vntoo suche a manne as hee was, howe muche more shall wee bee carryed awaye beeinge soe frayle as wee bee? Immediately hee sayth: *O that God woulde withdrawe his hande from mee, and gette him awye a whyle, that I myghte haue some respite, before I goe downe into the darke countrey, into the shadewe of death, where is nothing but confusion.* VVee see heere howe Job is still carryed awaye, that is too witte, bycause Gods iudgemente laye sore vpon him. And this is it that I sayde afore, namely that hee not only felte the bodily aduersities as euerie of vs shall feele them: but that his chiefe greefe was that God was agaynst him, as if hee hadde beene at deadly fewd with him. Thus yee se what did pinch Job with such distresse & what tormentéed him in such wise, as he was not so patient as was requisite. To be short, when god bringeth vs

too

to these spirituall battels: then doth he proue vs and trie vs to the quicke. And it is a thing well worth the noting. For we take our selues for stoute men of warre and too haue beene tried too the vttermost, when wee haue indured some sicknesse, or some other aduersitie: and wee thinke then that God ought not too begin newe againe with vs, but that we be quite discharged, and are become stout champions. And yet notwithstanding, all the bodily afflictions that wee can indure are nothing in respect of the distresse that a poore sinner is in when he perceyeth 10 that God is as it were a partie agaynst him, and persecuteth him, so as hee can finde no meanes to come too attonement and agreement with him. Therefore when our sinnes come after that sort before vs, and the diuell maketh vs too feele Gods wrath, and againe on the other side oure owne conscience reproueth vs, so as God see meth too be vtterly angrie with vs: that (say I) isa farre greater and dreadfuller anguish, than all the miseries are, that we can indure in ourflesh. And therefore let vs prepare oure selues too suche spirituall battelles, praying 20 God to strengthen vs, for wee see how all mans strength fayleth in that behalfe, so as wee shall bee quickly ouerwhelmed if wee bee not propped vp from aboue, and lifted vp by GOD when wee bee falne, and set a gayne in too the right way when we bee stepped out of it. By the waye when Job sayeth, *Let him get him from mee awhile*: VVee see yet better howe misera ble the state of poore sinners is, when they haue this conceyte that God persecuteth them and is agaynst them. For wherein lyeth all oure welfare and all our 30 ioy, but in that GOD is neere at hande too vs, and in that wee feele howe his gracious fauour is neuer separated from vs? But cleane contrarie, when a poore sinner is so scared with Gods iudgement: he desireth nothing but too hyde himselfe, and too finde some secrete nooke, that God might see him no more, and that hee might not make him feele his hande any more. And so the greatest benefite that poore sinners could haue when they fele theselues so tormented with Gods iudgement, is too preace neerer too him, too craue helpe and succour at his hande: and their vtter vndooing is to shrinke away from him. VVe see then what men are when God sheweth himselfe angrie with them. For they haue none other shift than to heape wickednesse vpon wickednesse, and to enter into hell. For it is a very hell when we bee shrunke away after that sort from God. And yet notwithstanding when God holdeth them at that poynt, beholde howe all poore sinners wilhe that hee would make them perceyue how there is nothing in him but his wrath and curse. But heereby we must bee prouoked too pray God, that whatsoeuer vengeance wee haue deserued for our sinnes, yet we may not forget this grace whiche hee offereth vs, namely that wee shoulde always haue recourse too hisgoodnesse, and that although he haue good right too bee angrie with vs, yet neuerthelesse we may assure our selues that he ceaseth not to allure vs too him. For his goodnesse surmounteth the rigour of his iustice which is due to vs for our sinnes: and thereby let vs bee comforted, vntill hee haue withdrawne his hande from vs: Then let vs not shrinke backe when hee absenteth himselfe from vs, but rather let vs say, Lorde withdrawe thine anger, for if thou shewe vs thine angrie countenance: it is all one as if wee were drowned alreadie in hell. Lo what we haue too marke in this strayne. And therefore let vs bethinke vs too profite our selues by it, that we quayle nor when God liliteth too trie vs and too proue too the quicke what our strength and constancie is in such temptations. And heere ye see howe we may

say with Sainet Paule, neyther things present, nor things to come, nor life, nor death, nor any thing else is able to separate vs from the loue of God, That is too say [no-thing can disappoynyt vs] that wee shoulde not always feele his fatherly loue which he vseth towards vs, too aswage and to sweeten our sorrowes withall. Sainet Paule setteth downe things to come, as if he shoulde say, true it is that men are subiect to infinite miseries, as we can neyther number nor measure them. The miseries that are in our nature, are as it were a maze: and yet for all that, if wee holde our selues by our Lorde Iesus Christ, who is the bande betweene God and vs, and looke vpon him as the partie that knitteth vs too God his father: There shall be nothing to hinder vs that we shoulde not bee always merie. Lo what we haue to desire at Gods hande, when wee knowe in what plight wee bee. Nowe in the ende Job speaketh of the state of suche as are departed, saying, *Before I go intoo the darke countrey, and intoo the lightlesse pitte, where there is nothing but confuzion and disorder, and where is night when the day ought to shine*. Heere Job speaketh like a man that hath no beleefe, eyther of the immortalitie of the soule, or of the resurrection that is promised vs. VVhere is hee become then? Let vs marke that in this place he expresseth the passions of a wretched sinner, whiche feeleth nothing but Goddes wrath, as I haue touched heeretofoore, but yet haue we neede too bee put oftentimes in mynde of it, because it is for our behoofe. Job then is brought heere to such a hell [of mynde, as hee thinketh that] God is his iudge, and himselfe as a reprobate before him, so as there is no hope of grace or forgiuenesse for him. Lo wherefore in speaking of death, he feeleth nothing but confuzion. And howe so? For death serueth too turne Gods order vpside downe, like as sinne had turned all things vpside downe. For when God created man, it was not too the intent he shoulde haue beene mortall. True it is that wee shoulde not haue liued euermore in this worlde in the same state that Adam was in. For God would haue chaunged vs intoo glorious immortalitie. But yet notwithstanding, wee shoulde not haue beene fayne to haue dyed, neyther shoulde our mortalitie haue needed to haue beeene renued. The state of Adam should haue beene suche, as when hee had liued [his full tyme] in thys worlde, hee shoulde haue had his everlasting heritage with God. But sinne stepped in, And beholde, God added death out of hande, yea euen a death wherein there is nothing but confnzion. And why? Forthereby man coulde perceyue nothing but Gods curse vpon him, which hath after a sort cutte off man from the number of creatures. Ye see howe God who hath settled vs in this worlde to liue heere as his children, taketh vs away when hee bereaueth vs of this life, whiche is all one as if hee shoulde drie vs ute of his house, and shoulde shewe howe hee myndeth not too recken vs any more in the number of his creatures. See ye not an horrible confuzion? And so the cace standeth, that when wee haue no further knowledge but of our sinnes and of Goddes iustice, wee muste bee faine too rest there. So then wee must not thinke it straunge, that Job speaking of death, should say, that men go into a darke coast, where there is nothing but darkenesse and disorder. And why so? For hee matcheth sinne and Gods curse togither with death: and so long as God holdeth him locked vp in distresse, there is as it were a certaine hartburning, so as hee seeketh not the meane of grace, which is the true remedy to shew vs that there is light euen in death, and some order also in darkenesse how darke soever it be, because that after we haue once beeene brought too dust, wee shall bee rayzed Ron.8.g. 37.38.

vp agayne. Job perceyted not this. And why? Bycause it behoued God first too make him feele hys sharpe and sore rigour, and afterwarde to comfort him againe. And it is a text which wee ought too marke well. For if wee mynde too receyue the grace that God giueth vs, and offereth too vs continually in oure Lorde Iesus Christ: wee must first feele what wee oure selues are, and in what plight wee bee. Are wee desyrous (I say) too taste what the heauenly lyfe is? First wee muste knowe too what ende wee bee borne, yea euuen according as wee bee sinners in Adam. And in good sooth it

*1.Cor. 15.f.* is not without cause that Sainct Paule sayeth, that that

*46.* which is corruptible goeth formost. For hee speaketh

not onely of the order that God holdeth in nature: but also of that whiche it behoueth vs too consider on oure part. Therefore wee must vnderstande that although wee bee borne into this worlde, and be as noble and excellent creatures of God as any can bee: Yet notwithstanding by meanes of sinne, death hath as it were abolished and razed out that noblenesse, in so muche that 20 God mislyketh vs, and disclaymeth vs, as thoughe hys hande had not fashioned vs, bycause wee bee disfigured and the Deuill hath sette his markes and stampes vpon vs, and furthermore beeing subiect too the curse that was pronounced vpon Adam, wee are as good as banished oute of the whole worlde, so as there is neyther heauen nor earth, but it abhorreth vs. This (say I) is the thing that wee haue too marke in our selues. But if wee enter intoo that battell, it is certayne that wee shall bee confounded vtterly. Yee see that the cause why men 30 stande so muche in their owne conceyte, is for that they cannot bethinke them of Goddes iustice as they ought too doo. But yet must wee come too that poynt. Howebeit when wee shall haue considered howe wretched oure lyfe is, and that death is yet more wretched, bycause it is the great gulfe that serueth too shewe vs of what importance the curse is which God pronounced agaynst vs with his owne mouth: I saye when wee shall haue considered that: we must also beware that wee bee not vtterly swallowed vp of heauinessse. And what remede is there? The remedie is too turne our eyes too our Lorde Iesus Christ. For the meane whereby God inlighteneth vs in the middes of darkenesse, is howe our Lorde Iesus Christ offereth himselfe vntoo vs, in whom wee haue the true daysunne of righteousnesse. Nowe then if wee haue that regarde with vs: no death can bee dreadfull vntoo vs. And heere yee see why David sayeth, that Gods sheepooke shall comfort him in the shadowe of death, and in the darkenesse. VVhen as he speaketh of Gods sheepooke, hee meeneth that hee shall bee afraide of nothing so long as God sheweth himselfe a sheepehearde towardes him. And howe shoulde he shewe himselfe a sheepeherde, but in the person of our Lorde Iesus Christ? Sothen let vs first consider of what mynde Job speaketh heere. He knoweth that if men bee considered in themselues, it is their verye nature too haue nothing else but all maner of confuzion both in their lyfe and in theyr death. Howebeit seeing wee haue the sonne of God, although oure state seeme never so wretched, insomuch that wee bee but as poore woormes subiect too corruption and rottennesse: yet come wee too the tasting of the benefite whiche God gaue vs, when hee made light to issue out of the middes of darkenesse, according as it is sayde in the creation of the worlde, that God turned the darkenesse intoo

*Psal.23.b.4*

light. Seeing wee knowe this, wee haue too rejoyce, 60 in that by the meanes of his onely sonne, hee hath cauſed his goodnessse and grace to shine foorth in our death,

yea euuen more than in our lyfe. For when it seeneth that wee shoulde enter intoo the dungeons and gulfes of hell: Then dooth God open vs the gate of hys kingdome: and euuen then hee maketh vs too enter into the dwelling place, whereoutof wee bee nowe after a sort banished. And Christ inlightneth vs, not onely in death, too the intent that the darkenesse which is there should not darken vs and quite ouerwhelme vs: but also in our life. This present worlde (as the Scripture telleth vs) is full of darkenesse, and wee bee poore blinde soules in it: and yet in the meane while Iesus Christ ceaseth not inlighten vs by his Gospell. VVee haue the lawe and the Prophetes, which are as burning Cressettes too vs. And wee haue the Gospell, which is yet a farre greater light, yea euuen as it were the light of high noone. Yee see then howe oure Lorde Iesus Christ will bee a sufficient light for vs both in lyfe and death, so we looke vntoo him: But as I haue touched heretofore, wee must first feele what disorder and confuzion inuironneth vs rounde aboue, vntill suche tyme as Iesus Christ haue reached vs his hande. Furthermore, when Iesus Christ hath inlightned vs, so as wee shall haue walked in hope of the euerlasting lyfe while we bee in this worlde: althoough God take vs hence, and death be before our eies: yet let vs not therefore ceasse too call vpon God, and to tarie his leysure till he comfort our soules in his owne Kingdome. For they bee always incombered and haue not theyr perfecte ioy, so long as they dwell in oure bodies and till that God take them vp to himselfe for a doo. True it is, that if wee thinke vpon death alone by it selfe, without lifting vp oure selues anie higher, God maye now and then bring vs to the same point that he brought Job. Job had both faith & hope of the euerlasting life: & yet for a little while he was ouerraught with such a feare, as hee conceyued nothing else in death, but all confuzion and disorder. For when hee looked too his graue, hee sawe hell open to swallow him vp. And the hauing of such conceytes greeued Job muche more than all the torments that he coulde indure in his bodie. But like as God did plucke him out in the ende, and give him victorie agaynst suche temptations: so will hee doo too vs lykewise. Neuerthelesse wee bee warned heereby, that wee had neede too walke warely, praying oure good God, that when it shall please him too call vs too acconte in his iudgement, it may not bee too handle vs rigorously, and according as wee haue deserued: but that it may please him too make vs feele the favour whiche hee vsyth custonably towards his: and that wee may always come backe too this poynt: namely that althoughe wee muste bee fayne too walke in thyss worlde, as it were in the middes of darkenesse and of the shadowe of death: yet wee may not bee afraide seeing wee haue Iesus Christ before our eyes, who is the true daysunne of righteousnesse: and that the same may cause vs labor toward the heritage of heauen, wherunto God calleth vs to make vs partakers of his glorious immortalitie.

Nowe therefore let vs fall downe before the Maiestie of our good God, with acknowledgement of oure faultes; praying him too make vs perceyue them in such wyse, as wee may thereby bee prouoked too sylfe and grone continually, beseeching him of pardon: and that wee maye not bee so astonyed at hys iudgements as too fayne at them, but that beeing condemned by them (as wee bee woorthie of ryght too bee condemned) and beeing ashamed in our selues, wee may returne too our good God that hee may make vs too taste of his inestimable loue, which he vsyth towards vs by shewing himselfe

*Gen.1.a.3.4*

*2.Cor.4.b.6*

himselfe to be our saviour in the persone of our Lorde Iesus Christ his sonne : so as we may be stablished in the hope which he giueth vs of our saluation, and grow in it more and more, vntill such time as hauing incountred a

gaynst all the assaults that we haue to indure here bylow, we may come to the euerlasting rest which is prepared for vs in heauen. That it may please him too graunt this grace not onely to vs, but also to all people.&c.

### The. xlj. Sermon, which is the first vpon the. xj. Chapter.

**A**nd Zophar the Naamathite ansvered and sayd,

2. Should not men ansvere a man of much talke, or shall a babbling person preuaile?
3. Verely thy wordes shall make men holde their peace: and vwhen thou hast mocked no man shall do thee shame.
4. Thou hast sayde, my dealing is rightfull, and I am cleane in thy presence.
5. But I vvould that God vvould speake to thee, and that he vvould open his lippes against thee:
6. That hee vvould discouer vntoo thee the secretes of vvisdonie: for his iudgement is double rightfull, and God hath forgotten thee for thine vnrightuousnesse sake.



Hat we may the better profite our selues by this doctrine, wee must call too minde what hath beene sayd heeretofore: namely that the matters which are set downe here, are true in themselues, notwithstanding that they be misapplid to the person of Job. Thus see ye an instruction that is good and profitable for vs, so bee it that wee haue wisedome and discretion to knowe howe to vse it aright. And in effect we be done here to vnderstande, that whensoeuer we debate after what maner man may stand before God, wee must not alledge our owne prittle prattle, nor thinke too preuayle by vayne rhetorike: but we must be beaten downe and dismayde by considering the Maiestie of God. To bring this to passe, let vs assur our selues that it is not possible for vs too serch out that wisedome which wee cannot comprehend, but that all the worlde must humble it selfe vnder it. Thus then ye see in effect what is shewed vs heere. And had this doctrine beeene well hilde and praelized, wee shoulde not at this day haue such disputings as reigne in this worlde, in what wyse men may bee iustifyed and fauored before God. VVhy so? For they that stablish any deseruings to purchase fauour in Gods sight, and too make men beleue that they maye fauor themselues by their owne power, knowe not the Maiestie that is spoken of heere, but brabble aboute fonde trifles. For if the eace stooode vpon dealing with men: there woulde not be so muche boldenesse as we see vsed in debating what the meane is whereby wee might stande before God. To bee short, men haue beeene so besotted, as they wist not what iustice, or judgement, or any thing else is, when it came too debating after what maner God loueth vs, and is mercifull towrdes vs, and after what sorte wee might present oure selues before his Maiestie too finde fauour at hys hande. And therefore so muche the more standeth it vs in hande too marke well this doctrine, when it is sayde, Should not men ansvere a man of mucke talke & or shall a babbler preuayle? Heere wee see howe mens talkatiuenesse is dashed, yea though they like well of themselues, and haue store of their vaine and fonde Rhetorike. For beholde what beguileth them: namely that they can iustifie themselues before men and beare the countenance of Angelles, whereas there is nothing but want and filthinesse in them. True it is, that they may haue some apparant reasons that men shall like well of: for in verie deede, according too mans reason, when it is demaunded what righteousnesse is: it will bee answered, that a man muste liue vnblameably, hee muste

discharge his duetie, hee muste doo euerie man right. Yee see then what righteousnesse is. If it bee sayde that a man is righteous before God though hee bee a wretched sinner, and that his sinnes are forgiuen hym: beholde that is a straunge thing and suche as cannot sinke in mans fleshly vnderstanding. Howe so? Too say that I am accepted for righteous, and yet that the same righteousnesse is all the whyle out of mee: that I muste bee fayne too borrowe it of another: and that although God knowe mee too bee a wretched and damned creature, yet notwithstanding hee will fauor mee: To what purpose is it? Therefore when the Sophisters and Hypocrites stablishe mens merites, and beare them in hand that wee bee able too winne Paradise by oure owne power: it hath somewhat a fayre colour, and is easily receyued by the moste part of the worlde. And heere ye see what causeth them to harden & ranckle so muche the more. For too their seeming, in asmuche as men take their sayings in woorth, and accept them for good, God also ought too holde himselfe contented wyth them. But wee shall not further our eace therby: and although that for a time God suffer vs too tell many a fayre tale, insomuche that it seemeth that wee haue ouercome all: yet in the ende all must be fayne to come downe againe. For when God appeareth in his seate, then must all these disputings bee fayne too ceasse, wherein men foade and vaunte themselues somuche nowe adayes. VVhat muste wee then doo? VVhen wee debate after what sorte men maye stande before God: wee must not alledge lykely reasons, and suche as the worlde receyuet: but every of vs must enter intoo himselfe, and into his owne conscience. That is the poynct whereat we must beginne. This will bee yet better vnderstoode, if we lay foorth the matters in some familiar order. I haue tolde you alreadie that when men come too debating, in what wise we become righteous: by and by, according to mans reason, it will be sayd, that we must liue righteouslly. True it is that (to speake properly) righteousnesse is when mens lyues are well ruled, so as there is no fault to bee founde in them, and that they performe Gods law and all that hee commaundeth them too the vttermost. Yea, but (as shall bee more fully declared) wee muste proceede further too haue another righteousnesse, because wee come short of this. But in the meane while, when menne perceyue that it behoueth them too perfourme theyr duetie, and too walke after God and hys woerde: they fall too imagining thus wyth themselues: VVell then, it standes mee on hande too fulfill Goddes lawe: And they are of opinion that they shall bring it about. And notwithstanding

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that

that they be vnable to stirre one finger: yet it is a wonder to see how they beare themselues in hande that they be able to carie great mountaynes vpon their shoulders, when as they be not able to lift so much as one straw. Neuerthelesse they be so full of fonde ouerweening, as they strayne themselues to perfourme Gods lawe by their owne free will. Verie well, in the ende they must bee fayne to perceyue their weakenesse by their owne experiance. True it is, that for a tyme they puffe 10 ute their blastes: yea, and there is another vice, namely that men surmize themselues well able too make themselues rightuous without fulfilling of Gods lawe. As howe? By their foolish deuotions, as wee fee that in the papacie when men are desyrous too become holy and rightuous, there is no mention of framing their life too the commaundements of God. VVhat then? Every man takes vp a toy of some good deuotion in his owne heade, then shall Ceremonies, and then shall Superstitions reigne vnder the name of Gods service. So they heare Masses every day, so they mumble much, so they fast often, so they doo this and that: the poore hypocrites beare themselues in hande that they haue well quite themselues before God, yea and they take him to be bounde vntoo them for it. And heerein they sleepe for a tyme: And if a man tell them it is but lost labour, they are feare vpon him, and it spyteth them, [saying:] Howe so? Can so goodly a thing be vnprofitable? Or can God be vnrightuous? Then must hee needes accept the ser-  
vice that I offer vnto him with such payne and carefulness. Lo howe the Idolaters pleade agaynst God: and it seemeth to them that he doth them great wrong, if he doo not accept and take in good woorth all their pelting trash wherewith they beguile themselues. Lo what a dozenesse reigneth in mens braynes for the tyme: but yet (as I sayde earst) in the ende they muste bee fayne too graunt that all this is nothing. And when God pres-  
fleth them and putteth them to tryall, then they shall bee faine to acknowledge, Alas it is to little purpose to haue heaped vp so manie Ceremonies after that sort: and (whiche more is) when I haue done all that I can, yet dooth mine owne conscience reproue me, that if I haue serued God well in any one poynt, I haue missed in manie others. Men then beeing reprooued by theyr owne consciences, doo therewpon seeke for remedie, saying: VWell I see that if God shoulde enter into accounte with mee, I shoulde bee verie sore indaun-  
gered vntoo him. Howe shall wee doo then? VVec-  
fall too finding out of Satisfactions: lyke as in the Pa-  
pacie euerie of them will confess that no man living  
is able to fulfill Gods lawe, and yet in the meane while  
they ceasse not to sleepe still, because these wretched Hi-  
pocrites beare themselues in hande that they are able  
too make God amedes by bringing him some b; pay-  
ment. True it is (say they) that in this behalfe I haue  
done amisse, but God will bee contented with mee  
when I shall haue made him amedes after such a sort,  
or such a fort. And heere yee see wherevpon grewe the  
inuention of all their woorkes of ouerplus or superero-  
gation as they terme them, that is too say, the woorkes  
which they yelded vntoo God ouer and besydes his due.  
VWhen men doo so, they thinke not that euer they must  
come to account before such a judge, but that they may  
easily say, VVhat? VVe do all that wee can: for where-  
fore take wee suche paynes but too serue God? And  
shall wee thinke that all this geere shall bee rejected at  
his hande, and that hee will make no reckoning of it?  
Moreouer althoughe wee bee weake and that there bee  
faultes and imperfections in vs: yet if wee labour too

make amedes for our sinnes, God must needs haue  
regarde vntoo that. After suche sort will men prate,  
supposing themselues too bee throughly well discharged.  
And (as I sayde afore) they conceyue rancour and hart-  
burning agaynst all warnings. Nowe wee see what the  
holy Ghost condemneth heere: that is to wit, that men  
doo so flatter themselues and rocke themselues asleepe  
in their vaine imaginations, as it seemeth too them that  
they haue gotten the goale when men like well of their  
dooings. But all this is nothing. For when wee come  
before the heauenly throne, none of these pedling try-  
fles shall take any place. VWhat muste bee done then?  
VWee muste knowe, yea and wee muste firmly beleue,  
that all the rightuousnesse of the worlde is but abho-  
mination, and that God maye reject it as filthinesse:  
and so in verie deede, although hee haue graunted vs the  
grace too labour vntoo goodness: yet are wee not as  
yet come vntoo it. For althoughe wee trauell thither-  
warde, yet is it with such feblenesse, as wee bee ouer-  
muche too bee condemned. And wee muste call too  
mynde howe it hath beene declared hecretofore, that  
if wee bring but one poynt for our selues, God will haue  
a thousande too confounde vs with. Yee see then what  
wee haue too marke in this streyne. Yee see also why I  
sayde that the matter standeth not vpon babbling, nor  
vpon the alleaging of some reason that maye carie a  
fayre colour before men: but in especially that euerye  
of vs enter intoo himselfe, and examine oure owne life  
howe wee bee cyted before God: and then will all bab-  
bling ceasse, and every man will thinke more neerely vpon  
himselfe, knowing that wee haue none other meane too  
bee quit before God, but by condemning our selues and  
by being vtterly abashed. But for the better vnderstan-  
ding of this matter, let vs nowe come too that which he  
addeth: *Thou hast sayd my dealing is iust and rightfull, and I am sounde in thy presence.* Heere Zophar sheweth what  
the babbling is which hee condemmeth. Verely (as I  
haue warned you afore) hee misapplyeth this matter too  
the person of Job, and hee doth him great wrong by ac-  
cusing him vniustly: neuerthelesse the doctrine in it  
selfe is good, holy, and profitable. Let vs marke then  
that all suche as minde too iustifie themselues and to bee  
seen without blame, haue nothing but vaine babbling,  
no though they be taken for wise folke too the worlde-  
warde. And it is a poynt that wee ought too marke  
well. For if men come not too the applying of it, it will  
bee too small purpos to say, well, there muste bee no  
babbling when men come too treate of Gods secretes,  
and of his worde: it is too holy a thing for men to dale  
with at their p'leasure, they must go too it with all sober-  
nesse and reuerence. Verely this may be a good warning.  
But Zophar sayth heere precisely, that all such as minde  
to aduaunce the power of men, and too perswade that  
there is nothing in them but rightuousnesse before God,  
are no better but babblers, how fayre a shew souer they  
make. And therefore let vs learne that there is no doc-  
trine so well settled and grounded, as to be able to stande  
before god, saue only that which viterly defaceth men, &  
sheweth how they haue not any thing whereof they may  
make their boast, & (to be shor) which cōfoundeth the in  
such sort, as they haue none other refuge but only to the  
meere goodness & mercy of God. Herewithal we haue  
heere two articles to marke. The one is, that whenoeuer  
we talk of the holy scripture or of any thing that per-  
teyneth too religion, wee must learne too speake soberly,  
and not let oure toungs runne vpon partis too dispute  
thereof at pleasure. I say, let vs keepe our selues from  
such vnaudisednesse: for we see that this vice hath bene  
gl

the cause that Gods truth hath bene vtterly peruerted and turned into a lye. And for prooфе hereof, what els is the Popish Diuinitie than a heathenish fashion of vtter scoffing and rayling at all the Secretes of God? For in poperie it is lawfull for men to babble as if they were tolising of some tennisball. And in good sooth the Papistes say very true when they vse this bywoorde, That the holy Scripture is too them as a noze of waxe. Lo hove they blasphemē God, and are not ashamed too set it downe in their bookeſ. Yea and when they meane to proue that men ſhould not holde themſelues to the holy Scripture, and that we haue no assurance of our beliefē by Gods word, but that we ought to receyue that which is decreed by men, Seeſ (say they) is not the holy Scripture a noze of waxe? True it is that in respect of themſelues they haue made it a noze of waxe, by turning and wreſtſing it foreward and backwärde to make a playne mōkerie of God & his truthe. And how is this come to paſſe, but because they haue not knowne, that Gods vttering of his wil vnto vs, is to the intent that euery of vs ſhould enter into hiſelf and examine wel our owne conſciences, and apply to our owne vſe & iuſtruction all that is conteyned in the holy Scripture, affiuring our ſelues that God ment not to feede our curiositie, nor to tickle our eares, but to edifie our ſoules, yea and that as might bee moſt for our behoofe. So let vs beare in mind this article, that is to wit, that when we ſpeake of God, we muſt do it with al reverence and feare. But in especially let vs come to that whiche is ſpoken here: namely that whosoeuer will magnifie men to acquire them and to iuſtifie them before God, is but a babbler, no though he can alledge neuer ſo fayre reaſons. Let vs marke then that all ſuch as are puffed vp with presumption to allow of mens merites, were neuer yet throughly wakened to know what God is, and howe much wee be indetted to his iudgement. And why ſo? For whosoeuer ſhall once haue examined his owne conſcience well, muſte needes haue his mouth ſtopt, and he cannot but knowe that al mankinde is out of order, and that wee haue nothing but cursedneſſe in vs. And herevpon wee may boldly ſay, that all the teachers in the papacie are vtterly besotted, and become ſcorners of God and despzyzers of his rightuousneſſe. And why? VVee ſee how they be bolde to aduaunce Freewill, too magnifie the strength of men, and too make vs beleeve that wee bee able too deserue this and that: ſo as if wee haue committed any ſinnes, yet may wee well purſue our ſelues forgiuenesse of them by our owne good woorkes. For alſmuch as they talke ſo, there needeth no more but the ſaying that is ſet heere, to ſhewe that they bee despzyzers of God, and bauling cures, that neuer had ſo much as one remorse or ſcruple of conſcience, but are vtterly blinded by the Diuell. And why ſo? For had they any feeling or incling of Gods iudgement, certainly they would not babble ſo too aduaunce their owne merites, whiche are but pelting trash. But on our ſide, lette vs leарne too go to a better ſchoole, if wee intende too ſtande vp before God. And why? For (as it is ſayde heere in the ende) wee ſhall haue ſuſhē as ſhall ſerue too ouerwhelme vs vtterly. If in theſe dayes wee ſharpen our beake too vaunt our ſelues of our owne rightuousneſſe, and be puffed vp with this vayne opinion (or rather outrage) that wee bee well able to ſtande afore God: in the ende he muſte bee fayne too anſwere vs, yea he muſt be fayne too anſwere vs after ſuſhē a ſorte, as wee ſhall be confounded therewith, according as it is ſayde heere, ſhall a babbling perſone preuayle? VVee may perchaunce weene it: but wee ſhall bee beguyled. And why? For

(as I haue declared afore) he that will make himſelte rightuous in Gods ſighte, is but a vayne babbler: that is to ſay, he bewrayeth that hee was neuer touched too the quicke, that his conſcience is ſtill a ſleepe, that hee knoweth not what it is eyther too doo well, or too liue well, that he taketh holde of the shadow in ſteade of the bodie, and finally that he hath not conſidered that God muſte be his iudge. And thus yee ſee what cauſeth men too recken ſo without their hoſt, as it is ſayd in the Prouerbe. But nowe lette vs come too that which Zophar addeth. Yea I would fayne (ſayeth he) that God would ſpeakē againſt thee, and that wee woulde open his mouth. Beholde howe menne are reproued to their conuſion: that is too witte, when God openeth his mouth. So long: as wee reaſon but with men, well, euery one of vs may thiſke his owne halfpenie too bee good ſiluer: but as ſoone as God openeth his mouth, wee haue nothing to reſplic. All that (ſay I) which wee beleeue to bee as ſubſtantiall ſtuffe as any can bee, muſte needes go too the grounde, and washe away, and all our reaſons ſhall bee but froath. There may be great bubbling and boyſling, but yet doth it washe and vaniſh away by and by. Therfore lette vs wey well this ſentence, that God muſte bee fayne to ſpeakē, to put men to ſilence, and to make men vtterly tungtide in this behalfe, namely that they may not presume any more too alledge aught of their owne fanatiſies. And after what forte ſhall God ſpeakē? He hath already ſpoken ynough in his holy Scripture to humble vs withall. For there wee ſee how all men are condemned, and cursed in Adam, (marke that for a ſpecial point) and therevpon that it behoueth every one of vs peculiarily in hiſelf to yeelde hiſelfe tootoo biameworthie, ſeing that God ſheweth vs that our ſinnes are ſo horrible, as wee cannot miſlike ynough of them, and that althoſgh a man be greeued in hiſelf, and lothe hiſ own life: yet knoweth he not the hundred parte of the cuill: that is in him. God telleteth vs this: And wee ſee how S. Paule putteth all men vnder shame, ſo as when we reade Rom. 3. 6. . . that teſtē of hiſ, our heare ought too ſtande vp vpon our headeſ, to ſee how wee be condemned there too all naughtineſſe, and that although euery one of vs bee not guiltie alike in fact, yet al of vs haue the ſeede thereof within vs. Yee ſee then how God hath giuen ſentence of diuination vpon al men. And this ought to be ynough to make vs ſhuinke downe our headeſ, and too make vs vtterly tungtide as I ſayde afore. But what? men are ſo ſtately, as they cannot ſtoupe, though the Scripture conſoude them, according as wee ſee, that notwithstanding this, men thiſke ſtill to iuſtifie themſelues before God. And that is the greatest diſference that is betwixt vs and the Papisteſ: namely that if it bee demauded what is the meane of our ſaluation, the Papisteſ will haue nothing but their owne freewill, merites, and ſatisfactions: and on the other ſide wee ſay, that man being vtterly voyde of al rightuousneſſe, and hauing not aught in hiſelfe but cursedneſſe: muſt flee for ſuccour too the onely mercie of God, and ſecke that thing in our Lord Iefus Christ, which is not in our owne perſoneſ. VVee ſee then that all the things conteyned in the holy Scripture concerning our ſinnes and the humbling of vs before God, are not able to ouermayſter vs, nor to take away this pride and preuuptuousneſſe of our fleſh. And therfore God muſt be fayne to ſpeakē after another fashion: that is to wit, he muſt make vs feele that by expeſience which is conteyned in the holy Scripture, to the ende we may knowe howe it is vnto vs that he telleteth hiſ tale: and ſpecially that he take from vs the towell of Hypocracie which keepeth our eye faste ſhet and clozed vp:

For when wee reade in the holy Scripture, that there is net one which seeketh God, but all are giuen too euill, and all are filthie and infected with their sinnes and corruptions: and therewithall that there is nothing else in men but vanitie, that al their wisdome is but foolishnesse, and that al their thoughts and affections are but wickednesse and enmity agaynst God and all righteousness: when we heare this: (we say in our selues,) Tush, this is spoken of the wicked, I am none of that number, euerie man exempteth himselfe. Furthermore, wee surmyze to that wee haue I wote not what goodness in vs: and if there bee but one poore drop, we stretch it out farre and wyde, so as we beare our selues in hande that we be able too content God throughly. And therefore must God come take away the sayde towell: that is too witte, that wee may not imagyne or surmize our selues to haue any abiitie, but assure our selues, that all the curses whiche are conteyned in the Scripture, doo agree and pertaine vntoo vs, and must needs wound vs as mortall plagues, that wee may knowe our confusion. Thus ye see what 20 wee haue too marke in this strayne. So then whensoever wee desire too knowe what righteousness is, that is too say, howe wee become righteous, and howe wee maye obteyne fauour in Gods sight: wee must consider well that the eace standeth not vpon seeking that which shall seeme good before men, or which may bee allowed by mans reason, or by all that euer may bee alledged before creatures. VVhat then? Let vs heare God speake: that is to say, let vs receyue the holy scripture, and let euery of vs submit himselfe therenvnto: let 30 God speake, and let vs holde our peace without making of our accustomed replies. Furthermore forasmuch as there is the sayde Hipocrisie in vs whereof it behoueth vs too bee clenzed: let vs consider also that Gods iudgement must bee dreadfull too vs, and that wee muste bee astonished at it. And therefore let vs beseech him that when hee hath spoken terribly vnto vs, hee will comfort vs therewpon, that wee may take some taste of his goodnessse. VVhen we once know this: it is certayne that we shal not make much disputing about the sayd article, 40 nor bee curious in serching after what sort men may become righteous. For firt of ailit behoueth vs to vnderstande, that there is nothing but alleuill in vs, and wee heare howe it is sayde, that euen hee that dareth vaunt himselfe most, shall finde nothing but cysenesse in him, from the crowne of his heade to the soale of his foote. Againe, though God should find vs throughly well dispozed too walke in his feare: yet what is that too the purpose? VVee shall bee always vperfект neuerthelesse. But the mischeefe is, that whatsoeuer God sayeth in his woerde, yet wee continue always still at one poynt, wee haue oure eyes still shette: and it seemeth too vs that howesoeuer the worlde go, there is awayes somewhat in vs, and that wee may warrant oure selues by our owne workes. God therefore muste bee fayne too set himselfe in this eace before our eyes, and to shew vs that there is nothing in vs whereof wee may be proude. Howe shall men do then when they bee so confounded? It is certayne that they are never a whitte hindered thereby to runne vnto our Lorde Iesus Christ. But if we be puffed vp with pride, wee shall haue no lust to do so: it will be with vs as when ones stomacke is full of winde, whereby it is so weakened as it cannot receyue any thing. Contrariwyse if wee be cleare from all presumptuousnesse, wee will be a hungred, and wee will desire nothing so much as that God should remedie our diseases. So then, all they that haue hearkened vnto God with a good will, (that is to say, which haue first sought

that which is shewed vs in the holy Scripture, and afterward labored to applie the same to their owne instructiō, assuring themselves that it is vnto them that those holy wrytings speake:) all such(say I) do easily consent to this doctrine, namely that we haue no righteousnesse in our selues, sauing that is giuen vs by the grace of our Lorde Iesus Christ: and that although God finde vs cursed, forlorne, and damned sinners, yet he redeemeth vs out of the sayde confuzion, whereof the raunsome was payd when Iesus Christ sheaded his blod for our redemption and saluation: and that nowe henceforth forasmuch as the obedience which Iesus Christ hath yeelded to God his father, is set ouer vnto vs, it is all one as if wee our selues had fulfilled the whole lawe. Thus ye see how wee may doo our selues good by this lesson. To bee short, a man shall neuer knowe what is ment by beeing iustified by sayth, vntill he haue heard God speake, yea and that his hearing of him hath made him too humble himselfe and to bereue himselfe of the sayde foolish haughtiness, wherethrough men take so much vpon them, and wherwith they are so besotted. Lo what Zophar ment by saying, *O that God would speake and open his lippes against thee.* And he sayth exprefly, that God openeth his lips. Indeed it is an Hebrew maner of speaking, and it importeth a vehemensie of speach, like as when a man treateth earnestly of a matter, so as hee not onely speaketh a worde or twaine at a glaunce, but layeth it forth at large, so as he maketh a full conclusion of it. But I haue tolde you that this must bee throughly well weyed because we see howe men hearken vnto God but by halues. True it is that peraduenture we shall well heare every worde: but what for that? That is no matter of great weight so long as we holde not all that God sheweth vnto vs too serile our selues throughly in all that he sayth to vs. Therefore it is not ynough for vs to haue yeelded the one eare vntoo God, and to haue heard euerie woerde that hee shall speake vntoo vs: but wee must bee heedfull to follow all that he sayth throughly in all poyntes. Then if hee shall haue once opened his lippes to condemne vs, we wil be no more giuen to babbling: that is to say, we will bee no more so presumptuous and ouerhardie, as to bragge of our owne righteousness: for wee shall bee vtterly ashamed of our selues. It is sayde afterwarde, *That God will reueale the secretes of wisedome.* Verely in saying so, hee sheweth that Job might well haue beene punished double: that is to say, that hee might haue had twice as much iustice executed vpon him, and *God might haue forgotten him for his iniquities sake, or else might haue scolded him,* for the Hebrew worde signifieth to *Exalt,* and some tymes also *too requyre an account,* and such other lyke. And therefore a man might expounde it, that God was able to charge him with such things as hee shoulde perceyue himselfe to be double in his daunger: and al commeth to one ende. But firt of all, whereas it is sayde *that God will reueale a wisedome,* that Job wist not of before: it is to shewe vs, that the knowledge which we haue of our sinnes, & of the inestimable goodnessse of our god, passeth al our capacitie, & is a wisdom that can neuer be attayned vnto by mans reason, but must come to vs fro aboue out of heauen. I haue warned you alreadie, that this geere is misapplied vnto Job: & indeed he knew welynough that men muste not measure Gods righteousness by their owne wit. Job hath well opened that poynt himself, and (as I haue shewed) he had a good eace, howbee it that hee handled it amisse. But the lyne that wee must go by, is this:namely to take this preset doctrine generally, that we may be profited by it. Behold then a speciall poynt:which is, that the things whiche the scripture tellet vs of the rightu-

righteousnesse by fayif, are a higher secret than men can attaine vnto. VVhat is to be done then? God must reueale it vnto vs. And that is the cause why the Papists cannot assent heerevntoo. For they hold themselues continually to their owne imaginations. They know what is rightuousnesse after the maner of the heathen Philosophers. For if a man aske an heathen Philosopher what rightuousnesse is: It is a life wel ruled in al vertuousnesse, will he answe. And euen so also do the Popish diuinies reason of it. VVe say that the same is true in it selfe: but wee must steppe yet further: that is too wit, to another rightuousnese which is not in men, and wherof there is not one drop to be foud there. Then must they be fayne to haue an other rightuousnesse, which is, that hauing condemned vs in our owne persons, should take vs too mercie for oure Lorde Iesu Christes sake: that by his meane we may be acceptable and holy to him, forasmuch as the obedience which Iesu Christ yeelded vnto him, is set ouer vnto vs. But (as I saide) this geere entreteth not into mans brayne. And heere ye see why they that take themselves too bee most wittie, put their trust in their owne strength, because they purpose to comprehend it by mans reason. But what? Let vs not thinke it straunge, seeing it is sayde that it belongeth onely vnto God to reueale his owne wisedome. As if it were sayde, True it is that so long as men tye themselues to the i[n]aginations of their owne witte, and will needes iudge after theyr owne lyking, they shall never understande what it is: too bee rightuous before Ged, they shall doo nothing but babble: and when they haue set neuer so many fayre colours vpon the matter: all of it shall bee but smoke. And why so? Because that too knowe after what sort wee become rightuous before God, is an inestimable wisedom, and hidden from mans reason, vntill such tyme as God haue spoken vnto vs, and disclozeth too vs what is oure confusion, and vntill he haue made vs perceyue that we be not able too stande before him, but are vtterly cast away as cursed creatures, and that there is none other meane for vs to haue accesse vnto him, but only by comming vnto him in the name of our Lorde Iesu Christ his onely sonne. Then till such tyme as God haue shewed vs this, wee shall awaies be giuen to babbling: that is too say, wee shall bee giuen to this sondrie presumptuousnesse wherewith we be moued and tempted. And therefore God must bee fayne to reueale vntoo vs the wisedome

which we are not acquainted with, to the ende wee passe not our boundes and the things that we ought to know. Ye see in effect what is touched heere. Let vs learne then as oft as we be tempted with the sayde ouerweening, that our owne vertues ought to beare iorne sway, and that we may well satisfie God by oure owne deseruings: let vs learne (I say) to returne too that which is spoken heere, namely, that it belongeth onely vnto God to disclose his owne secrete vnto vs, and to teach vs his wisedome. And so farre are wee off from beeing able too attayne to such knowledge through our owne power, that wee flit it as much as is possible and blindfolde our owne eyes, to the intent wee might put away all perceyuerance and feeling of Gods iudgement from vs. So muche the more therefore behoueth it vs too marke well the rigour that Zophar speaketh of heere in the name of God, as a messenger or Herault sent by him, too summon vs to his iudgement seate, that wee may knowe what maner of rigour the same is, that is too witte, that it is intollerable whensouer God listeth to vse it towards vs. VVhat must we do then? VVe must learne to know what we be, and to humble our selues, that wee may returne to our God with hartie repentance, who defyeth nothing but that we shold come to him in the name of our Lorde Iesu Christ. Then let vs go to him mourning for our sinnes, and so wounded with the inward conceyt of his iudgements, as we may desire nothing but that he shoulde take vs too mercie, and receyue vs vntoo him, not onely too forgiue vs our sinnes past, but also to amend in such wise for the time to come, as we may walke in his obedience: howbeit that the same walking must not bee to the ende to pay him with our merites and workes, but to make vs returne into his fauoure, and too beseech him too govern vs in such wyse by his h[oly] spirite, as we may continually call vpon him and sue too him as too oure Father.

And nowe let vs cast our selues downe before the presence of our good God and father, with acknowledgement of our sinnes: praying him that his making of vs too feele them, may bee too amende vs in such wise, as wee may not desire any thing so muche as too come neerer and neerer vnto him, vntill we bee come thither in ful perfection. And so let vs all say, Almighie God and our heauenly father we knowledge and confesse in our selues, that we are not, &c.

### The xlij. Sermon, which is the second vpon the. xj. Chapter.

7. Shalt thou finde God in seeking him? Shalt thou finde the full perfection of the almighty?
8. It surmounteth the height of the heauens, vvhat vvilt thou doo? It is deeper than the bottomlesse depthes, hovve vvilt thou comprehendē it?
9. The vvydencesse of it is broder than the Earth, and the largenesse of it is greater than the Sea.
10. VVhen he moueth himselfe to shet vp or to leaue out, vvhō shall let him?
11. And seeing hee knoweith that men are vaine, and seeth that they bee of no force shall he not perceyue?
12. That an emptie man is indued vvith hart, and a man is borne like a vvilde Asse?



Orasmuche as it is no easie matter for vs too conceyue howe too humble our selues: therfore ye see how God standeth the more vpon this doctrine, to the ende wee may haue so much the more occasion to put the same in vre. Yesterday we sawe that if God punish vs, wee must not replie agaynst him: for in the ende we shall finde that hee hath borne

60 with vs alreadie, and that hee might of right vse greater rigour towradess vs. And if he heare vs not, it is because our sinnes haue separated him from vs, and wee are unwoorthie too bee heard, but are forgotten at his hande by reason of oure sinnes, according as it is sayde *Psa. 18. f. 42* that the wicked shall gayne nothing when they thinke too haue their recourse vntoo him, as in verie deede they go not to him vnfaynedly. And as for the good if God heare them, it is not oute of hande, or at least-  
N. iiiij. wſe

wise he suffereth them not too perceyue it, because it is good that they shoulde be meekened. After the setting forth of this article, that it is not lawfull for men to iustifie themselues before God: now in generall it is sayd, that we labour in vain if we go about to seeke out his wisedome. VVhy so? For it ouerreacheth the Heauens, it is deeper than the bottomlesse pittes, and the wydeneſſe of it stretcheth through all. Let vs haue an eye too our owne meaſure. Beholde howe man who woulde ouerreache the whole earth, needeth no more than ſixte foote to cover him. Man is defyrous too incloſe the whole ſea in his imagination: and in the meane while hee himſelfe is nothing. Hee woulde fayne ſurmount the heauens: and howe ſhall he come thither? Hee woulde gage the bottome of the dcpthes: and what meenes hath hee to doo it withall? Neuertheleſſe let vs put the caſe that mans mynde were able too ſtyle aboue the heauens, and that nothing coulde bee hidden from it: yet ſhould wee come ſhort of Gods wifedome, because it is infinite: It cannot bee compared eyther with the deepes or wyth the heauens: for it farre outpaffeth them all. And therefore let vs affiſe our ſelues that our presumption is fooliſhe when wee go aboue to knowe the reaſon of Gods doings. Thus yee ſee in effect what is ſhewed too vs heere. VVhcrefore let vs marke, that this woerde *Vifedome*, is taken heere for Gods purpose, determination, or intent, which wee bee not able to comprehend. True it is that wee may well taste ſome little portion of Gods wifedome, like as when wee beholde his creatures, there he ſheweth himſelfe vntoo vs, howebeit but part- 30 ly. Let vs no more but take a braunche of ſome herbe, and wee ſhall ſee after what ſort and with what cunning God hath wrought there: The ſame is a verie looking-glaſſe of his wifedome. Then is it much more reaſon, that when wee come too his greater and choicer workeſ, we ſhould there perceyue that Gods wifedome is a wonderfull thing, if we haue any taste at all of it. But by the way, the perfectneſſe thereof is ſpoken of heere: that is to wit, that if we will neeſes knowe why God doth all things, or if a man be defyrous to ſee what end God ſetteth afore himſelfe, and what cauſe moueth him thereto: wee muſt neeſes bee vtterly conſounded. But heere first of all we bee admoniſhed of the rawneſſe of our wit and vnderſtanding, to the intent wee paſſe not oure boundes, nor play not the horſes that are broken looce, as wee ſee that the ouerweening and prude of oure nature driueth vs therenvntoo. But heereby wee haue alſo too conſider the goodneſſe of oure God, who applyeth himſelfe vntoo vs, and to our feebleneſſe, that wee at leaſtwyſe taste of that whiche is incompreheſi- 50 ble vntoo vs: and althoſ we conceyue it not throughly, ne taste it fully: yet hee ſheweth it to vs, and makeſ vs to feele it ſo farre forth as is for our proſite. Thus ſee you twoo articles which are well woorthie to be marked. As touching the firſt, I haue tolde you howe it behoueth men to conſider how rawe and how weake of vnderſtanding they bee, that they preſume not to thrust themſelues too farre forwarde too make inquifition of Gods workeſ, more than hee willett them and giueth them leaue to do, I ſay more tha he willett the, & giueth them leaue to do. For (as I haue touched alreadie) God of his goodneſſe doth not vtterly barre vs fro hauiing any perceyuerance at all of his wifedome: but it behoueth vs to keepe meaſure. Then let vs be well aduized that euerie of vs haue an eye to his owne habilitie and too marke howe ſuttle and ſharpe witted wee bee, and howe great- ly giuen too this ouerboldenesſe wherevnto oure owne nature eggeth vs continually. How is that? VVe woulde

alwayes bring God to account of all his doings. VVhen wee meeete with any ſtrouge thing, and men ſay vntoo vs, ſuch is Gods good pleaſure, because he hath ordeyned ſo: and therefore we muſt not pleade agaynst him: yea ſay wee? But why dooth he not otherwyſe? Forsuſe an inconuenience will infue heerepon, and the matters may drawe quite and cleane awke from that which might bee for our proſite. Thus we ſee howe that at every push we woulde fayne haue God to yeeld vs a reaſon why he dooth thiſ or that. Moreouer althouſe wee haue not any thing too alledge: yet woulde wee that God ſhould not conceale any thing from vs, but that wee myght enter into the greateſt ſecretes that hee hath. And wee ſee howe ſore our hartes are tickled in this reſpect. True it is that ſome bee more ſharper ſet than oþerſome be, but yet it is a common vice wherewith we be all of vs infected from the greateſt too the leaſt. Therefore let vs marke well howe it is tolde vs heere that Gods wifedome ouerreacheth the heauens, and is deeper than the dcpthes, and alſo that it is in vain for vs to deſire to comprehend it in our brayne. For that meaſure is farre too ſhort: inſomuche that if a man had a hundred tymes more underſtanding than hee hath, yet could hee not atteyne to the hundred part of Gods wifedome. Seing then that wee bee nothing, and Gods wifedome is a bottomlesſe depth: haue we not ſo much the more cauſe to hold our ſelues ſhort, and not to followe our owne fanciies in ſeeking more than God giueth vs leaue to do? Then let it come to our remembrance to ſay, whither goest thou thou poore creature? thou entreft into a bottomlesſe pit, wheroutof thou canſt neuer escape. This is the warning that we haue to follow in this ſentence. But by the way let vs alſo bear in minde that which hath ben declared concerning the fauour that God ſheweth vs in applying himſelf to vs, and in ſhewing vs his workeſ, ſo farre forth as it is for our behoofe and proſite to knowe why he doeth thiſ or that. And Gods applying of himſelfe after that ſort vntoo vs, is not bicause he his bounde to vs: (for what bonde can there bee? or howe can wee chalenge him to do it?) But in ſo doyng hee ſheweth howe greatly hee loueth vs, ſeeing hee commeth neere vntoo vs ſo familiarly. VVe heere howe oure Lorde Iefus Christ *Iohn.15c.15* ſayeth too his Disciples, I will no more call you my ſervants, ye bee my freendes by reaſon of the ſecretes that I haue ſhewed you: for I haue familiarly tolde you all that I had in commission from my father. And ſo ſeeing that God commeth ſo familiarly vntoo vs: wee haue a great and ſinguler recorde of his loue. Therefore let vs learne to inquire of Gods workeſ no further than hee himſelfe leadeth and ruleth vs ſo to doo. And this is well worth the marking: for we ſee men incline continually too ſome extremitie. I tolde you alreadie that there is ſuſe a pride in mans heart, as hee woulde fayne knowe all things, ſo as nothing might ſcape him: and that every one of vs is giuen to that vice. VWell then, God ſheweth vs that wee muſt not bee too wyſe, and that wee muſt with soberneſſe [content our ſelues] to know that which he diſclozeth vntoo vs. Now hope we to keepe our ſelues from that vice, and therwithall enter into the coſtrarie extremitie, ſaying: then muſt we ſhet our eyes & inquire of nothing. Nay: there is great diſference betwixt a meaňneſſe and nothing at all. For God hath not made vs after his owne Image too haue it ſayde, that we ſhould become brute beaſtes by his coſtent, & that we ſhould haue ſo little regarde of the light that he ſheweth vs, as it ſhould be quite quenched in vs: but let vs learne to know ſo much as it pleafeth him to teach vs. If God be our ſchoolemāſter and we giue eare to his ſpeech, he is able

able to giue vs wisedome and discretion to comprehend his learning, and wee cannot do amisse in it. But if our Lord shet his mouth, we also must shet vp our wittes and holde them in prison, that wee take not libertie to say, I would know this, or I would know that. For God will not haue vs to know more than he hath shewed vs. Seing then that these two vyses reigne in the world: it standeth vs so much the more in hand to marke what I haue sayd: that is to wit, that we shoulde vse the grace and priuylidge which God giueth vs when he sheweth vs that which is for our profit to know. Some will vse the common Proverbe, That Gods secretes are not to be searched. True it is that they are not to be searched, sauing so farre forth as he maketh vs priuie to them, and then are they no more secretes.

As how? Ye see howe S.Paule calleth the Gospell a wonderfull secrete which hath bene hidden in God, yea in somuch as the Angels haue bene rauished and amazed at it, and highly honored it. And yet neuerthelesse the same is an easie doctrine to vs. For there God vttereth his wil vnto vs, yea and (as ye would say) so forecheaweth our foode, as there is nothing for vs to doo but to swallow it downe: he boweth vnto our rudenesse, & sheweth himselfe exceeding homely. VVe see then that the Gospell is in it selfe so high a wisedome, as wee [of ourselues] can neuer atteyne vnto it, seing that the Angels comprelinde it not: and yet notwithstanding it is such a doctrine as ought to be knowne vnto vs, yea euen to the rude and vnlearned sort, (according as Saint Paule sayeth in another place) that is to wit, for somuch as God hath there applied himselfe vnto vs. But there are other secretes which are hid from vs, and wherevnto God giueth vs no leaue to atteine as yet. True it is that at the last day, we shall know all things: but as now wee muste be thinke vs of that which S.Paule sayeth, that is to wit, that we know now in part yea and darkely: so as God giueth vs some foretaste of that which shall be reuealed perfectly vnto vs when we be fully transformed into his image and glorie. So long therfore as we be clothed with mortall flesh, let vs acknowledge our owne small capacitie, and content our selues with what soever it pleaseth God to giue and disclose vnto vs. There are then some secretes of God, which he will keepe priuie from vs during this mortall life, like as we cannot know what he hath determined to do with this man or with that. As for the faithfull, they haue a sufficient witnesse that God hath chosen and adopted them to be his children and to inherite saluation. But yet for all that, they cannot see the registers of heauen, to know whither they be written there or no. It is ynough for them that God hath giuen them a good copie of their election to looke vpon in our Lord Iesus Christ, insomuch that being his members they doubt not but God will auow them to be his children. Howbeit we know not who be the companie of the chosen: wee know not who be the castawayes as yet: wee know not wherefore God doth one thing or other: and if we discourse of Gods prouidence and of the things that we see through the whole worlde: wee shall be confounded in them. For that streyt and secrete ordinance of God is to high for vs to atteyne vnto. Yee see then that as concerning the secretes that are hid from vs, men muste learne to vse modestie in them. To be short our wisedome must be to herken vnto God, and to follow simply that which he sayeth without going any further. There are (say I) two things wherein the true wisedome of men consisteth: That is to say, To heare God speake, and without gaine-saying to follow whatsoeuer is conteyned in his woord, so as the same may haue authoritie to make vs feare God and too humble our selues vnder him. Lo here a good

meane to become wise. But like as it behoueth vs to obey God, and to follow that which he sheweth vs: so also must we not desire to know more than is contayned in his woord. For when me wil needs be wise against God, they become starke mad. VVe see what befel to our forefather Adā, yea euē in the time that he was most pure & soōd, being created after the image of God, when he was in far more excellent and noble state than men be now adayes: for the image of God is so darkned in vs, as there is no more light, nor almost aught els than darkenesse in vs. Adam could not content himselfe with that state, but was desirous to haue a higher perfeccion: and whereinto is he falne? Into so foule a sinke as we ought henceforth to be ashamed of our state. Now (I pray you) if we climbe still to the sayd highnesse wherwith Adam was tempted, and the wretchednesse whereinto we are falne or rather tumbled cannot meeken vs: must wee not be punished double? Therefore lette vs learne not to couet to knowe more than God sheweth vs, as I haue sayd alreadie. Yet notwithstanding let vs not cease to searche the secretes that are conteined in the holy Scripture, neither let vs do as the Papists do, who say that their forbearing to know aught, is bicause the doctrine of the holy Scripture cannot be throughly comprehended of all men, and bicause men are in great daunger to be intangled in many errors and heresies: and bicause they see how all the confusednesse of the world springeth of this, that men are caried away with a fonde desire of knowledge (as they terme it) and haue not the modestie to content themselues with an ouerwrapped faith of beleevung simply whatsoeuer is hilde by the holy Church. It seemeth at the first blushe that this hath some colour: and yet all is but cursed blasphemie against God. And why? for (as I haue sayd alreadie) although the doctrine that is in the Lawe and the Gospell be so high as our mindes are notable to reache vnto: yet hath not God published his Lawe in vain, neyther is it for naught that he hath comauanded his Gospell Marke. 16. to be preached to all creatures, yea euen to the ignorantest sorte, for he disclozeth himselfe there after so louing and gentle a fashion, as there is no man but he may be familiarly acquaynted with that which is shewed there. So then let vs not be vnrthankfull to our God, let vs not accuse him to haue spoken out of the bottom of a bottle. For he protesteth by his Prophet Esay, that he calleth vs Esay. 45. c. 19. not to him in vayne, and that he hath not spoken in huderudder: but that his voyce soundeth lowde & cleere, so as it ought to be heard of all men, and all of vs ought to receyue it. Then sith the case standeth so, let vs hardly studie Gods worde, let vs applie all our wittes therevnto, and our labour shall not be vnprofitable. And furthermore let vs vse the sayde sobernesse that I haue spoken of. And here ye may see why S. Paule meening to correct the foolish and rashe curiositie that is in men, sheweth them whereto they ought to apply themselues: that is to wit, to know throughly what the loue is which God hath shewed vs in our Lord Iesus Christ, so as wee neede to do nothing els all our life long, than to seeked diligently the sayd grace that is shewed vs in our Lord Iesus Christ, as how we be rescued from Satans tyrannie, and set free from the bondage of sinne and death: howe that whereas wee were vtterly damned by nature, and wretched and lothely sinners before God: wee be now become righteous before him, so as he receyuethe vs and liketh well of vs: How wee be gouerned by his holy spirit, to the ende wee should fight against the lustes of our owne flesh: and how we be preserued vnder his hande and protection, so that although the Liuell practice to ouerthrowe vs every minute of an hower, yet wee may Epb. 3. d. 18.

be able to druike him backe, because we be in the shewe-  
 John. 6.d.37 folde and keeping of the good shewepherd Iesu Christ,  
 39. & 10.e. who hath promised that he will not suffer any of them to  
 28. 29. perish whom the father hath put into his hande. There-  
 fore let vs get the knowledge of these things, and further  
 also how we ought continually to preache vnto God, how  
 it is lawfull for vs to call vpon him with open mouth,  
 because he hath giuen vs a mediator who maketh vs way  
 vnto him, and how that Iesu Christ beareth woorde for  
 vs, so as God doth out of all doubt heare vs when wee  
 pray to him in Christes name. If wee know these things  
 well: then is our time well beloued. For this cause S.  
 Paule addeth what is our height, our depth, and our  
 bredth: and (to be short) he willeth men to beholde how  
 they may bee pefectly wise: namely by knowing thoro-  
 wyl the grace that is vterred and wrought vnto them  
 in our Lord Iesu Christ: Herewithal let vs learme too  
 know that wee must not indeuer to clymbe so high as to  
 vnderstante what the wisedome of God is in it selfe. For  
 it is a deepe gulf: and who is he that can attayne to it?  
 Let vs be sure that all our strength wil be shorte of it.  
 Therefore men must humble themselves. And so lette vs  
 beare in minde what S. Paule sayeth to vs, namely that  
 when we shall haue stedyd vp aloft above the heauens, we  
 shall not attayne to know aught else than the fathery  
 loue of our God, assyning our selues that therein wee  
 shall haue the perfection of all wisedome, whiche shall  
 stretch out it selfe high and deepe, farre and wide, and on  
 all sides. In these wordes S. Paule taunteth these curious  
 heads that are fisking here and there, desirous to stie vp  
 aloft, and to sinke downe low beneath, & to search things  
 ouer and ouer: and yet in the meane whyle there is no-  
 thing but vantie in them, and the nimbleness is there in them. S. Paule  
 therefore checketh men for making their discourses so  
 fardly, and therewithal sheweth them that if they were  
 giuen to the holding of that whiche is for their profite,  
 they would contynent themselves with that whiche is shewed  
 them simply in the Scripture. And here yee see also why  
 Moses after he had published the lawe, sayeth: Ask no  
 more questiōns, saying, who is he that shall climbe into hea-  
 enen: who is he that shall go ouer the sea? who is he that  
 shall go downe into the deepe? For ye haue the woorde  
 in your mouth and in your harte. S. Paule applieth this  
 saying to the doctrine of the Gospele, and not without  
 cause. For the Lawe is in it selfe very darke, and could not  
 haue entreated men nor giue them that which was need-  
 full for them, if God had not sent them to Iesu Christ.  
 But now haue we that which the fathers of oldtyme had  
 but in part. For God putteth his woorde into our mouth  
 and into our hart, not by giuing vs some little taste of it,  
 but by filling vs with it to the full, if so be that our owne  
 lustes were not insatiable, according as mennes lustes are  
 verie gulfs, I meane in all things. For when wee come  
 once too inquyring and searching: behold what an un-  
 measurable gulf is i:vs, so that wee could finde in our  
 hartes too swallowe vp the whole maestic of God, and  
 to packe vp his glorie all in one little fardell, and that he  
 should deserue nothing to himselfe. Seing then that we  
 be such: lette vs remember wel Sainct Paules saying,  
 and let vs apply al our studie that way as long as we lyue,  
 and let vs profit more and more in the knowledge of  
 our Lord Iesu Christ, too the intent that when he hath  
 once graffed vs into his bodie, he may increace his giftes  
 in vs from day to day, vntill we bee throughly filled wi: them.  
 Lo what wee haue too marke in this streyne.  
 Forthwith it followeth: who is he that can let God, if he  
 list too shet vp? If he list too let loose, If he list too remoue

all, If he list to make anewe order: who is he that can disa-  
 point his purpose? VVho shal set himselfe against his  
 good pleasure? After it hath bene told vs that we ought  
 not to bee ouer inquisitiue of Gods wisedome, further-  
 forth than he giueth vs leaue and licence: Here the same  
 knowledge is declared too vs: namely that it is not law-  
 full for vs to grudge against his doings, as though it were  
 in our power too restreyne him. The reason is for that  
 wee ought too like well of all that euer God doth, al-  
 though wee knowe not why he doth it, but that he lyde  
 it from vs: not that he is loth to haue vs conceyue the  
 reason of his workes: but because it behoueth vs to haue  
 him trie our obedience, that wee may know what we be.  
 If God shoulde giue vs a full declaration of his workes  
 here as nowe: who should bee able to indure our prude?  
 what would wee thinke our selues to bee? For although  
 wee see our wile to be so weake, that we feele our selues  
 to be wrapped in darkenesse or cloudes, and that our un-  
 derstanding wil not reach threefoote afore vs: yet a man  
 may see how wee easse not to auaunce our selues aloft:  
 and therefore what would become of vs if God shoul-  
 d not reyne vs short? Moreouer what honour yelde wee  
 to God, when wee will comprehend all his doings? It  
 should seeme that we would bee hayle seilewe well met  
 with him. For wee see what prude is in vs alreadie. And  
 therefore it is good that God shoulde trie our obedienti-  
 ness, too the ende wee may learme to glorie him in all  
 our doings, yea euen though they bee things too vs un-  
 knowne, and though we find them so strange at the first  
 pushe as they make vs to say, by all likelihood this ought  
 to go otherwise. But icite vs say, seing that Gods good  
 pleasure is so: it behoueth mee to yee'd thereto. VVhen  
 men are once comme to such a discretion, then haue they  
 greatly profitid. Yee see then what the cause is that God  
 sheweth vs not why he doeth this or that. Furthermore  
 whereas here is mention made of *Removing, shetting vp,*  
*and letting out:* it is as muche as if it had bene sayde, If  
 God should chaunge and transpose all that euer we see:  
 yet ought not wee to gaynesay it, nor presume too striue  
 with him, or to alledge any thing against him. True it  
 is that when wee beholde the order of nature that God  
 hath set alreadie, wee ought of right too glorie him for  
 it as it is. And certaintely God hath set vs in this worlde  
 as on a great stage, too beholde his workes, and to con-  
 fesse: that he is wise, righteous, and mightie, yea euen after  
 a wondersfull maner. For it behoueth men not one-  
 ly too be taught too giue him glorie with all reverence:  
 but also too bee throughly rapted aboue all their senses  
 and vnderstanding to acknowledge and cry out with Da-  
 P. 10.4.uid, that it is impossible to atteyne to this wisedome of  
 God, which appereth in his workes: and that although  
 God should chaunge all the orderliness wherein it is his  
 will that wee should beholde him, and wherein it is his  
 will to keepe vs occupied at this day: yet neuerthelesse  
 it should behoue vs to submit our selues therenvnto, [and  
 to say] that he doeth it not without cause. If we thinke it  
 strange: then (as I sayd afore) let vs learme to say, yea:  
 but who art thou wretched creature? I pray you if a man  
 haue gotten great vnderstanding and skill, and yet know-  
 eth not himselfe: will men say he is wyse? I say if a man  
 haue applied his minde too learning, yea and haue pra-  
 cticed himselfe in affayres, in somuch that he is able too  
 giue another man good counsell, and yet in the meane  
 while is as a starke foole, and vterly witlesse in things  
 that concerne himselfe, and which touche his owne per-  
 sonne: will not men say, that such a one hath no witte?  
 True it is that he hath witte and remembrance for other  
 men: but he hath no discretion for himselfe. Euen so is

it with those that would restrayne Gods mighty power to their own fancie. And why? For they thinke theselues able to cōprehend all : & they fayle in the cheefe poynt: that is to wit, in that they know not theselues. For he that entreth into himself, & looketh vpon himself throughly: shall find himself to be vtterly vnskilfull, and as weake as can be, & therfore that he hath great neede to walke modestly and humbly before God. Ye see then how men are carried away and haue neither reason nor discretiō, when they go about after that sort to cōprehend Gods mightie power by their own cōceyts. So much the more therfore behoueth it vs too marke well this lesson, that whether God shet vp or let out, or chaunge al: we must not therefore cease to honour his mightie power after such maner as he sheweth the same vnto vs: And that although we know not the reason why he worketh in that wise: yet notwithstanding wee muste learne to gloriſe him in all points, saying, Lord it is good reason that althings should be lawfull to thee, & that thou shouldest vſe thy creatures as it pleaseth thee, so as thou mightest pul down the heauēs and rayse vp the earth aloft. To be short, whensoeuer thou dealeſt as thou listest with thy creatures, thou passeſt not beyond thine owne right, neither vſurpeſt thou any other mans right. For all of it is thine own due. Behold (I say) after what ſort me ought to gloriſe the goodnesſe & mightie power of God. But yet for all this, we must not ſather a lawleſſe power vpon God, as the Popiſh teachers terme it. For that were a cursed & diuclish thing to doo. They cofeſſe in their Schooles that God miſt of his abſolute power thundere vpo the Angels & damne the: but they call this abſolute power of Gods, a wrongful & ty- rannous power. Let vs take good heede that we furmize not God to be as a Tyran: for he doth al things with in- diſſerēcie & vprightneſſe. Neuertheleſſe he hath his own purpose which is hiddeñ frō vs: and therfore it becometh vs to honor his rightuousneſſe though it be vnuſknowne to vs, and that all our wittes and vnderstanding be vnable to attayne therevnto. And tis iſ it that we haue to remeber in this streyne. Seeing then that the eace standeth ſo, as it is not for mortall men to lift vp theſelues agaſt God, to withstande his mightie power, or too finde fault with his rightuousneſſe, no though it ſhoule please him to alter the order of nature, and too remoue and ſhift all things: I pray you muſt we not neeſes be vnthankefull and frowaid if we murmur againſt God in this preſent orderlineſſe which we ſee to be ſo beaſtiful, and wherin there is nothing to be foind fault with. Let vs put the eace that God turned the light into darkeneſſe, that the Sunne tumbled downe into the deepe, that the earth mounted vp on high, and that all things were coſounded togither: yet oughe we to gloriſe God, & to ſay, Lord it is ſo that we are aſtoniſhed; & theſe things are right ſtrange to vs, but what ſor that vouchſafe thou to hold vs in awe, vntill thou haue ſhewed vs that this is good. I thus yee ſee what we haue to doo. But nowe there is ſuch an orderly diſpoſition in the world, that ſpite of our teeth we be forced to ſay, that it is ſuch a workmaſhip as no creature is able to atteynie, vnto: and muſte not our mindes then be ouermalicious, when wee cannot gloriſe God with all lowlineſſe? True it is that we ſee ſome confuzion in the preſent order of nature: and whereof commeth it that God diſpoſeth not things as it were to be wiſhed, but it ſeemeth that all ſhould be turned vpside downe? wherof cometh that? Of our ſinnes: we are the cauſe that God continueth not things in the ſame order that he had ſet them at the beginning: for wee make many confuzed medlies. Yet neuertheleſſe wee muſt in this eace deeme God to be an vpright iudge. Herewithall let vs beare in

minde that he conſouđeth not the order of nature in ſuch wiſe, but that he maketh vs to feele his fatherly goodneſſe and mercie continually: and therefore ſo much the more ought we to be inducēd to humilitie, when we ſee that the greatness of his goodneſſe and mercie paſſeth the hougenesse and enormitie of our ſinnes. Thus much concerning this ſentencē. And he addeth alſo, *That God knoweth that men are but vanitie, and that men are nothing worth;* and þerthen ſhould be not vnderſtand that man who is borne as a ſilie wilde Aſſe, knoweth not iſimſelf, and yet thinketh himſelf able to maſh his mightie power? This is the conclusion of the doctrine that wee haue heard. Discouerſe hath bene made concerning Gods mightie power which reacheth aboue the heauens, and iſ deeper than the deepeſ: and therfore when men take vpon them to be too inquiſitiue of it, they muſt vnderſtand that they be as it were swallowed vp of it: and if they will neeſes give their curiouuſneſſe the bridle, to ſearch the bottome of Gods power: he muſt be fayne to ſhew them that it is not lawfull for creatures, to lift vp theſelues againſt him whensoeuer he do. Thus ye ſee now a declaration which ſerueth to apply this generall doctrine to the preſent purpoſe: which iſ, that God on hiſ ſide knoweth what iſ in men: and on the other ſide that men are no ſuch things as they ſhould haue cauſe to aduaunce themſelues to call God to a reckoning. For what are we? Let vs a little conſider our birth. Men are like wilde Aſſes, that is to ſay, they haue none vnderſtanding except God giue it them. As touching the firſt poynt, it is not without cauſe that he ſayeth, that God knoweth that men are but vanitie, & that they be nothing worth. For it is to the ende wee ſhould learne not to value our ſelues by our own reaſon, and after our ordinarie maner. When men value themſelues, it is after their owne fancie: they beleeue this and that of themſelues, and thererafter do they give their verdit. But all this is nothing worth, wee muſt eſteeme our ſelues according to that which God hath ſpoken. For there is none but he alone that may be a coſpetent iudge to know what wee be, nor that hath authoritiē to ſay it: which thing wee ought to marke well. For when men haue valued themſelues by their owne imagination and opinion, what ſhall they haue gayned by it? It is like as when a foole calleth himſelf king of ſome countrie, and in the meane while euery man laughs him to ſkorne for his labour. We be double fooleſ when we weene our ſelues to be any thing, and therewithall God ſheweth vs how there is nothing but vanitie in vs. Then let vs beare in minde, that when me are deſirous to know what they bee, what their ſtate iſ, and of what estimation in effect they be: they muſte turne them to God, ſaying, Lorde thou knowest vs, for thou haſt made vs. And at his hand we ſhall haue a ſhort and reſolute anſweſe. We ſee how the Scripture ſayeth that all the wiſedome which men ſuppoſe themſelues to haue, is ſtarke follie: the wiſer they weene theſelues to be, the more dullardes are they: God laugheth their fondneſſe to ſkorne: when they thiſke to climbe vp a high, then withdraweth he himſelf frō them, and they muſt be faine to wanze away in their own imagiňatiōs. Lo what the Scripture pronounceth. And ſo let vs affiſe our ſelues that there is none but only God that knoweth vs, and can truely tell what wee bee. And that is the cauſe why it is ſayde that God knoweth. It ſeemeth at the firſt bluſhe, that this is but a common thing: for every man wil eaſily coſfesse that God knoweth me too bee but vanitie: but yet for all that, wee conſider not the ſubſtance which thoſe woordes import, because men haue their eyes ſtopped, they knowe not themſelues to be full of vanitie, and therefore God is fayne to make them

them feele what they bee, that they may learne to humble themselves. Thus much for the first poynt. The second is, *That the emptie man shall bee indewed with harte; and shall be like a wilde Asses colt.* Here wee bee brought backe to our birth, to do vs to vnderstande that all the wit which we haue is Gods gift besides our nature. And why? Let vs looke vpō the power of men. VVhen a little babe commeth out of his mothers wombe, what wisedome bringeth he with him? Verily some Philosophers haue well supposed, that all the vnderstanding which we haue of our selues is but onely memorie: and that it was requisite for vs to haue one fense inclosed in vs aforehand. But yet is it too be seene, that a childe hath lesse wit than the silliest beast that is. Let a man looke throughout all and he shall not finde any beast so brutish nor so vnpurueyed of reason & vnderstanding as men are at their coming into the world. Yee see then that man in himself is as it were the sole of a wilde Ass. Lette him make as great account of himselfe as he listeth: but yet wee see what he is neuerthelesse. And howe is it that wee haue the spirit of vnderstanding when wee come to full age? God must be fayne to giue it vs. And so yee see why it is sayd, that the emptie man shal be indewed with hart. For in the Scripture, this woerde *Harte* importeth vnderstanding. Let vs marke then how it is shewed here, that when we haue any wit or reason, the same commeth not of our owne nature, nether doo we possesse it as though it grew vp with vs: but it behoueth vs to know that is an excellent benefit which God bestoweth vpon vs. Seing then

that we haue it at his hande, what an vnthankfulnesse is it of vs to abuse it against him? Therefore let vs acknowledge his benefite in giuing vs wisedome and discretion when we come to age, to know both him and our selues, and to honour him. Let vs learne then to holde our selues in humilitie, and according as it pleaseth God to giue vs vnderstanding, let vs acknowledge the same to come of him: and let vs pray him to make vs to apply our wittes to such vse as we may alwayes walke after him, and hold our selues vnder his awe, vntill that being set free from this bondage of sinne, we be conueyed into the heauenly glorie, to behold him perfectly as he is.

And now let vs cast our selues downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs perceyue them, and to graunt vs the grace to apply all our wittes and indeuer to consider what we be, that is to wit, wretched vayne and vnonprofitable creatures, vnable to do any thing of our selues; so as he must be fayne to furnish and strengthen vs, or els wee must needs vterly quayle. And that such knowledge of our owne weakenesse and feblenesse may prouoke vs to retorne with greater desire to the grace whiche our good God offereh vs, seeking nothing but to be filled with the same, to the ende we may honour and magnifie him in all respectes, vntill he haue broug̃t vs to the perfection wherevnto wee be called, without swauing one way or other, for feare of turning out of the right way of saluation. That it may please him to graunt this grace not onely to vs, but also to all people and nations, &c.

### *The xluiij. Sermon, which is the third vpon the eleuenth Chapter.*

13. If thou prepare thine hart, and stretch out thy handes vnto him,
14. If thou put the iniquitie from thee vvhich is in thy hande, and that no vnrighitousnesse abyde in thy tent:
15. Then mayst thou lift vp thy face vwithout spotte, and thou shalt bee sure, and shalt not bee afraide.
16. For thou shalt forget thy miserie, and shalt no more haue it in remembrance, than the vverters that are passed by:
17. And a tyme shall spring vp more bright than the noone day, so shalt thou shine and bee as the morning:
18. Thou shalt be safe, because there is hope, thou shalt dig a pit and lay thee dovvne safely.
19. Thou shalt rest thee, and there shal bee no man to make thee afraide, and many shall sue to thee.
20. But the eyes of the vvicked shall fayle and forgo their refuge, and their hope shal be [turne] into anguish of minde.



Ee haue seene heretofore the lowelinesse that ought too be in menne when they thinke vpon Goddes woorkes: that is to witte, that they muste not presume to iudge of the after their owne fancie, but they must understand that forasmuch as Gods wisedome is infinite: therefore they cannot comprehend the reason of his doings: and that forasmuch as he is able to doo all things: noman ought to presume to let him, but to give him leaue to do what he thinketh good, and all men ought to stoupe vnto him. And now behold a second poynt which Zophar addeth: which is, that if we be desirous that God should be fauorable and mercifull to vs, we must seeke him with a pure and right meining minde and without hypocrisie. Thus yee see in effect what is declared here. And afterward for a conclusion he addeth, that suche as are smitten with Gods hande, cannot excuse themselves (howsoeuer the case

standeth,) that theyr owne sinne should not be the cause of all the miserie that they indure. But verely such things are misapplied too Iobs persone: and yet notwithstanding, the same ceasseth not to be good for vs: Therefore let vs bethinke vs to profite our selues by it. And first of all, whereas it is tolde vs, that God will be gracious to all such as seeke him vnfaynedly: the same is often ynoch warrantied vs through all the holy Scripture, and God allureth not me vnto him to deceyue them when he sayth, Turne vnto mee, and I will turne vnto you. Hereby he declareth that he is alwayes willing and readie too do vs good, if we let him not on our side. So then, let vs mark, that whensoever wee seeke God he will be at hand with vs, yea euen with all grace and blissing. But wee muste also marke the meane of seeking God. For we see how men beare themselves in hande that they haue desired nothing but that God should be mercifull to them, and that they haue bene desirous to yeelde themselves vnto him, and that their cheefe desire is to honour him: and yet

yet for all this, they drawe quite and cleane backewarde. But in this text is declared in what wise God will be serued, and what he requyreh and alloweth. And therefore he sayeth that first of all, *wee must settle our hart and stretch out our bandes vnto him*, and afterward, *put all wickednesse out of our bandes, that none may dwell in our houses*. Behold (I say) how men may obey God, and not turne aside from him: namely by beginning with the soundnesse of the hart, because God abhorreth all dissimulatiō. But contrarywise we see how hypocrisie reigneth in such wise in our nature, as our hart shrinketh alwayes backward, & we make many cōtēnāces & many apish toyes and mowes, so as it shoulde seeme wee be altogether on fire with zele to Godward, and outwardly all shall be full of Ceremonies & apparāt pretences, wheras notwithstanding there shal be no truth nor right meining inwardly in the hart. Yee see howe wee haue so much the more neede to marke what is sayd here, namely that such as go about to seeke God, do not any thing that is aughtworth, but in steede of going forward, draw backward, except their hart be disposed that way: that is to say, except they haue a pure and single affection, and not a double hart. But for our better confirmation in this lesson, wee muste bethinke vs of other textes of the Scripture where God auoucheth that he is not like too mortall creatures, who rest vpon the outward shewes of things. Because we be fleshly, wee make much of that which seemeth gay: but God is not such a one. Therefore wee muste not measure him by our metyard. But forasmuch as it is his peculiār office too seache the bottome of mennes priuie thoughts, and all must needs be layd open before him: Therefore his eyes looke vnto faithfulness and truth, as it is sayde in Ieremie. To be shorte, the seruice of God ought to be grounded vpon the singlehartednesse wherof the Scripture speaketh so oft in saying, *Thou shalt be sound before mee*. And not without cause did God giue that rule to Abraham, but he gaue it to the end it should bee generall to all the faſtfull: and the often repeating of it, is to shew that whē God mindeth to shoale out his owne children by some certaine marke from the hypocrites: alwayes he setteth downe the sayde soundhartednesse. Therefore let vs marke well, that forasmuch as God is the truth, he will be serued in spirit and truthe.

Ier.17.b.10.  
& 5.a.3.

Cm.17.a.1.

John.4.c.  
24.

Now seeing that Gods seruice is spirituall, all fayning and vntruth must be farre from vs: or oþerwise, although our workes please men, and be never so much commended of the worlde, they be no better than dung and vanitie: and God will reiect all that we haue, if wee haue not first indeuered to put our harte in order. True it is that the Papistes take holde of this text to prooue their Freewill: and it seemeth to them that they haue a fayre colour to say, sith men are exhorted to order their hartes aright, therefore it is in their abilitie and power so to do. But it is to fonde and trifling a reason to measure mens power and abilitie by the things that are commaunded them. For when God sheweth vs what we haue to do, he respecteth not what wee are able too do, or what is in vs: but he respecteth what we be bound vnto and what is our duetie. VVhen he willeth vs to loue him with all our hart, with all our strength, and with all our powcr: is it because he findeth any man liuing that is able to yelde his whole hart to the sayde loue? VVe see the flat contrarie. For our nature is fully bent against God. So then if God ment to requyre nothing at our handes but that which wee were able to performe: he should let vs go streight to destruction. But let vs not thinkē that God lozeth his right because wee haue not wherewith to pay him. For put the case a man were in dette, were it rea-

son that his creditours should loze their right because he is falne in pouertie by wafting of his goodes in riot and excesse? True it is that they shall not be able to recouer it at his hande: but doth the dette remayne alwayes vpon his head. Seing the case is such, doo wee thinke that God wil bee disfeated of his duetie because men be altogether leude and froward, or because the Diuell holdeth them in bondage, and they be giuen ouer to all mischeef and wickednesse? Then must we not conclude that men are able to dispose of their owne harts and of themselues at their pleasure through their owne motiō, because God commaundeth them so to do. He doth but onely shewe that we be bounde to do so, and that all that euer we bee able too attempt shall not be esteemed nor receyued at Gods hande vntil such time as wee haue the sayd purenesse of hart whereof mention is made in this place. But now let every man examine himselfe, and we shall finde our selues to haue hartes of stone, so as there is nothing in them but hardnesse, nother reigneth there any thing in them but naughtinesse, and such a continuall stubbornesse as can by no meanes be bowed to obey God. Sith the case standeth so, God muste be fayne to put to his hande, as he hath also promised to do. For he sayeth he will giue vs fleshy hartes that shall be soft and plyable, so as we may serue him. He sayeth he will ingraue his law Deut.30.b. after such a sorte in our hartes and in our bowels, as wee 6. c. Iere. shall giue our selues to that which he alloweth, so as there 24.c. 7. c. shall be one conformitie and agreement betwene all our 31. f.33. c. desires and affections, and betwene the righteousnesse Ezech. 36. that is conteyned in the lawe. That (say I) is the peculiar f.26. worke of God: & therfore it behoueth him to dispose vs to the seruynge of him, because we are vnsit for it on our behalfe, drawing altogether backe from it, and hauing not aught in our lustes but contrarietie to all goodnessse. Lo how it belongeth to God to apply vs vnto himselfe, and to make vs fitte and able to serue him, seing we haue not any abilitie nor meane in our selues to do it. Now after he hath thus spoken of the purenesse and rightfull meining of the hart, he sayeth that *wee muste stretch out our bandes vnto God*. This importeth very much. For vnder one particular, Zophar ment to comprehendē in effect the cheefe poyn̄t of Gods seruice, and of the first table of the Lawe. For what elis prayer than a recorde of the sayth that wee haue to Godward? For by calling vpon God without hypocrisie, we witnesse openly that all our welfare lyeth in him, and that he is the onely partie too whom we ought to flee for succour: and (to be shorte) by calling vpon God wee yelde him the glorie that belongeth vnto him, and whiche he reserueth to himselfe.

40 And so let vs marke, that vnder this one particular poyn̄t of calling vpon God, Zophar ment to comprehendē the whole contents of the firſte table: which are, that God telleth vs that he onely must be worshipped of vs, and cannot abide to haue any copartener, and that we must not abuse his name, nor vnhallowe it: but that wee must render him the honour which he is worthie of, and followe the order which he hath appoynted in his Church. Then if all things be throughly considered, it is certaine that by calling vpon God we protest that we haue none other Gods but him alone, and that we renounce all Idolatrie and superstition, shewing that our trusste is settled vpon him alone, and declaring that all righteousnessse, power, and life are al wholly in our God, that he is the fountain whereout of it behoueth vs to drawe, and that wee bee so greatly bounde and indetterd vnto him, as it is impossible for vs to discharge our selues towardes him. Beholde after what sort his name shall be honored? Againe, the yelding of our selues ouer to him and to his prouidence in

in our prayers, is the very meane to obserue the spiritual Sabbath or rest. Besides this, prayer importeth a confessio of our fayth. Also we not onely desire God to vouchsafe to succour vs: but also we yeeld him thanks for the benefites that we haue receyued at his hand. And so wee see, that vnder our calling vpō our God, is cōprehended whatsoeuer pertayneth to his honour. But hereby we see that in Popcrie, the seruice of God hath not onely bene peruerterd and marred: but also as good as vtterly abolished. True it is that men wil easily say that they ought to pray vnto God: but after what maner? Before we come thither (say the Papistes) we must runne and roote from Sainet to Sainet: the virgin Marie must be the mother of mercie and the treasurie of saluation: every Sainet must haue his office, & thither must men haue their recourse, there must they repose their trūt. God must haue but a little spriakling, iasmuch as he shal hardly be knowne in so great a number. And wee must not in any wise begin at him, for they beare themselves in hand that if they go not first to the Heesainets and Sheesainets: God shaketh the off. Of Iesus Christ there is no speaking, nor of seeking vnto him as to the mediator, that he shoule make our way too God his father: of all this geere they haue no skill what it meeneth. Seing then that the principall poynt which pertayneth to Gods honor, is not obserued there: let vs assure our selues that it is euē so with all the rest that are inferiour. And therefore let vs thanke our good God for drawing vs out of these horrible dumgeons, and for shewynge vs that it is he to whom we must hold cur selues, & whom we must call vpō as our father, that we take heede to keepe the way wherby he sheweth vs to come to vnto him, namely by assuring our selues that his seate is not terrible vnto vs to make vs shunne it, but rather amiable for vs to come vnto, iasmuch as our Lord Iesus Christ reacheth vs his hand: & that his office is to make intercessio for vs: & that God also hath opened vs the gate, desiring nothing of vs frō day to day, but that we should come vnto him. Lette vs (I say) acknowledge, that the same is an inestimable benefite vnto vs: & therewithall let vs haue pitie vpon these blinde wretches which go astray after that maner, in somuch that if it come to the poynt of calling vpon God, they wote not at which end to begin. And verely hereby it appereith, that their state is most miserable. For wherin lieth at the welfare of men? wherein is al their happiness, but in that (as I haue sayde) they haue their recourse vnto God, according as it is sayd, that whosoeuer calleth vpō the name of the Lord shalbe safe? But the case standeth so with the wretched Papistes, as they wote not what the calling vpō God is. Therefore it must be concluded, that they must needs be bereft of al hope of saluation, and banished out of Gods kingdome, seing they know not what it is to call vpon God. And it appeereth: for they come not to it but with doubting & trembling: and therewithall they haue a thousand windlasses before they come at God, because they haue not Iesus Christ to their guide and foreleader. So then let vs marke well this streyne wherein mētion is made of stretching out our handes vnto God. VVhy so? For iasmuch as we cannot stye vp into heauē by reason of our infirmities, it behoueth vs to haue some signe that may serue to make outward protestatio of the inward & secrete doing. Yē see our hantes cannot be seene [of mē.] But if we pray vnfainedly, our hart lifteth it self vp aloſt, & that is as much as if we came before God to lay forth al that euer we haue within vs. This doing (I say) is invisible. Neuerthelesse, by holding vp our hands vnto God, we declare that it is he to whom we haue al our refuge. Thus we see why Prayer is betokened by the signe of it,

*Ioel.2.g. 32.  
& Rom.10  
c.13.*

in the holy scripture: not that the same signe is the whole or the principall poynt of prayer. For the Hypocrites can skill wel ynough to stretch out both their handes & their armes too: and it seemeth that al that euer is in them were burning fire: & yet for al that there is nothing but faſhod in them, and they do but mocke with God. Therefore it behoueth that this signe be true, & the scripture also presupposeth it to be ſo. And here ye ſee alſo why it is ſayd, that our Hart muſte be diſpozed. If Zophar had ſayd no more but Stretch out thy handes vnto God, men might haue alledged that God is contented wiſen they come to him but with Ceremonies. But when as he ſayeth, that aſfore all things, our hart muſte be ſeured ſo as there be no wrything nor crookedneſſe in it: it is alſmuch to ſay, as the ſame muſte be layd as a foūdacion wherevpo to build. And hereby we ſee that the lifting vp of our handes vnto heaven is nothing, vntil our hart go before it, ſo as the handes may be a true recorde of that which is in the man, and of that which God himſelf knoweth to be there. For as concering the residue of our life: peraduenture mē will regard vs, and we may haue ſome regard of the. But verely that muſt not be for deſire of any prayſe: for if we deſire to be allowed of creatures, we receiuſe our wages, as ſayeth our Lord Iesus Christ. Yet notwithstanding let men ſee vs in al the rest of our life: but when we pray vnto God, euery man muſt retire & ſhrinke into himſelf, that he may ac- knowledge, behold I am before God, behold I am at the throne of his maieſtie: and ſo of al the doings of our life prayer muſt be remoued furtheſt off from hypocriſie & vntruthe. But in the meane while this is very ill put in vre. Forlet a man marke how the hypocrites in the Papacie play mockeholiday with God: there ſhalbe ſtore of liplabour: and that is the thing wherein they bewray themſelues moſt. Though there be hypocriſie in all their other things: yet is there moſt of al in the prayers of the Papists. And on our ſide, would God there were the like corſideracio as I haue ſpokē of: that is to ſay, that every of vs retyred into himſelf when he cometh to praying vnto God, & that we were (as it were) locked vp in that behalf, ſo as we had no reſpect at al of the world. The ſhould there be another maner of perfectneſſe in our prayers than there is: & thoſe that haue no feare of God durſt not be ſo bold as to call vpon Gods name with full mouth as they do. How? They cal vpon him before men: to their ſeeming it is ynough if the world thiſke they haue a good will to returne vnto God: & in the meane while God ſeeth no ſparke of ſuch good will in them. Furthermore, although it behoue vs to be withdrawne [into our ſelues] when we pray vnto God: it is not ment that in our comon prayers we ſhould not stirre vp one another by our example. For then were it ſufficient that euery man prayed in his own chamber, or in his lodging. But God will haue vs to pray together in comon, and as it were with one mouth, to the end there may be one ſolemne confeſſion of our faith, & euery man may be edified by his neighbour. Neuertheleſſe our open praying muſt be after ſuch a ſort, as we may be withdrawn into our ſelues, and euery man haue his eye vpon God aboue, as if we were there before him. Thus much then concerning theſe woordes, of lifting vp our handes. And by and by after, Zophar cometh downe to the ſecōd table of the Lawe and ſayeth, *That we muſt put away al iniquitie from our handes, and that it muſt not dwelle in our houses.* It is a maner of ſpeaking riſe ynough to ſay, VVe haue cleane handes: for by our handes we meddle and deale with the matters that are betwene vs & our neighbours. And therefore he that robbeth his neighbour, or doth him any violence or any annoyance, hath foule hands: like as on the contrarie parte it is ſayd, that the chil- *Psal.:6.b.9* dren

dren of God do wash their h̄ads when they keepe equitie and vprightnesse, so as they giue not th̄selues to misdealing, but rather haue a regard to serue every mans turne. And Zophars meening in this place is, that the man that wil be blisſed of God, & prosper, must withhold his hand from al vnrightfulnesse, or driue away all vnrightfulnesse from his hands. Haue we then called vpon God? haue we protested that it is he onely at whose hands we looke for ſaluation and al welfare? haue we glorified him as becometh vs? Then there remayneth that we communicate with our neighbours also without doing any man wrong, so as nomā may complaine that we haue put him to loſſe or hinderāce: & that we be cleere frō al violence & guile. If we liue with our neighbours after this maner: behold, God wil alſo draw neere vnto vs. Thus ye ſee how wee ſhall perceiue that he is readie to beſtow all good things vpon vs that we can deſire, and which are meete for our ſaluation. But for alſmuch as men do willingly beare with th̄ſelues, yea and that to excuse our ſelues in euill doing, we ſeeke ſo many ſhifts and ſtartingholes as it is horrible to behold: it is ſayd that miſdealing muſt be chaced & banished out of our tentes: that is to ſay, men muſt not only do none euill direclty ſo as it might be caſt in his teeth to his shame: but alſo he muſte beware that none euill be done vnder his shadow. As for exāple, if he be the master of a household, let him holde his wife, his children, & his ſeruants in awe, & let him take good heede, that there be no wrong done to any man, by ouerthwart meanes, or by wicked dealings. Thus ye ſee why it is precisely added, That miſdealing muſt not dwell in our Tentes. And now haue we in effect that which is ſayd here. But now remayneth that every one of vs thiſke better of it than we haue done. For this doctrine conſiſteth not in woordes, but muſt be put in vre by every mā, and every of vs muſt thiſke vpon it throughly. There is nothing here which ought not to be very comon and familiar to vs, and why then are we ſo farre off from it? Euen because the more parte of vs are contented to heare ſpeakē of it, and yet notwithstanding leauē the cheef point of it. To the intent therefore that we may be touched the better & the more to the quicke, let vs marke firſt that we muſt not go about the buſh with God, but keepe the right way that is ſhewed vs here. My ſaying of this, is to drawe vs out of all the ſuperſtitioſes & fond Apes toyes wherewith men beguile th̄ſelues tooſoo wilfully. For as for theſe general principles men can finde in their harts to confesse them welynough: namely, That it is good reaſon that God ſhould be honored and ſerued: and that without we do ſo, he wil curse vs and caſt vs away: and that it ought to be no wonder though he puniſh vs and coſume vs with aduersities in this world. For ſeing that we worke ſpite againſt God, muſt not he neeđes ouerwhelme vs? Every man (ſay I) will well confesse this. Againe for the ſeconde poyn̄t, it will not be denied but that God will haue pitie vpon vs when wee turne vnto him: and that if we ſerue him as we ought to do, he will not deale ſo hardely with vs but we ſhall finde him by experience to be both a father and Sauiour to vs. Men will well ynough ſay ſo. But when it commeth to the deede doing, it wi. be well perceyued that there was nothing but hypocriſie in all theſe goodly proclaiſatiōſ, and that men were very farre of from God, ſo long as they thought to content him with their fonde fancies. Then let vs leарne that the true turning which God alloweth is not a tormenting of a mā ſelfe in vaine and ſuperfluouſ things: but a comming vnto him with a rightmeening ſoundneſſe. But let vs now looke vpon the lurkingholes of our hartes: I ſay let every man examine what is in hiſelfe: let vs not flatter our ſelues to

make our ſelues beleue that blacke is white: for we ſhal winne nothing by ſo doing. Seing then that we haue ſo many ſtartingholes in our ſelues, we haue good cauſe to fight againſt th̄. For it is no eaſie matter to haue a cleere hart and ſuch a ſoundneſſe as God requireth. VVhen men haue indeuered th̄ſelues therunto all their time, it is much if they come to the middes of their iourney before they die. Yet neuertheleſſe we muſt trauell ſtil, and deſire God to ſtrengthen vs, that we may compaſſe our intent by the power of his holy ſpirite. Marke that for a ſpeciall poyn̄t. And for the bringing hereof to paſſe, let vs take heede that we bee angrie with our ſelues as oft as we feele any hypocriſie or feynedneſſe in our ſelues. For if every man looked neerely to hiſelfe, it is certaine that we ſhould ſigh a hundred times in a day, wheras now we be falne aſſleepe, yea and will mightely and ſloutly iuſtifie our ſelues. There are many that would fayne haue men to thiſke that they ſeeke God with a pure and freeharted affection, and that they apply all their indeuer thereto: and yet in the meane while if they ſearched th̄ſelues throughly, they ſhould ſee that which the other men ſee. For it would be manifeſtly perceyued, that they be ful of hypocriſie, and that there is not one drop of good zele in them. Seing that the worlde findeſt this in them, ought not they rather to finde it in th̄ſelues, if they did not beguyle th̄ſelues wilfully? So then, if euerie of vs (as I ſayd) examine hiſelfe as he ought to do: it is certaine wee ſhoulde not fall a ſleepe, but rather that wee ſhould be pricked and prouoked to proceede more and more in the right way. And let vs make ſpeeđe while God calleth vs to him, and giueth vs leauē & boldneſſe to ſtretch out our handes vnto him. And let vs not abuse ſuſh a beneſſe, which is inestimable. For if God preuented vs not with his infinite goodneſſe & gaue vs not way vnto him: which of vs durſt preache vnto him? And in very deede wee ſhould be ſhaken off. For it were a Diueliſh malapertneſſe, if a man ſhould of hiſ owne ſelfe & of hiſ owne head preache vnto God, and hauing no leauē of God. A man durſt not come neere a mortall Prince who is but a dead carkeſſe: and how ſhall we preache before the maieſtie of our maker. Yea verely, conſidering that we are his mortall enemys, and that wee cannot come thither but wee ſhall bring as much ſinne as can be: he muſte neeđes abhorre vs by reaſon thereof, and it ſpiteth him to ſee vs, according alſo as he renounceth and diſclaymeth vs to be his creatures in reſpect that wee be ſinners. Therefore he muſt be fayne to giue vs leauē, and to call vs, and to tell vs that wee ſhalbe welcome, and to open vs the gate: and it behoueth vs to know that it is neeđfull for vs to be dealt with as I haue ſayde afore: that is to witte, that we ſeeke to our God for refuge, affiuring our ſelues that wee be deſtitute of all goodneſſe, and as neeđie and wretched as may be: and furthermore that wee may well ſeeke here and there for that which we lacke, that we ſhall finde nothing but emptineſſe in our ſelues, ſo as we ſhaſe famiſhed, & ſuſh as weene to ſupply their want by ſeeking remedie at the handes of creatures, doo but feede th̄ſelues with winde. Then let vs go to our God and ſeeke the meane to come to him: which is, that our Lord Iefus Christ make interceſſion for vs, & cauſe vs to finde fauour there. For in our owne perſones God muſt neeđes hate vs, yea and of good right alſo holde vs accuſed. But we please him and he is fauorable to vs in that we come to him in the name of our Lord Iefus. And if this thing were ſayde vnder the Lawe when the ſhadowes were yet ſo darke: ought wee not to bee much more affectioned now adayes, ſeing that the veyle of the Temple is rente afunder? If this preſent doctrine ſerved

*Math. 27.* serued for the time of the Lawe, when the people abode  
f.51. in the porche of the Temple and stooede aloofe, and had  
the veyle also to hide al things from their sight: how ear-  
nestly ought we to pra&ize it at this day? True it is that  
*Exod. 28. b.* the high Priest bare the names of the children of Israell  
12. & 29. vpon his shoulders and vpon his brest: but now, behold,  
Iesus Christ hath rent asunder the veyle of the Temple,  
and opened the way in such wise as wee may shewe our  
selues before God to looke him in the face. For the way  
*Hebr. 10. d.* is continually open by his bloud (as the Apostle sayeth) 10  
20. so as there be no busshes nor brambles to let vs, nother is  
the way so rough nor so shrubbe that wee shoulde be  
fayne to leape ouer many lettes. No no: but the way is  
now altogether playne and leuell, so be it that we go it by  
the bloud of our Lord Iesus Christ. Thus much concer-  
ning this poynct. Furthermore let vs marke well also, that  
to call vpon our God purely by shewing that we make a  
true confession of our faith, and yelde him his due ho-  
nour: we muste also communicate with our neighbours  
by al maner of vpright dealing. For if our neighbours be  
made like vnto the image of God, and yet notwithstanding  
we fleece one, and eate vp another, and every man is  
giuen to himselfe: I pray you do we not spitte at God as  
far as is posseible for vs to do, when we worke any annoy-  
ance to those that are shapen after his image? If our ney-  
bours be members of Iesus Christe, and wee offer them  
wrong & violence, so as we haue no eye but to our owne  
profit: is it not a renting of Iesus Christes body a peeces?  
And will he after that sorte leade vs to God his father to  
make vs finde fauour there? Lette vs marke then, that if 30  
we will haue accessse vnto our God, wee muste liue with  
our neighbours in all vpright dealing. And here is ex-  
presse mention made of the hands, to the end we should  
know which is the meane whereby God proueth what  
maner of Christianitie is in vs. For every man will inable  
himselfe with his tung: there is none of vs al but he will  
be a good seruant of God, if we may be beleueed vpon  
our woerde. But when it commeth to the deede doing,  
there a man shall see the cleane contrarie. He that hath  
preached of Charitie, and spoken maruelous well of it, 40  
will shew that he is wholly giuen to himselfe when it com-  
meth to the point that he must ioyne with his neighbors.  
As in good sooth there are none so shamelesse, but they  
wil alwayes be speaking of Charitie. They haue bene ac-  
customed to haue so much charitie vsed towards them:  
as they preach none other thing. But if a man aske them  
that which they owe: he shal get none other reason of the  
but charitie, charitie. And how? They make no remorse  
to pill and poll other men of their goodes, and to do what  
they list, so as they be blameworthie both before God & 50  
man: & yet they are not ashamed to preach charitie. Yea,  
but that shall be to pilfer other mens goodes. Therefore  
here is expresse mention made of the hands. For behold,  
the true triall whither we loue God to honour him as be-  
cometh vs, is by making it knowne that there is vpright-  
nesse and equitie in vs, and to be short, that there is kind-  
nesse in vs, so as we liue after such a sort with our neigh-  
bours, as every one of vs according to his state & abilitie  
do employ himselfe to succour those that haue neede, to  
the intent that by this meanes the league & alliance that  
God hath set and cōsecrated among vs may be obserued.  
Thus ye see what we haue to marke, in that it is sayd we  
must cast al iniquitie far from our hands. Is one a handy-  
craftes man? well, let him do his businesse faithfully and  
content himselfe with an honest gayne of the woorke of  
his hands. Let him that buyeth thinke thus with himself:  
I must haue another mans labour: seing my brother tra-  
uels & takes paine for me, it is no reason that he should

lose his time. Otherwise it is all one as if I should go  
plucke the bread out of his mouth. For God hath set his  
sustenance in the labour of his handes. If I do him wrong,  
it is as much as if I sucked the bloud out of him whome  
God hath cōmended vnto me, and whom I am bound to  
releeue. Yee see then how euery man ought to haue an  
eye to his estate: and I haue alleaged examples, to the end  
that euery one of vs should lay it forth by peecemāle, &  
that according as any of vs haue to deale with our ney-  
bours, we should behauie our selues in such wise, as wee  
might giue noman occasion to complaine of vs: and fur-  
thermore also that euery man should haue an eye too his  
owne household. For before God it is not ynoch for a  
faithfull man to forbeare euildoing directly himself: but  
also he will haue al crooked wayes to be faire from vs, and  
specially that we haue a care to gouerne our houses, that  
God may be honored both of the childe, and of the hus-  
band, and of the wife, and of the master, & of the mēser-  
uants, and of the maidseruants. And would God that this  
were thought vpon better than it is: For where the heads  
of a house go astray and haue no feare of God nor reli-  
giō in them, there it is to be seene that al goeth to wrecke,  
and that the children also do no honour to their father &  
mother, for they become not better, but before they can  
haue any discretion, ye shall see them rooted in naughti-  
nesse: and the men and maidens shalbe full of corruptiō.  
True it is that maysters and mistresses can tel wel ynoch  
how to finde fault when their seruants commit any lewd  
pranke, or filche any thing from them, or serue them  
not as they would haue them: but in the meane while if  
God be offended a thousand wayes, it makes no matter,  
that shalbe let slip. So much the more therfore behoueth  
it vs to marke well that which I haue sayde: namely that  
we must not think to content God by being carefull to  
serue him al onely in our owne persones: but wee must  
also haue an eye to those whom we haue charge of, that  
we keepe away euill in any wise, assuring our selues that  
if we consent vnto it, wee muste be wrapped in the same  
damnation that the wicked are. But if we be so diligent  
as to take heede to it: let vs not doubt but our God will  
regarde vs with mercie, and be neere at hande to vs with  
all blissing and grace according as is promised here. Ver-  
ily we haue yet one poynct more to marke: which is, that  
Gods fauour will not shewe it selfe alwayes at the firste  
brunt. The promises that are contayned here, are taken  
out of the Lawe, or at leastwise are of the same effect.  
For (as I haue tolde you) wee knowe not in what time  
this booke was written. But howsoever the case stande,  
wee see that the spirite of God spake to them. For ye see  
here a doctrine whiche is conformable to that which is  
conteyned in the lawe of Moyses, where our Lorde pro-  
miseth to blisse those that serue him, and to dwell among  
them, and to make them perceyue howe auayleable his  
presence is, that is to witte, that their life shalbee happie  
by it. But lette vs beare in minde that which I haue tou-  
ched: that is to wit, that God maketh vs not to feele his  
fauour at the first push. Therefore whereas it is sayd, that  
such as walke in the feare of God shalbe blissted, and he  
will make them to prosper: it is not ment that God visi-  
teth not his seruants in such wise as he seemeth to be a-  
lienated quite from them, and that although they cal vpō  
him they must be faine to linger in paine so as they wote  
not where they be, but that (to their seeming) God hath  
utterly forsaken them. Then must we be fayne to walke  
in this world through many afflictions, notwithstanding  
that wee serue God. But herewithall we haue a double  
comfort: which is, that on the one side it is certayne that  
although our hart tende vnto God, yet notwithstanding  
foras-

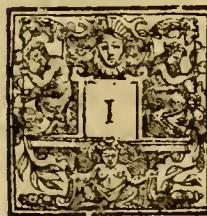
forasmuch as it is not with such zele as it ought, nother do we serue him with such affection as we be bound to do: therefore we must be faine to suffer punishment and correction for our sinnes: but yet by that meanes God maketh vs to consider our owne wants, that we mighte humble our selues, fall to amendment, and returme vnto him when we haue bin exercised after that sort with the troubles that he sendeth. Lo heere one great comforte. The other is, that we be made like vnto our Lord Iesus Christe, that like as he is entred into the kingdome of heauen by tribulation and death: euen so we that are hys members do now beare his marks in being troubled in this world, to the end that he may cause vs to come too the glory of his resurrection. VVe see then that all oure aduersities are turned to our welfare. And heerewithall we ought also to comforte our selues in this, that oure God will not put vs to further triall than he knoweth is meete and behoffull for vs: and that although we must be faine to endure many wants and miseries, and that our state seeme to bee the wretchedest in the worlde, yet wil not God ceasse to make vs feele continuallye that hee is neere vs and hathe not forsaken vs, but watcheth alwayes ouer vs, and will defende vs to the end, if we seeke it at his hande, and indeuer too serue and honoure hym, so it bee with a pure and righte

meening minde, vtterly voyde of all hipocrisie, as I haue declared alredy.

But let vs cast our selues downe before our good god and father with acknowledgement of our faultes and sinnes, praying him to bring vs backe vnto him selfe, and that forasmuch as he seeth such an vntowardnesse in our nature, that all our thoughtes and all our affections are bent to euill: so as there is nothing in all our intentes but vanitie and leasing: it may please him to resourme vs in such wise, as we may become new creatures: & that we knowing our selues to be destitute of all goodness, may seeke in his fauoure for all that belongeth to oure saluation, yea and to our bodily life: I say that wee maye seeke it in him, according as it is his office to giue bountifullly vnto vs, specially in the name of our Lorde Iesus Christ: and that being gouerned by hys spirite, wee may call vpon hym as our father, and therewithall be ioyned and knitte together in one true brotherly affection, so as wee maye declare thereby that we be hys children, and that wee growe more and more in true vnion and charitie, vntill that beeyng receyued into the heauenly heritage, wee maye enjoy the true vnion whiche is begonne alredy in vs. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the earth, &c.

### *The xlvi. Sermon, which is the first vpon the twelfth Chapter.*

1. I Obansvvered and said.
2. Yea, you are a people, and vvisdome shall die vvith you.
3. I haue vvit as vwell as you, and I am no vwhit inferioure to you: and vwho is hee that kno-  
vveth not the things that you alledge?
4. I am a iesting stocke to my friendes, to him that calleth vpon God, and vvhom he her eth:  
the righteous and perfect are skorned.
5. As a torch that is despised of a rich man, vvhose foote is at the point to slip from him.
6. Thetēts of robbers do prosper, and they that hold God in their hāds do boldly prouoke him.



T seemeth at the firste blush, that 40 these two sayings, (namely that such as feare God shall be blissed of him: and that the wicked shall be in prosperitie) are cleane contraries. And in dede, Job in au-  
swering as we haue heard, (that is too witte, that the delpisers of God liue oftentimes at their ease) gainsayeth that which was propounded heretofoare by Zophar. But Iobs answering contrarie to that which hath bin said, is to shew that this doctrine, althogh it bee taken out of the law, is neuerthelesse misapplied. Therefore it behoueth vs to consider well how it is too be vnderstoode. VVheras God declareth and auoucheth in his law, that he will keepe the good vnder his protec-  
tion, that he will giue them their hartes desire, that they shal want nothing, and that them selues, their cattell, and all their goodes shall bee blissed: he meeneth not that the good shall never be troubled. For where then were pa-  
tience? and how should it be knowne that he riddeth his seruants out of trouble? If all things should fall out too our mind, we should not know what it were to call vpon God and to desire him to pitie vs, nother should we feele his goodnessse in reaching vs his hand. Then let vs marke well, that God hath not promised the faithfull such a prosperitie in this world as should be vtterly ex-  
empted from all the ordinarie troubles wherenvnto it behoueth vs to be subiect: but all such promises of God serue to do vs to vnderstand, that comonly God will

make them to prosper which walke in his feare. And this we see. Howbeit by the way wee haue these two poyntes too marke: that is too witte, that oure sinnes make vs vnworthy that God shoulde blisse vs after all sortes and at all times. For there is no man but hee prouoketh God, no not euen the perfectest, in whome (too our seeming) there is no fault to be found. For euen the rightuousest do find them selues blameworthy before God. And therfore if he chastise them, he doth it iustly. Againe, it is not said, that God doth alwayes measure the afflictions which he sendeth, by the sinnes that we haue committed. He hath other reasons why too viuite vs: namely he will mortifie the euill that is in vs. For often-times God is faine to preuent the vices that lurke in vs. Although wee haue not as yet offendid, yet doth God see well that we will fall into some euill, and therefore he steppeth afore it to remedie it. Besidess this, he intendeth to humble vs, that we may not put our trust in the world, nor be tied to the earth. Moreover he meeneth to know whither we will be obedient to him in aduersitie as wel as in prosperitie. Also he purposeth to know what our faith is, and whither we will flee to him for refuge. To be short, he will make vs to haue an eye to the kingdome of heauen, to the end we should know that oure welfare is there. So then, if these two points be well considered: it will be easie for vs to conclude, that God biis-  
feth such as keepe his commaundements, and sendeth them whatsoeuer hee knoweth to be for their behoofe. Yea: but that is not after their appetite: it is after his own  
O. know-

knowledge: he is awayes iudge of that. Furthermore if he scourge them, he doth it for some cause: and the same is no let but that they feele his fauoure and goodnesse continually, and haue whereof to rejoyce in him. Thus ye see how all the promises of this present life are to be taken: not that God bindeth himselfe to handle vs al after one indifferent rate: but in effect his meening is, too shewe that wee shall perceiue him to be fauorable and neere at hand to such as are his. Seeing then that it is said in the lawe, that we shall liue in peace and rest if we follow Gods lawe: what is the cause that men vexe vs and trouble vs, but for that we haue made warre against god? VVhen a mortall man aduaunceth him selfe against his creator, it is meete that he also should haue enimies too vexe him and annoy him. Are we then persecuted by me? Let vs looke if we haue kept peace with God: let vs consider that we haue prouoked his displeasure: and therefore let vs not maruell though hee giue men leauie too vexe vs after that sort on their side. And here ye see why it is said in the lawe, that God will send warre vpon those that haue in such wise incountered his will. And furthermore, although no man pursue theē nor do them harme: yet ceasse they not to carrie their hangma within them.

For among other curses of the law, it is said also (whiche is the sorest curse & that which ought to abash vs most) Thou shalt be awayes as it were agast, thou shaile haue thine eyes funken in thy head, thy life shall hang as it were vpon a thread, in the morning thou shalt say, how shall I continuall night: and at night thou shalt say,

Le. 26.f. 36 who will warrant me to passe ouer this night? Thou shalt be in continuall fearefulness (saith the Lord.) Behold a rightfull punishment vpon such as are not framed to the meekenesse of seruing God purelie: namely that they are driven to be their owne tormenters. Let vs marke

Deut. 28.c. 22.25.e. 28.29. Le. 26.f. 36 well then, howe it is not without cause that in the lawe this blissing is giuen vs, that we shal liue in peace and no Deut. 28.4. man shall vex vs, if we cleave vnto God without gaine-saying. For God will hold the wicked shorte, so as they shall not be able to hurt vs, though they practize what-soever they can against vs. Let vs marke also by the way, that although we be assailed outwardly, and be as it were a pray: yet neuerthelesse we must assure our selues, that God will defend vs. This said promise is not deceitfull, howbeit that now and then God will not sticke to suffer the wicked too spurre vs and to gall vs, euen to trie our constancie: also he wil not stick o suffer vs to be tempted in our mindes, so as wee shall be in some doute and distrust. And why? To the end we should call vpon him, and pray him to strengthen vs. Then shall all this come to passe. But yet in the meane time, the faithfull shall

feelie that God will not cast them vp in the middes of their troubles, but that he will be at hand with them. And the faithlesse shall be vterly dismaide, so as in the ende they shall feelie, that God hath forsaken them as they deserue. As much is to be saide of all the refredew of the blissses of the law. To be short, as oft as we be troubled let vs haue an eye to our faults, and humble our selues before God, assuring our selues that the chastizementes which he sendeth are rightfull. Are we desirous that hee shoule affwage our sorrowes? Let vs runne vnto him, and let vs ceasse from misdoing. Notwithstanding, (as I haue said alredy) we must not therfore imagin that god holdeth one ordinarie measure of punishing offenders [after the rate of their deserfe.] VVhe see how he chastiseth men in this world, some more and some lesse, yea and hee reserueth many punishments to the last daye. Therefore wee must not pronounce suche a definitiue sentece in generall, as Zophar hath done. And that is

the cause why Job speaketh against him: yea (saith he) you are a people. Some haue expounded this sentence as though Job had ment that they whiche had spoken, had brought nothing but suche stiffe as was knownen to all men, yea euen to the very idiots. But it is cleane contrarie. For his meening is to say, It seemeth that you are the whole world, it seemeth that wisdome shal die with you. And thinke ye that I haue no witte? Esteeme ye me too be your vnderling? The thinges that ye alledge are too well knowne. Therefore must I be faine to be despised of them that call vpon God and are herd of him: that is to say, of such as God seemeth to fauoure, and therfore agreeeth to all that they wish. I must be fayne too bee a mockingstocke to such folke, I must be faine to be as a torch that wasteth, which is despised of you that ar rich. To be short, they that hold God in their hand (saith he) do boldly spite him and prouoke him. And all this while the tentes of the wicked and of the vnthrifites do prosper.

Heereby Job sheweth how it is a great folly to affirme generally and without exception, that God doth in thys present life punish all suche as haue offendid him, and that as soone as a man hath done amisse, God redresseth it by and by, and hath his hand vp to take suche vengeance as the partie hath deserued. VVhe see the cleane contrarie. This (as I said afore) seemeth to be repugnant to the doctrine of the law, where it is said, that God will curse all the transgressors of his commiandements, and that he will shewe his fauoure and goodnesse towards those that keepe them. Men see that the hauockmakers are as it were fauored at his hand: and men see that the good are despised and disquieted. VVhat is meant by that: Did God iest when he promised to blisse the faithfull, and pronounced such a curse vpon the despisers of his wold? No: But I haue alredy loozened this knot, by shewing that God executeth not his iudgements all after one rate in this world. And why? VVhe must awayes beare in mind what hath bin said heretofore: that is too witte, that if God should punish those that haue done amisse, like for like (as they say,) so as if the faulte were greate, the punishment should be answerable to it, and if the faulte were light, the chasteizment should be suddene vpon them: and that the good should be deit with after their harts desire: whereto shoule the comming of oure Lord Iesus Christ serue, and the resurrection which we waite for? There shoule be no more hope: we wold conclude, behelde, God sheweth himselfe to be the iudge of the world: and let him do well that listeth, if he will receiue well at Gods hand: there wold bee no more anye heauenly life: wee shoule haue our heauen heere. So the we see that God should prouide ill for our welfare, if he should make the punishments like to the offences of all them that do amisse. And therefore it is requisite that diverse yea and the most part of punishments should be reserued. VVhen God punisheth the wicked, well, it is to make vs walke in feare and wariness: and also it sheweth vs that we cannot escape his hand. For he iudgeth without respect of persons. Then must we conclude, that all the faultes whiche are committed at this daye, and which abide vnpunished as in respecte of thys presente lyfe, shal come too accounte at the ende, that is to witte, when the great assyes are held.

Lo howe Job speaketh not agaynst the doctrine of the lawe, but agaynst the false exposition that is gyuen by Zophar, who woulde that GOD shoulde presently make suche execution of his iudgements, as hee shoulde leauie no faulte vnfounde oute, nor wee neede too wayte for anye further dooyng.

But

But it falleth not out so, as hath bin shewed afore. Hereby wee bee taught to pray God to giue vs the spirite of wisedome, that we may applie well to our owne vse the doctrine that is true and good, so as we may haue skill to take profite by it. For heere we see a doctrine that is very profitable for our edifying, when God sheweth vs that if we serue him, we shall not lose our laboure, but he will mainteine vs continually, and make vs to perceiue it all our life throughout. For what a thing were it if we shuld thinke that God regardeth vs not? Or that all the seruice 10 that we do him, slippeth away without any regard had to it on his part? Therefore we must come to that whiche Esay saith. Be ye contented, for the righteous shall receiue his hire. Otherwise it wold betide vs as Dauid confesseth that it happened vnto him, namely that hee was as good as slidden away, that his foote was slipped, and that he was at the poynt to fall as if he had bin vpon yce, at such time as he thoughte that his washing of hys hands in innocencie and his seruing of God, had bin in vayne. Then must we understand that God watcheth 20 ouer all the world, and that hee knoweth who they bee which seeke to serue and honoure him: and also that he hath his eyes vpon the wicked, as it is said in the Psalme:

Psal.34.c.16  
17. so that in the end he must needs shewe, that he cannot beare so great a contempt of his grace. But in the meane season let vs tarrie Gods leysure till he sende his iudgements in due time. For it is not for vs to hasten them: It were a great doltishnesse if we wold haue God to pu-nish the faulcs of such as prouoke his wrath, presently as soone as the toy taketh vs in the head. Yea verely: but he 30 will delay it till another time. Is it not in him? Is it for vs to abridge him of his libertie? Behold why I said that we haue neede to pray God to giue vs the spirite of wisedome, to the end we may not take the saide texte of the lawe after our owne imagination, but that we may bee good expounders of it, so as we do not as Zophar dothe heere, who concludeth, that all such as serue God must be rewarded out of hand, and that this present life must be as a Paradis to the, and that God must be favorable to them that all the world may see it, and that he shew it 40 in very deede. He doth not so, saith Job. VVhy so? For ye see that the wicked are in prosperitie, and prouoke God so much the more boldly. Sith the eace standeth so: ex-periee sheweth vs that God will not execute his iudgements out of hande, but holdeth them in couert and in suspence, vntill the houre that he thinketh good. In the meane while, the good and the children of God, euen they that haue walked before him with a singlemeaning heart, may be scourged extrームly. Yet m.uit not that bee imputed to their sinnes, as though they were the furthest out of square of all men, so as it shoud be said, Such a man is punisched rigorously and therefore it must be concluded that he is a heynouse offender, and that God as it were abhorret him. It is not so: but God knowes wherefore he scourgeth the good, he hath diuerse reasons too do it, and it is not for vs to giue sentence of it. It is not for vs to saye, That man hathe sinned more greciously than others, seeing that God vseth such roughnesse towards him. Thus ye see how we must restrayne the promises and threatnings of the lawe, to Gods prouidence, and to the curse thereof, such as we see it to be daily. The threatnings of God are true when he sayth, that he will curse the transgressers. Yea, but he executeth it not at the first day. God must do his worke as it pleaseth him selfe, in such proportion and measure as he knowes to be conuenient. God promiseth to blisse those that serue him and walke according to his will: yea, but yet for all that, he will haue authoritie to afflict them. And why?

Euen for their welfare and for their saluation. He ceas-feth not to be alwayes neere at hand with them, and too heere them at their neede, and to make them perceiue how profitable their afflictions are to them: and yet for a time they be as it were plunged ouer head and eares, and they be tossed too and fro, so as they wote not where to become. And why? It is good for them to be melanned to their welfare. Lo how God is soothfast in his promises and in his threatnings, and yet gouerneth the worlde in suche wise by his prouidence, as it seemeth that the godly haue lost their laboure in seruing him, and that the wicked haue the bridle laid looce in their necke to skoffe at God, as if they were scaped out of his hand. So will it seeme to vs if we iudge by that which we see present-ly, and according as wee measure things by oure owne witte. Then let vs humble our selues and say, VVel, God is iudge of the world: howbeit that appeereth not at the first blow: therefore how close so euer he keepe himselfe; yet neverthelesse wee must haue the faich and hope in vs to conclude, that the thing which is unknowne to vs as now, shal be shewed vs in the end. But now let vs come to Iobs words as they be set downe here. *You be a people, and wifdome shall dye with you.* Heereby he meant to re-preesse the foolish haultinesse and presumption of them that haue spoken. For otherwise there is no dealing with such as are so puffed vp with vaine trust of their owne skill: men must needs shew them their follie. True it is that oftentimes men shall nothing availe by so doing. For he that is throughly sotted in his owne fond ouerweening, whatsoeuer a man tell him, will neverthelesse be wedded to his owne opinion, and take him selfe too be that which he is not. Yet notwithstanding when wee are to encounter against such as miswrest Gods truth, we must not sticke to shewe them their follie and ignorance. Verely it may not be done as though men wold shew whither of them are sharperwitted or of better skil. For behold, so do they that haue nothing but ambition and vainglorie in them. Euerie of them wold faine make a great shew, He that beginneth wold faine amaze men with his talke, and he that answereth wold also aduance him selfe: very well, ye see a battell of fooles. But wee must not deale after that sort. Therefore if we encounter them that corrupt Gods truth and wrast it vnto un-truth, and that we come to shewe them their ignorance: VVe must not do it to seeme better learned or skilfuller, nor to purchase our selues the more estimation: but we must content our selues to haue made way for the truth, that it may be received, and that men be no longer wedded to such as be in reputation, to the ouerthrowe of that which was well bruided. As how? At this day a man shall see many poore sine folke hild still in their super-flitions, bycause they say, what? So many great learned men haue hild the doctrine that is followed now adayes, and stand still in the same to this heure: and will they be beguiled? Behold at what point many poore weaklings are, bycause they be forepossessed with this imagination, that it is not possible for the prelates of the Church, the learned men, and the great personages, to be ouerseen. Now if we wil teach such folke, to make them come to the knowledge of God: it is requisite that they learne to knowe the beastlynesse and ignorance of those whome they haue esteemed so highly before: & that they which lift vp them selues against God (as these superstitious hypocrites, do whiche maintaine the abhominations of the papacie at this day) shuld be conuicted of their beastlynesse. For how malapert so euer they be, yet are they so doltish, that euen the little babes may perceiue their gewgawes when they be told of them: and they are in a rage

when men do so. True it is that they haue skill ynough: but they are loth that Gods truth shold by any meanes come neere the simple sort, and such as are alredy snarled in the said false opinion that I speake of. Ye see then in what wise Job rebuketh heere the euill expounders of Gods law, and such as had wrested it to a straunge meaning. For he telleth them that (as great clearkes as they wold faine seeme to be) they had not alledged any thing at all to the purpose, nor any thing that ought not to be knowne of all menne. Finally he mocketh them, saying, 10 You be a whole people, wisedome shall die with you. When as Job saith, *I am not inferiour to you, I haue herte or witte as well as you:* he meeneth not to magnifie himselfe thereby after the maner that I haue told you that it were a fond vaingloriousnesse if euery man shoulde on his owne side be desirous to shewe him selfe more cunning and sharpwitted than others, [as if he should saye] 20 *VVhat I pray you: who is he? verely there will be much bickering among men:* but yet Gods truth shall continue still. Job meeneth no more heere, but to shewe that God hath giue him the grace to know and discerne the truth better than they that are so full of ouerweening. And so ye see in what wise it may be lawfull for vs too boast our selues. Notto the ende that men should clap their hands at vs as at great learned men, and at men of great wite and knowledge. Away with all these fondestoyes: for it is vnpossible for vs to settle our minds to the seruing of God, except we forget all that euer concerneth our selues. So long as we haue an eye to our selues, 30 and couet to be had in estimation: it is certayne that oure Lord will suffer vs to fall into many oversightes, and to become a laughingstocke to our vter shame. For heere ye see also the hire of all such as couet to be had in estimation. And it is good reason that it shold be so, seeing that Gods truth is thereby as it were laid flat vpon the ground, and in the meane while men haue no regard but to their owne honoure. VVhat is to be done then? VVe must forget our owne selues: but yet so as therewithal we aduance Gods gracieuse gifts, namely too the ende that when we haue a good eace, the same may be maintained, 40 and that the things which we shall alledge may be receiued with authoritie. If a man be taken for an idiot, and haue neither skil nor witte, what will become of it? Nothing that he speaketh will be receiued, we will disdayne him. Then if a man intend to fare the better by aughte that is spoken, he must thinke thus with him selfe: well, God hath giuen some grace to this man, and the same grace is not to be despised: for we should do wrong vnto God, because it proceedeth of the holy Ghost. Sith it is so, let vs beware that we lift not vp our selues against 50 God. Thus ye see how that the cause why we do humbly receiue good doctrine, is to know that the man which teacheth vs hath bin taught of God before. Lo to what intent Job declareth that he had witte, and was no whit inferiour to those that did set so great price and estimation on them selues. To beshort let vs learne to aduance the gracieuse giftes that God hathe put into vs. Yea verely, not to exalt ourselues by them: but to the intent that the thing that we haue receiued may profit and bring foorth frute. Thus much concerning the person of 60 Job. And heerewithall also the faithfull are warned, that when they see a man hath receiued excellent gifts of the holy Ghost, so as he is able to aduance Gods honoure, and to edify his Church: they must giue care to him, and he must be receiued with all reverence in that which he shal say. VVhy so? For otherwise it were a despising of God. Now let vs come to that which Job saith: *I am (saith he) as it were despised of my friends.* True it is, that as the

words lic, he saith he is as it wer despized of his friend & forsake of him: but in very deed, he speketh of himselfe in the third person. Afterward he likeneth himselfe to a torch or a linke that wasteth & is shunned. VVhat can a ma looke for in a torch whē it cometh to the end? For the waxe droppeth downe, & me draw backe from it that it ray the not, and if any of it light vpō them it is ynough to marre their garmēt. Therfore whē a linke or a torch hath lighted me for a time, & serued men as lōg as it can: they cast it away, every ma shunnes it, & ther is nothing more in it but stinch. This is it that Job meaneth in saying that the eace stood euē so with himself. Ye see that I am redy to fall (saith he) and therefore ye despise me. He sheweth the reason of this similitude, saying: because ye see I am as it wer at the brim of my graue. That is the cause why I am forsakē of you. And he saith also that the rich men do mocke him that is afflicted. And why? They call vpon God (saith he) & he heareth the. Job meeneth not hereby that the wicked waite for their welfare at gods hand, or that they seeke it in him: but hee meeneth that they haue the world at will, so as it semeth that they haue god in their hāds & that they carie him in their sleeve (as me say) according as we shall see that he addeth afterward. True it is that some expound this sentence to be ment of the Idolaters which make God to come to their hands: but that is a foolish & vnresonable expositio. For Job looked no further than to the prosperitie which the wicked haue. For al welfare cometh of God, & the wicked haue more abundance of it than other mē: and doth it not seeme then that God is as it were in league with the, and that he sootheth the, & yeldeth himselfe to their lust? A ma might properly say that God flattereth them when they liue so in rest, and prosper in suche wise as they haue shortly whatsoeuer they desire. Job then saith, that those me provoke God so much the more boldly, & yet in the meane while their houses are happie. VVhereby he meant to betoken that which I haue told you afore: that is to witte, that Zophar did him wrong in saying that he was a great sinner. VVherefore: For (saith he) the contrarie is to bee seene. Now let vs come to that which he saith cōcerning their contempt. *I am despised (saith he) as a link or a torch that is wasted.* Heere in the person of Job wee be taughte that our Lord giueth the world leaue to skorne vs, and suffereth our state to be so miserable as it seemeth that we be vtterly forlorne: and therefore behoueth it vs too be pacient. VVhy so? VVe see what befell vnto Job: and wold we be more deere than hee. Seeing the that so excellent a seruant of God was so giuen vp that men mocked him and tooke him to be a castaway: let vs not be astonisched nor murmur against God if he suffer vs too come to the same poyn: nother let vs thinkle him ouercruell for handling vs so: but let vs consider howe it is good for vs to be meekened after that sort: let it waken vs: & let vs learne that our hope must not be rooted here beneath, but fastned with sure ankerhold in heauē, as the *Heb.6.d.19* Apostle saith. Is it not a great lesson whē the mockages of the world areordeined to our saluation? True it is that such laughters shal in the end be flong in the faces of the wicked that as now do fling the at vs: but in the meane season they be profitable for vs, in that (as I saide) they make vs to regard God and to know that our hope lieth and consisteth wholly in him. Thus ye see what we haue to remember when it is saide, *I am laughed to skorne of those that haue bin my friends.* Verely it is the greeuousest temptation that can be, when they that haue loued vs heretofore, do as it wer abhorre vs: it is hard to digest. But seeing that it befell vnto Job, let vs follow his steps, & stoupe when God listeth to abace vs after that sorte.

Hee saith expressly that his foote slid: meining that so long as he was able to stand, he had bin as a torch or link. For it will do a man easie to haue a burning torch, and the lighte of it will do him seruice: yea so long as it is whole and able to last. But if it be once wasted, a man will cast it away into the canell: for he that beareth it must needs burne his handes, and there remaineth nothing but a little glimcning dark smoke. So then, Iobs intent is to shewe, that during the time that God hild him vp he was honored and esteemed: but nowe that hee is falne, he is as it were cast away. Heereby we be warned, that sometimes we may be as it were forespent, so as men shall see no more light in vs, there shall be nothing lefte but a little smoke, it will seeme that we shall fall in peeces, there shall be no whole peece left in vs, and we shal come too the last cast: but let vs take it paciently, forasmuch as Job came to the same poynt before vs. And seeing that he hath shewed vs the path, let vs follow him, and pray God to strengthen vs in such wise as we may not vtterie decay. Touching this saying, That the despisers of God do call vpon him and he heareth them: as I haue told you alredy, it is referred to the common per ceuerance of men. For it seemeth that the wicked are at a couenant with God, to obteyne whatsoeuer they list at his hand. True it is that the veriest hipocrits and the loosest liuers do in deede cal vpon God: howbeit, that is but in way of mockerie, [as to say,] O that God wold gyue me such a thing. When a wicked man is desirous to rob another man of his goodes, [he prayes in his hart,] O that God wold gyue me such a mans goodes. This is not a praying vnto god: but a disguising of him, and a stayning of his maiestie. To be short, men are starke mad whē they be not ashamed to mocke God after that sort, by wrapping him in their sinnes. They be cursed kaytifes, and yet as farre out of square as their desires be, they wold fayne haue God intermedle him selfe with them. Then is there no right calling vpon Gods name among the wicked, nother is there any true prayer. Thus ye see how it is to be taken when Job saith heere, that forasmuch as the wicked desire what they list, and receive it at Gods hand, it seemeth that God hearkneth too them: that is to say, it seemeth that he is willing to graunt them all theyr lusts. By the way let vs marke, that when the wicked desire of God whatsoeuer their hearte wisheth, yea euen without any reuerence, or faith, or lawfull forme of prayer, but only by casting it foerth at auenture as an inordinate desire: it is to their greater damnation. Wherefore? For nature teacheth vs that we ought to resort vnto God for that which we want. Verely the wicked never bethink them selues aforehand to say, God must be honored at our hande, hee holdeth all welfare and welth in his hand, he is the fountaine thereof, from thence must we draw, and therefore it is reason that we should craue it of him with all lowlinesse. The wicked can no skill of that. But yet doth God thrust them forward with a blind motion, so as they be constrained to know how that God is he at whose hand we must demaund that whiche wee want: according as we see how they say, I wold that God wold gyue me such a thing. Then haue they this knowledge ingrauen in their harts, which maketh the so much the more guiltie before God for dishonoring his holye name after that sort, by mingling him with their outrageouse desires and horrible wishes. And heereby we bee warned that when we pray vnto God, wee must do it with all reuerence, calling vpon him with this full beleefe rooted in our harts, that we be wretched, and that nothing can remedie our miseries and calamities, except we flee for refuge to the meere goodnessse of our gra-

cious G O D, and that it please him to give vs of the goodes that he hath in his hand. By and by after, Job saith That the tents of the wicked shall be in peace: verely (saith he) because they bold God and make him come into their bands: and yet euen those same do prouoke him the more boldly. Behold whereof commeth the contemptuousnesse of the vnbelleuers, and what is the cause that the wicked are not contented to vaunt themselues as though God fauored them, but also proudly and cruelly trample all those vnder their feete, which walke singly and vprightly, saying, what is he? and what is he? For it seemeth to them that Gods exalting of them is to the end they shuld despise others and shake them off. And heere ye see a temptation which is troublesom and hard to ouercome. But so much the more standeth it vs on hand to marke well this text. Then let vs vnderstand that it is no newe cace, that the wicked are now adayes aduanced, and that they raunge abrode and triumph for a time. It hath alwayes bin so: but God suffereth it to their greater decay, and he suffereth it also to meeken vs. Then if the wicked happen to haue their full scope: let vs not lose our courage for all that, but let vs serue our God stedfastly, and let vs glory in this hope that he hath giuen vs a lasting life, notwithstanding that he suffer vs to be combered as now. For if we be not miscaried when we see God aduaunce naughtipacks and set them as it were aboue the cloudes: if we be not ouerthrowne thereby, but continue alwayes sure and stedfast in our vocation: beholde that is a good warrant of our faith. And this is it also which I said afore, namely that it is good and profitable that God shoulde trie vs after any sort: and that when the same happeneth, we ought not to thinke it straunge, considering that it hath bin so before Iobs time. These then that make God come into their hands, euen those prouoke him most malapartly of all. This maner of speech betokeneth not that God fauoreth or loueth the wicked No certesse, but so doe we iudge according to the fleshe, because we say, that God loueth all those that haue prosperitie. Neuerthelesse, al the prosperitie that the wicked haue in this worlde, is but to their destruction and ruine, because God is not on their side. Although they seeme to be fauoured at his hande, and to be his deere derlings: yet in the ende they shall perceyue, that all that euer they haue shall be turned to their destruction. But on our side, although God seeme to shrinke from vs, and make no countenaunce to helpe vs, but seemeth to bee separated from vs: yet let vs learne, I say let vs learne to humble ourselues vnder his mightie hande, to submitte our selues to his good will, and to follow his worde, waiting till he shew by effect, that he was alwayes neare at hand to vs. And in the meane while let our faith continue alwayes in true stedfastnesse. And although God plague vs: let vs not be weerie of seruing him, but let vs hold on our race continually, till hee haue made vs too passe out of all the encounters, and out of all the temptations that we haue to indure in this world.

But let vs fall downe before the face of our good God with acknowledgmēt of our faultis, praying him to make vs feele them in such wise, as wee may come to submit our selues vnto him, not to stande vpon the defence of our owne righteousnesse and sound dealing: but to yeld our selues guiltie, & to desire him to vse his infinite mercie towards vs. And that forasmuch as hee hath alredy shewed vs the way whereby wee must come vnto him, that is to witte, by bringing vnto him the obedientnesse of our Lord Iesus Christ, that by the meane therof al our faultis may be buried and forgotten, it may please him to receive vs in the said name, and not only forgyue our finnes,

sinnes, but also gouerne vs in such wise by his holy spirit, as we may alwayes get the vpper hand, euuen till oure liues end, yea and euuen ouer death it selfe and ouer al the

temptations that the diuell is able to raise. That it maye please him to graunt this grace, not only to vs but also to all people and &c.

### The.xlvj.Sermon,which is the second vpon the twelfth Chapter.

7. Askethe cattell, and they vvill teache thee: askc the foules of the airc, and they vvill tell thce.
8. Or speake to the earth, and it vvill informe thee: and to the fishes of the Sea, and they vvill report it to thee.
9. VVho is he that knowveth not thesethings, that the hand of God hath done this?
10. In vvhose hand is the soule and all the breath of all living things.
11. Doth not the eare discerne vvords, and the roofe of the mouth the sauour of vittells?
12. There is vvisdome in old men, and age bringeth skilfulness.
13. In him is vvisdome and strength: in him is counsell and skilfulness.
14. Hevvill throwv dovvne, and no man shall be able to build vp: he vvill shut vp, and no man shall be able to let out.
15. Hevvill restrayne the vvaters, and all shall drie vp: he vvill send them foorth, and they shall overflow the earth.
16. He hath strength and might in him: of him commeth both the deceiued and the deceiuer.



O shew that there was nothing but meere ambition and vainglory in al that Zophar had saide too him, Job telleth him that hee knoweth well what Gods prouidence importeth in gouerning the whole worlde, and that it is a very manifest doctrine, 30 so as the other man needed not to haue made so greate protestation of the thing which he ment to propounde. For these (saith he) are knownen things. Yea and it was a great follie in Zophar, to thinke him selfe to haue had a great witte in magnifying Gods prouidence after that sort. Job therefore sheweth that all this geere is common and ordinarie ynough: and afterward for a second point he declareth that hee wondered that his friends did no better understand the matter that he had discoursed afore. VVhereto serueth it you (saith he) to haue eares? For if you eat or drinke, your palat can welynough discerne your foode whither it be sauorie or no. Therefore like as the palat is given a man to tast the thinges that he eateth: so do the eares serue to heare words. But it seemeth that ye bee deafe and haue heard nothing. I thus much for the second point.

Thirdly it is saide, That if a man will seeke true wisdome, hee muste not staye vppon men nor vpon creatures. It is hee (sayeth hee) in whome is all wyse-dome, bycause hee had bene vpbraided afore, that hee voutsafed not to inquire of the auncients, nor regarded the time past. Yea, (saith he) if I beleue you, I must hold my selfe altogether vnto men. But the wisdome of them vanisheth away. VVe must rather go vnto God: there must we seeke all the sure stay that we can haue to rest vpon: we shall alwayes be in a mammering vntill we be wise by being taught in his schoole. And further wee must vnderstand, that all that euer he shall haue shewed vs, shall be nothing in comparison of the infinite wisdome which is referred behind. And for prooife here- 60 of he will cast downe, and no man shall build vp: if hee list to shut vp a man and to keepe him in prison, no man may deliuier him. So then let vs vnderstand, that there is a wisdome in God, which is ouerhigh and secret for vs. Verely (saith he) vnto him belong, both he that beguileth and he that is beguiled. As if he shoulde say, God will send the spirit of erroure (this is a straunge thing, and suche a one as we thinke veryhard) and he will so blind those

that ought to keepe them selues from beguiling, as they shall be vtterly blockish: and that commeth not to passe withoute hys will. But thys maketh vs at oure wittes endes.

Therefore wee must conclude, that it is too high a wisedome for vs too attayne too the greate secretes of Gods iudgements. And that is my meening (saith hee) to the ende we debate notheere in vayne.

VVe see now what is the effect of jobs words. Howbeit, that we maye receiue good instruction by thys sentence, let vs marke, first that Job meaneth that Gods glorie doth in such wise shine in the whole worlde and in every creature: that if wee had suche discretion as we ought to haue, the same were ynough to make vs learned. VVhat is the cause then that wee becomme so brutish, and that we know not what belongeth to God? It is as much to say as we marke not that which is altogether visible and open to oure sighte. Some man too excuse him selfe, will say: I am no clerk, I never wente to schoole. Yea verely, but ye neede no more but too learne of the brute beastes. The earthe whiche is speechlesse, and the fisches which are dumb, can teache vs of God: not all that is in hym, but to give vs some vnderstanding of him. But wee are become starke doltes: and therefore wee must conclude, that there is none other let but our owne vnthankfulness, and that wee voutsafe not too open our eyes to see the thinges that God sheweth vs.

Beholde heere a texte whiche is well woorth the marking. And it is not in thys place onely that the holy Ghost telleth vs that Gods glory shewes it selfe every where: but it is sayde, that the heauens tell it foorth. The goodly order whiche wee see betweene day and nighte, the starres which wee beholde in the skye, and all the residew are vnto vs as a lively picture of Gods maiestie. And in good faith, although the Starres speake not: yet euen in holding their peace they crie so loude, as there shall neede none other witnesse againte vs at the latter daye, bycause wee haue not taken heede too that whyche hathe bin shewed vs there.

Yee see then what wee haue too beare in mynde, according also as saint Paule saith in the first chapter to the Romaines, That whereas God is inuisible to himselfe and in his owne being, he hath vttered himselfe openly ynough

Act.14.c.17

ly yuough in his creatures, to the intent wee should bee lefte without excuse : and(as it is saide in the Acts of the Apostles)he hath not left him selfe without witnessse, but crieth lowde and shrill in his creatures, that all goodnesse commeth of him. Now if God haue created thys world, and all is in his hand and vnder his subiection : I pray you is it not reason that we should do him homage, when as we hold our life of him and are wholly his? And if we do it not, needeth he to make any long proces too condemne vs? No:for our naughtiness is too common in that we haue denied the obedience whiche is due to our maker:labored to plucke our selues away frō him : and (in sled of honoring him) spited him with our vices and corruptions. Seeing then that all this is notoriously knowne:are we not vtterly confounded? Therefore let vs remember well what is said heere : namely that there is no excuse of ignorance left for men if they go about to alledge that they knew not God, and that it is to high a thing for them to atteyne vnto. VVhy go they not to schoole to the beasts? For they wold bee sufficient teachers for them. There is nother Asse nor Oxe but hee could teach vs what God is. Did the beasts create themselves? Doth not men see that welynough? Now, when it is said that God made all things : do we not consider to what end?namely that he hath applied all to our vse? Doth not this shew that we be bound vnto him exceedingly? VVhat things hath he giuen vs aboue all other creatures? Seeing he hath shewed him selfe so bountifull towards vs, is it meete that the powring out of his riches should be as it were to cast them in the mire? Is it 30 not reason that wee shoulde set store by the goodness which he hath made vs to feele? So then, the comparison whiche we make betweene oure selues and the beastes ought of right to bring vs so far as to worship and serue God, according to the discerning of good and euil, which he hath ingraued in our heart. But wee through oure retchlesnesse, dulnesse, and vrthankfulness do so burie all things, that oftentimes it is to be seene, that the verie beasts haue more witte and reason than we haue. True it is that when it is said heere, that the beasts teach vs : that is,not by their examples:but because we haue to behold the glory of God in them. Furthermore (as I haue touched alredy) the very beastes do shewe vs our duetie: they do their duetie better than we : and thereby are we condemned double. And that also is the thing wherevnto the Prophet Esay sendeth vs. The Asse(saih he)knoweth his masters stable, & the Oxe knoweth his owners crib:but my people knoweth not me. VVe will say wee be of Gods Church and of his house, and we could find in our hart to be aduaunced higher. But he saith that in 50 his Church he makes him selfe to be herd,his voice soundeth high and cleere:and yet for all that, we know it not. And whereof commeth it that there is more witte and reason in an Oxe or in an Asse, than in mortall men? VVherefore hath he giuen vs reason? Yea why haue we bin taught his word and his will: Is not this an vtter peruerting of Gods goodness? VVe see then after what sort men may be rebuked by the example of beasts,when they be slouthfull in discharging their duetie to Godward:and(as I said)that turneth to their double confusyon. But in this text I ob ment that the creatures do sufficiently teach vs how we ought to honour God. And why? Let vs but open our eyes,saith he. VVe neede not to be learned,nor to haue any great capacitie. For we cannot cast our eye vpward or downward, but God presenteth him selfe on all sides. In what sort? I haue told you that his glory is visible throughout al things. And wherin consisteth Gods glory:In his power,goodnesse,wisdom,

and iustice. VVe see that God hath set the world in as good order as can be. Ye see a wonderful wisdome wherat we ought to be rauished. There is an infinite power in that God mainteinheth and preserueth the things that he hath made, and that the whole is vpheld in his full state. For it may well seeme that that wer an impossible thing. Ye see then how we ought to reuerence Gods mighty power. There is also his goodnesse:For wherefore hathe he made the world? VVherefore hath he stufed it with such riches:VVherefore hath he so decked it: Is it not to vtter his loue, and specially his mercie towards men? according as it is said in the Psalms that he extendeth his mercie euen vnto the beasts. And what shall betide vs *Psal.30.b.6.7* then who are much neerer to him, and in whom he hath put much more noblenesse without comparison? Ye see the how Gods goodnesse sheweth and declarereth it selfe. VVe see his righteousnesse in that he watcheth ouer his creatures, and careth for them:and therewithall on the other side we see also his iustice:we see how he governeth the world after a wonderful fashion, so that although the wicked seeke nothing else but to bite at it,yet must they be faine to be confounded by it. Therefore let vs learne to applie our indeuoure better to the beholding of Gods works. VVhen the sunne shineth,let vs consider that God kindleth that light, to the end we should be led and guided vnto him by beholding the heaven and the earth and all things conteyned in them:that we shold do him homage for the benefites that he bestoweth vpon vs: and that nothing might hinder vs from marking and considering them throughly. Lo how God wold haue vs to comprehend what he is. Not that we can attaine to the vttermost depth of that wisdome, (for it is too deepe a gulfe:) but yet for al that, it behoueth vs to be diligente, & to do our indeuoure that we may prooue good schollers in Gods schoole,according to our abilitie. If we do not so, doutlesse it shall at the latter day bee cast in oure teeth, that we haue not conceiuied that which the verie beasts and the dumb and witlesse creatures haue shewed vs. The Angels of heauen are redy to declare Gods will: 40 the same hath bin witnessed to vs by the Prophets and Apostles:and specially by our lord Iesus Christ. If we fare not the better by it, what excuse shall we make? But although we were bereft of the holy scripture, and had no doctrine at all: Yet notwithstanding euen the thinges that the beasts do shew vs were ynough to. cōdemne vs, and to bereue vs of all excuse. To the intēt the that it be not cast in our teeth at the last day,that we haue wilfully shut our eyes whē God wold haue drawne vs vnto him and offered himselfe familiarly vnto vs, to the ende wee shuld haue knowē him:Let vs bethinke vs better of this matter thā we haue done heretofore,& let vs follow this warning of Iobs,Aske the beasts & they wil answer thee, talke with the earth and it wil shew thee, the birds of the aire wil informe thee,& the fishes of the sea haue skill to tell thee,yea though they be neuer so dumb. Thus much cōcerning this sentēce. Now let vs come to the seconde point which Job alledged heere. *Ibe palat*(saih he)*try- etb the tast of vitte's, and the eare discerneth words.* Hereby he findeth fault with his friends for letting the thinges 60 passe which he had spoke afore,& for that they had not voursafed to consider whervnto it tended,as if they had bin deaf. Job the blameth the for such retchlesnes:but the matter pointeth at vs all. For prooife hereof let vs mark how quick a tast we haue to discern our food:euery ofvs hath skill to say, This is good for me,I haue a good appetite to this. And not only our palat, but also all the rest of our sensēs ar suttle inough. For if we spie a thing that delighteth vs:our eies are neuer off of it. If we haue a mind

to go to runne any whither: we spare nother hands nor legs. To bee short, a man will be sharpe witted ynoch. yea and ouersharp witted, in all things that like his flesh, and are to the contention of his foolish lusts. But whē he commeth to the iudging of any doctrine that mighte be for our soule helth, and whereby we should receiue edifying: there we bee such dullards, as it seemeth that we be but blocks of wood. And wherof commeth it that we be so dolish, but because we bestowe not all oure whole witte in such wise as were requisite we should?

*1 Cor. 15. d. 33.* Moreover, our eares shew that they keepe not an egall measure. For if a man tell vs a foolish tale, or vter any lewde talke, which is as a poyson to infecte vs with (as

*Saint Paule saith:*) we haue our eares attentive to it, a man needeth not to tell vs one thing twice, wee vnderstand him incontinent. For we come with a hungrie appetite to such things, so as we cannot bee satified with sond things and trifling toyes, no nor with things that are hurtfull and wicked. Yee see then wherevnto a man casteth him selfe altogether. But in the meane season if

*Esa. 28. c. 9. 10.* God tell vs any thing that is good to edify vs: there wee fare as the Prophete Esay sayeth, that if a man tell vs a

thing two or three times, yet we let it slip away, and perceiue it not. For the prophet Esay likeneth those that are so vnlustie and dulheaded (bycause God bereueth them of witte and reason for their naughtinesse sake) vnto little babes, to whome folke say, A. A. And rightly: for

when a man hath told it them fower or fve times, and well harped vpon it, they will perchance say, A: but if a man aske them what letter that is, they know not awhit more. Afterward one wil come with B. b. So long as a má

is pronouncing of the letter to them, they can say B. for once. But if a man aske them anone after what letter it is. They by and by forget it. The Prophet Esay saith that a man must be fayne to repeate things after such a sort to those that haue not profited in Gods schoole, as hee must chaw euery word and euery sillable to them, and yet they will be neuer the wiser, nother will the thing euer sinke into their heads. Euen so fare we also. VVherefore let vs marke well that the holy Ghost by the mouth of Iob heere, doth not only blame those three men: but also condemne vs all for being so attentive to heare of things that belong to our bodily life, and that in that behalf a má needeth not to tarrie til we haue bin at schoole, and are become clerks. For every man can be a master and doctor for his owne pleasure and profit. If [we can say,] This comes well to my purpose, this is for mine owne tooth: incontinently we haue concluded vpon the matter. There neede no long perswasions, and muche lesse any long talke about the matter. For we preuent it,

we be altogether vpon the spurre, and there is nothing more nimble than our witte when it is to be applied too sond things. But when we come to Gods doctrine, wee

be worse than beasts. And whereof commeth that? Our mouth can iudge of our foode, but Gods doctrine shall haue no fauoure with vs. VVe tast it not, insomuch that we cannot discerne betweene truth and yntruth. Let vs marke then that at the last day there shall necde none other thing to confound al mankind, but only this article,

that we haue bin so much giuen to worldly things, as we had no leysure to giue eare to the things that were for the euerlasting welfare of our soules: and that wee haue heere degenerated into brute beastis, by reason that our

wittes haue bin tangled either in riches, or in pleasures, or in other vanities and wicked affections. Looke vpon a má that coueteth the goodes of this world. VVhat wil he do? A man shall not beguile him of one penie: hee is alwayes in his recknings, and counting vpon this and

that: and nothing scapeth him without looking to: I may gayne by this, saith he: his mind wandreth abrode: he aduentureth, and trudgeth vp and downe. And whence commeth suche wittinesse? It is bycause a mans affection leades him and carries him away in such wise, as he knoweth not where he is. VVe see as much in those that laboure to come to estimatiō and to set themselues in credite and dignitie. Those also will gather all the meanes that are possible to aduaunce them, and they will haue reasons to alledge for them selues on all sides. Yea euen the whoremōgers that are caried away with a beastly lust, and the drūkards that are as swine, haue a skilfulness in their kind of tast after what manner they may compasse their wickednesse. And what shall become of vs then, when we haue no witte to come home vnto God? Doth not this happen bycause we hold skorne to vse the thing that God hath giuen vs, as I said afore? But heere is yet one other accusation against men, whiche is, that we see many now adayes whiche thinke themselues to haue a faire starting hole to knowe nothing of God and to cast all doctrine vnder foote, if they can say, O see I pray ye, I am not able to iudge, a man may beguile me vnder coloure of God and of Religion, and therefore it were better for me to know nothing. Yea, and what an vnthankfulness is that? God hath giue vs eares to here him obediētly: and we say, As for me, I wil make no seeking for the matter. And that is all one as if a man should say, I will not eat, for there are euill meates: a man might give me a naughtie weed that would poyson me, and therefore it were better that I eat no meate at all. If a man should make so foolish a determination in him selfe, were hee not worthy to starue? Lo how they deale which say, I will not knowe the holy scripture, I maye bee deceiuied. VVretched creature as thou art, it is the foode of thy soule. Our Lord nourisheth mens bodies with meate and drinke: and he nurrishest their soules with his word: and yet for all that we would refuze that foode for feare of som corruption: and is not this a manifest tempting of God? And (as I said) wherefore are eares giuen vs, but to heare and herken, and to receiue whatsoeuer God saith vnto vs? True it is that of our selues we shall not be able to do it, except God enlighten vs. But yet if wee come meekely to heare what is told vs in the name of God, and that we desire him to gouerne vs with his holy spirit that we may not be abused by vntruth: he will shewe that he hath not made our eares for nought, but to heare and receive that which is told vs, with all feare and reuerence. Thus ye see what wee haue too marke in thys streyne. And so in effect the holy Ghost exhorteth vs to herken vnto God when he speaketh to vs, and to be diligent in receiuing the doctrine of saluation, not doubting but hee will make it preuale in vs, if wee haue our eares redy and well disposed to heare what he saith. But now let vs come to that which Iob addeth: *VVis dome is in old men, and age bringeth skilfulness: In hyn is wisdome, skilfulness, and counsell, and altogether.* Heere Iob maketh comparison betweene God and men. For the poynte whereof he had bin accused was this, that he regarded not the time past, that he considered not the thinges of antiquitie, and that hee bare not in minde what had bin taught by such as had liued long time in the world. And heerepon he saith, yea verely, there is wisdome in olde men. Truly this may bee taken in way of mockerie, as thus: you alledge me the auncient times and old men, to the end I should hold me to them: and what shal become of God? Then must God be bereft of his honoure, that tmen may take his roome. But Iob graunteh heere that there may be some wisdome in men, sobeit that they be

not exalted aboue measure. As if he shold say, True it is that if a man haue liued long time heere and seene much, he may haue gotten some skill: but must the same be a derogation to God? No; all the wisdome of men is but vanitie, although it deserue to be esteemed in it self. For if comparison be made betwixt men and God: all that euer they haue must needs be dashed downe, and only God must be reputed for wise, and me must know that there is no wisdome but in him. Thus yee see Iobs meening. But we haue a good and profitable lesson too gather out of this sentence. Firste it is certaine that wee ought not to despise the wisdome that is in men, whome God sendeth to vs as helps. If there bee any folke that haue seene much, God intendeth to teach vs by them: and if we hold skorne to profite our selues by that which they shew vs, to whome do we offer wrong? Euen to the liuing God. Also if God haue giuen a man a good witte, so as he is able to giue counsell and aduise: or if he giue him abilitie and grace to teach others: if other folke make no account of all this, but refuse it: it is certaine that the holy Ghost is trampled vnder foote. For the man that is able to instruct vs, hath it not of himself, nor of his own growing: but it is giuen him from aboue, and it is gyuen him to helpe vs withall. For when God dealeth foorth his gifts, it is not to the end that every man should keepe them too himselfe, and not make other men partners with him: but for the common edifying of vs all. Then if we be so stately, as we canot abide to be taught by those that haue good doctrine, nor to be guided by those that can give good counsell: in so doing we quench the lighte of God, and refuse the benefite which he wold bestowe vpon vs. Therefore when we haue men that are able to teach vs: wee must willingly heare them, and yeld oure selues teachable with a meeke mind, that we be not stubborne as we see the more part are. But yet must wee not hold our selues at that poynt altogither and without exception. And why? VVee see howe the wretched world is blinded at this day with the said credit giuing, in so much that men will say, VVhat? Is not the manner of liuing that men vs now adayes, of time out of al mind? VVhat a long time haue men kept themselues to it? Hathe not this bin vsed thus long time? And heereupon the wretched folke do cast them selues into destruction, when God is redy to bring them into the right way: according as we see that his word is preached to vs, to the intent it should haue full authoritie ouer vs, and that we mighte not be led into the snare by deceitfull words, as Sainte Paule saith in the fourth to the Ephesians, That me shuld not leade vs after their lure: but that God might gourne vs, and we become wise in obeying him. Ye see then that the way which we haue to hold, is that when wee haue receiuied at mens hands, the things that they can bring as Gods ministers and the instruments of his holy spirite: VVee must neuerthelesse vnderstande that God must haue the whole preheminence ouer vs, that it is he from whence all wisdome proceedeth, to the ende we be not caried away with trusting too much vnto men, too bee tossed suddainly hither and thither, but that we may be fully settled in certaintie that wee hold our doctrine of him. For the better perciuing heereof, we must note that there are two extremities. For wee shall see some brainlesse persons despise all the gifts that God giueth to men: and the vnskilfullest will be presumptuousest in that case (and that is too common a thing) in so muche as they will brag of their beastlinesse. Looke vpon a ma that neuer had any knowledge: and hee will thinke that hee hath so much more cause to stand vpon his reputation. And we see diuers now adayes which wrest the texts of

the scripture to aduance themselues in greater pride. Ye see it is saide that God hideth his secrets from the wise men and great men of the worlde, and openeth them to the little ones: and yet some of the are but very beastes. But yet they glory in it, as though there were no diuinitie but in them. But what? Is it Gods will that men shuld vaunt themselues of their slendernes, too despise the gifts that are of him, & deserue to be esteemed? VVhence come all sciences? VVhence commeth the discretio that is more in one man than in another? Are they not all riuers flowing out of one fountaine, that is to witte out of the spirite of God? Yes vndoubtedly are they. So then let vs learne, not to despise Gods gifts when they appeare in men: but to profit our selues by them, and to applie them to our owne vse. For if we refuse all that is in men, without discretion: Surely that is too great a follie. Men say, A fooles bolt is soone shot: and are not we double fooles when we iudge without any knowledge or discretion? And yet we see many such: and diuerse will say, Such a thing was hild and obserued, yea and there is reason in it, howbeit forasmuch as it commeth of men, I refuze it. Nay, but what canst thou tell whither such a thing came first from God by the means of men? Therefore when a man layeth any doctrine before vs: we must not be so swift and hastie to refuze it, but we must list it. Thus yee see the modestie that we must vse to eschue the extremitie that I speake of. But there is also the other extremitie that I touched: that is to witte, as the same whiche we see in the Papists. Behold (say they) I wil hold me to that which hath bin taught me from my chilhdod, I will follow my fathers and auncestors, and that is of antiquitie. And shall God forgo his authoritie in the meane while? Must men be aduanced so high that God shuld be thrust vnder their feete? VVere it not better that the sunne were plucked out of the skie, and throwne into the botome of the sea? For beholde heere a greater and more outrageouse confusion. Therefore let vs keepe our selues well from offering suche outrage vnto God, as too leave him behind vs, and to hold our selues wholly vnto men. For our receiuing of that which commeth by men, and which God giueth vs by their meanes, must be after such a sort, as God may always haue his whole due, as he may be exalted, as both great and smal may be taught by him, and as we may protest that oure teachableness towards men, serueth not to abate any whit of Gods duetie, nor of his soueraintie which he hath ouer vs: but to guide vs vnto him, and to stoppe all mouthes when he speaketh, so as we may hold our peaces & he not be hindred to lead vs whither he listeth, and that we may (without any gainsaying) receiuē whatsoeuer proceedeth out of his mouth. Ye see the the modestie that ought to be in vs. And heereby a man may perceiue what a doltishnesse it is for the papists to say, O see humilitie is so great a vertue, as it can neuer be condemned at Gods hand, Yea verely: but what manner of humilitie is the humilitie of the Papists? It is a crouching vnto men, and shaking off of Gods yoke, yea and a spiring of him by all meanes possible. And what a diuclish humilitie is this, that the creatures should be aduaunceed and obeyed, and the creator be as a thing of nothing? Then let our humbling of our selues be after such a sort, as that for the maintenāce of the said meeknesse towards men, we may be of a mild mind, to receiuē that which is for our behoofe and profite: and yet neuerthelesse that God may reygne ouer vs, and be our only master and teacher, so as the authoritie which he lendeth to men, may be no derogation at all to himselfe. Let vs not be forepossessed with any fond imagination to say: such a man said it, and therefore it must

Eccy.24.d.23.

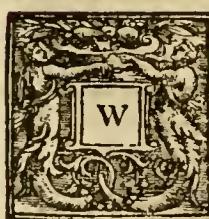
be beleued. And who is this such a man? Is he not a mortall man? Is he not a frayle creature wherein there is nothing but vanitie? There let vs beware of sticking so much vnto men that we returne not alwayes vntoo God, nor be grounded vpon him, and that the certaintie of our fayth be not ioyned and knit to his word. Thus ye see what we haue to mark. It is he therefore in whom is wisdome, and skilfulness, and wit, and counsell. VVhe it is sayd, *It is he*: it is to exclude all that is in men. For when the Sunne shineth, it darkneth the light of all the Starres: and what can men doo when God commeth among them? And that is the cause why it is sayd by the prophet Esay, That all creatures must ceasse when God shyneth. And Job ment to repeate exprely heere with many woords, that the perfection of all wisdome is in God: too the intent wee should not surmyse that it needed to be supplyed: as we see men so foolish, that if they haue receyued anie blisising at Gods hand, they must be adding of somewhat to it, they must make some mingling of it. No no: there must be no patching & piecing in that matter. VVhe God putteth his wisdome into vs, it must be vsed pure and simply, and men must not adde anie thing to it whosomeuer it be. But Job ment to speepe yet farther (as I haue touched afore) namely that there is in God a secret wisdome which surmounteth all the capacite of man, and wherevnto wee cannot attayne as yet. True it is that Gods wisdome is not diuers and of sundrie sortes as in respect of it selfe: (for his wisdome is a thing inseparable, and such as cannot be diuided or parted) But in respecte of vs and to our seeming, 30 God is wise after two sortes: that is to wit, wee may say there are twoo particular kinds of Gods wisdome, howbeit but in respect of our selues. And how is that? There is the wisdome which is conteyned in his woord, the which he imparteth in such wyse vnto vs, as wee become wyse by receyuing the instruction that he giueth vs, and that is the wisdome which he communicateth to his creatures: and moreouer there is that wisdome which he keepeth still in him self. And what maner of one is that? It is the woorderfull Prouidence wherby 40 he gouerneth the world beyond all that wee can con-

Esa.24. d. 23.  
ceyue. Behold God dispozeth the things which we take to be verye confuzed to our understanding. VVhen tyrants beare sway (as shall be sayd hereafter) when wicked men seduce silie'folk, and carie their soules to destruction, and when the other sort are sauod: all this is doone by the wonderfull prouidence of God. But if we seeke what is the reason of all this: then are we in such a gulf, as all our wits must needs be swallowed vp. Thus ye see a wisdome which God keepeth to himself wherof the maketh not men partakers, according also as it is vnpossible for them to atteine vnto it. Sothen when we shall haue ben taught in Gods schoole, and are become wyse by comprehending that thing according to the measure of our capacite, which it shall haue pleased him to teache vs by his woord: let vs knowe that there are yet other secrets in him, which it behoueth vs to honour, forasmuchas we cannot atteyne to the knowledge of them, bycause it is vnpossible for vs to moue so hygh: Ye see how we ought to consider Gods wisdome twoo 20 wayes. Ye see also how Iohment too speake that thing wherof he will make a larger discourse herafter. Howbeit forasmuchas the time wil not beare it now, we wil keepe the residue till to morowe.

Now let vs kneele downe before the face of our good God and father, with acknowledgement of oure faultes and sinnes: praying him to voutsafe too make vs know them better: that feeling the feblenesse which is in vs, we may learne to humble our selues vnder him, & not presume vpon our owne strength and wisdome, but seeke in him all that we want, and walke vnder his hand and vnder his guidance. Also let vs pray him to gouerne vs in such wise, as all our wittes and senses may be hilde prisoners [vntoo him,] that hee may haue such a soueraintie ouer vs, as he may raigne feasibly, and wee consent with his Angels to obey him willingly: and that in the meane season we take not any thing vpon vs aboue our abilitie, nor abuse the gyftes that hee dealeth vntoo vs, but that we may always acknowledge them to come of him, to the ende we may seeke them there, and yeeld him his due prayse for them. That it may please him to graunt this grace not only. &c.

### The. xlviij. Sermon, which is the third vpon the. xij. Chapter.

*This Sermon is yet still vpon the. 14. 15. and 16. verses which haue bene touched  
in the former Sermon.*



Hen wee see the things come too passe which are reherced here: it seemeth too vs that God gouerneth not the world, but that all goeth at aduenture, or rather that there is no reason or purpose why God should doo so: and we could find in our harts (if it lay in vs) to set him foorth a new lesson, and to point him what he should do, and too correct him as though he did amisse. Ye see then, that mennes wits are out of order, and that they are so rash as they could find in their harts to controll God. But contrariwise, here Job meeneth to auow the mightie power, prouidence, and wisdome of God, whereof mention hath ben made. Therfore he telleth vs, that when we see things so out of order in the world: we must not fater any thing vpon fortune, but assure ourselues how it is God that sitteth aboue & guideth all. Besides this, although we think it straunge that he should woork so: yet let vs not be so presumptuous as to reply against him, but let vs honour the secret and incomprehensible wisdome that is in him.

Thus ye see the two points which he fatered vpō God heretofore: that is too wit, That it is he in whom is all power: and that it is he in whom is all counsell, wisdome, and skill. He hath set downe these three words purposely, to reppresse mennes foolish presumptuousnesse in taking vpon them to haue more discretion and reason thā God, and in misliking his doings though they find them good. Therfore it behoueth vs to mark well Iobs drift: which is to make vs knowe Gods prouideēc in all things that are doone in this world. Neuerthelesse, to knowe that God gouerneth, is not all that wee haue to do. But wee must also graunt him the wisdome that hath ben spoken of. True it is that oftentimes we may perceiue some reason of Gods woorks, and he also will haue men to knowe why he doeth some one thing or other: but that is not alwayes: nother must we make a generall rule of it. Sometimes God blindeth those that haue forsaken his truthe: verie well, That is a vengeance that is euident, and wee knowe that men haue well deserued that God should vitterly bereue them of all knowledge, bycause they had no mind to bee taught at his hand. But som -

sometymes we knowe not wherefore God taketh away his woord, and it daunteth vs. In that case it behoueth vs to reuerence his secret determination: and although we knowe not as yet nother the reason nor the end of his woork: yet must we acknowledge and confesse that he cannot be but rightuouse. And yet in the meane whyle let vs bethink vs of the weaknesse of our wit, to the intent that we presume not to shet vp, ne bee desirous to measure the thing that is infinite, by our owne capacite. Now let vs lay foorth the things particularly which are set downe here. It is sayd, that *If God break downe, no man shall buylde vp.* VVherby is ment, that if Gods hand be against vs, although we had the help of all creatures, all of it shall not boote vs, but wee must needs perish. Behold in effect what is conteined in this sentence. At the first blush we may well say it is so: but we be not yet touched. And for proof hereof, If God scourge vs, we bethink vs not with whom we haue to do: but wee go to seeke meanes to succour our selues, and it seemeth too vs that wee may well shifft off the mischeef by our owne cunning, or if so be that men be willing too help vs. True it is that God forbiddeth vs not too think vpon our selues, to shifft for our selues, and to haue a regard how to remedie things: yea hee maketh this dealing to auayle: howbeit not after such maner as wee haue ben inured to. For when God afflicthe vs, the first remedie is to humble our selues vnder his hand, and to seeke attonement with him. This doone, we may wel desire him to giue vs meanes to prouide for our necessities. But to arme our selues against him, is not the way to warde the blowes of his hand. Thus ye see what were our dutie. But cleane contrarie to this kind of dealing, we see there is nothing but rebelliousnesse in this world when God intendeth to humble it. Then if we minded this doctrine throughly, we should not vsē such maner of dealing as we do. For it would come thus to our remembrance: will God cast vs downe? and who is he that can build vs vp againe? therfore must he himself be faine to put to his hand. And so, haue we offended him? Let vs craue pardon of him, to the end he may haue pitie of vs. And though his iudgements be hidden from vs: yet must we humble our selues vnto him, to the end that he may receyue vs so cast downe. And in deede wee ought too giue good care to the threatenings which God, vttereth to this purpose against the reprobates: as when he sayeth that he wil cast downe Edom, and that if any man labour to set it vp again, it shall be but lost labour. Herein we see that if Gods hand be against vs, all the succour that commeth to vs by men or by creatures must needs be vayne and vnauyable. VVe may well haue them (to our seeming) to maynteyne vs: but we shall find no profit in them: all shall go cleane contrarie too our expectation. Moreouer it is sayde of Babylō, whosoeuer will build it vp againe, must lay the foundation of it vpon his first borne: that is too say, All they that will resist Gods iudgement, shall followe those that haue ben punished afore them, and keepe them companie themselues. Therfore let vs bethink vs well, and let vs desire to be strengthened by the hand of God, and mainteyned in our state by the same. For without that, we must needs perish: yea though all the world were on our syde, as I haue sayd alredie. And here ye see also why it is told vs in the Psalme, that men may well take vpō them to build, whē they haue all things at comandement: but yet can they not go foreward with it, for God wil make al to go backward, if he blisse them not. And no doubt but that in this word *Buylde*, Job comprehendeth all that concerneth mannes state: as if he had sayd, That it belongeth only to

God to build vs vp: whensoeuer he hath set vs in any trade, we must be stablished in the same by his power: & when he listeth to throw vs quyte downe & to bring vs vtterly to nought, wee may well be dooing, but all that euer man can doo for vs shall bee vtterly vnauayable. Contrariwise if God be on our syde, wee may despaze all things that are against vs. Again, if God be our enemie: Let vs haue all the commodities that can bee, and they shall all turne to our confusion. Thus much concerning this point. It is sayde immediatly, *That if God locke vp a man, no bodie can let him out.* As if Job should say, that it belongeth only to God to giue vs libertie: so as if he list, although we seeme to haue bothe hands and feete at libertie, we shall be forclozed from all our limmes, and we shall not be able to stire one finger: And although men labour to drawe vs out: yet shall they not auayle at all, so long as God holdeth vs inclozed and shet vp. Finally he betokeneth that which I haue touched already: that is to wit, that God must be fayne to fauour vs, or else all will go wrong with vs, so as wee shall but waxe worse and worse: insomuch that if wee tumble not right downe at the first blowe, yet shall we be digged downe by little and little till God haue vtterly consumed vs. After he hath spoken so, he addeth foorthwith, that *If God bold backe the waters, and stop them, there will be drought: and that if God list to let the waters loose, there shall be fluddes, to beare all afore them, as it were to rake vp the earth, that there shall be nother trees nor houses left vnouerthrowen.* And Job speaketh purposely of holding the waters and of letting the go, because we knowe not Gods hand sufficiell when it woorketh all after one rate wherwith we are acquainted. Doeth the Sunne ryse in the morning? That is an ordinarie thing with vs, we think not of it, nother doeth it waken vs sufficiell to come vnto God. Doeth hee send any Rayne? That comineth not in our minds. VVhen we see it rayne, if a man askes vs who sent it, we will confess weyl ynough that it is God. But yet for all that, this consideration pierceth vs not too the quicke, and therfore it moueth vs not to humble our selues vnder Gods prouidence, & to acknowledge that all is in his hād, & that he directeth our life. There are verie fewe that think of that. So then Job hath made his choyce here of such works as are rarest and least accustomed among men. For when we see a drought that lasteth, then euery man is touched. If he make faire wether, and rayne now and then in the meane whyle, so as the earth doeth not vtterly drye vp: mē think not of it. But is there come so greate a drought as men perceyue that corne cānot growe, it thriueth not, behold the seede is dried vp in the groūd & cōmeth to nothing, there can no frute come of it: if there come such an extraordinarie drought: then ye shall see vs touched. Even so is it also with greate rage of waters. If hee send Showers and they annoy not: rush we ouerpasse it, and haue no regard at all of God. But if there be continuall rayne, so as all riuers ouerflowe their banks, and it seemeth to be as a new generall flud: then wee marke and beare that in mynd. Jobs meening then is this, that when things happen in such wyse as it may seeme that the order of nature shall change, and that there be so excessiue drougths as it may seeme that all shall be burnt vp: we must knowe that God hath not layd the bryde looce in fortunes necke, but that it is he himself that woorketh after that fashyon. Also when there falleth so great rayne as it is likely that all shall go to haucke, let vs assure our selues that it is God which worketh it. But certesse as drought may wel come sometimes for notorious sinnes, *Leui.26.c.19* so as mē may perceiue wherfore Gods vengeāce lighteth: *Deu.28.c.23*

according as he threateneth vs in his lawe to shet vp the heauen in such wise as it shal be as brasse; that no droppe of moysture can be gotten thence: and that the earth shal become as hard as yron, so that the seedes shal dwin, and the ground shal yeld the no nutritiament nor hart: and also that the ayre shal be deaf, that whē the earth openeth his cranyed mouth as if it were a thirst, the ayre shall not answer it. Our Lord then doeth ryghtly manace vs in his lawe, that he will execute such punishments vpon vs, verily for our sinnes sake. Neuerthelater it will some tymes fall out, that we cannot discerne why God woor-keth so, we shall not haue any such knowledge as may leade vs too iudge that it is God which sheweth vs the reason thereof. Neuerthelesse it becometh vs to honour his power and wisdome, although the end therof be vn-knownen to vs. The must we hūble our selues in all sorts: whether we se the earth as it were drowned with water, or whether it be seared vp with drought, let God be alwayes glorified. And after what maner? Euen by confessing that it is he which doeth it. For first it behoueth vs to acknowledge his power, &c afterward we must iudg his power with such wisdome, as we do not grudge against him, nor blame him of tirannie and outrage. For it is not all one to say, It is true tha: God geverneth the world, & therewithall to imagin a tyrannicall power in him. But (as I haue touched alredie) if we will glorifie God aright, we must acknowledge him to be almighty: and therewithall we must also honour his infinite wisdome wher-vnto we cannot atteyne: in consideration wherof, the same ought not to bee made subiecte to our vnderstanding, neither ought God too yeld vs an account of his dooings. But Job repeateth againe, *That in him only is all power, and all skil and rigbinesse.* The second word which is set here, commeth [in the Hebre] of *Beeing*, so as it signifieth *Beeing*: and therfore a man may take it for all things that haue anie seeming to be, & yet are not firme and substantiall: like as the creature may wel make some shewe and seeme to florish, howbeit the same is but a shadowe, it perisheth out of had, & they theselues vanish away vnlesse God mainteyne them. But in God there is an euerlasting firmesse: for it is he that euer hath ben and euer shall be: it is he also that giueth power too all creatures so as they continue in their state. This sayd woord therfore is wel deriuied of *Beeing*. Neuerthelesse it is oftentimes taken for Gods lawe, and for instruction: and it is also taken for a princes commissiō or proclamation. But we haue seene heretofore, that Job speaketh not only of Gods mightie power, as who should say, he hath all things in his hand, but also he sayd that he is perfectly wise, and that his prouidēce is wōderful. The let vs mark well, that in this streyne he meeneth not to speake of Gods *Beeing*, but rather of the vprightnesse or go-uernmēt which he vseth. For we knowe that inasmuchas he is the iudge of the world, he must needs gouerne all things vprightly. And so it is nothing but a repetition of the matter that had ben delt with before: howbeit not without cause doeth Job repeate it. For although Gods works be before our eye: yet is it hard to come too the consideration of them: and when we are come to it, we forget it byandby if the remembrance thereof be not refreshed in vs. Then let vs mark well, what this sentence meeneth: that is to wit, that in God is all power, and also that the gouernment of the world belongeth to him, to order all things with indifferēcie and vprightnesse. VVhē we shall haue recorded this lesson throughly, wee shall haue profited greatly, not only for a day, but for all the tyme of our life. Also there is one speciaall cause for which Job repeateth this lesson. For his intent is to enter into o-

ther of Gods iudgments which are straunger to vs than those that he hath spoken of, and specially when he sayeth, *That bot be that deceyuct, and be that is deceyued are botbe in Gods hand.* Yee see here a thing that seemeth against all reason, namely that God hath the deceyuers in his hand, and that he driueth the therunto. This seemeth to be a point vtterly repugnant to his nature. Job the hath purposely vſed this preface, as it were to brydle vs, that we should not rush headlong against God: and that although we bee troubled with some temptations at the first brunt: yet notwithstanding we might be restrayned, that we become not like many wild beasts which lift vp themselues against God, rayling at him, and blaspheming him if he wil not spoyle himself of his owne mightie power: insomuch as we see how they are not ashamed to flush out this villanous and cursed speeche. That they wil not beleue that God is rightuouse, if he be the doer of all things, specially so farre foorth as to driue foreward the euill. For by that meanes (say they) he should be the author of sin: and who is he that hath shewed that vnto them: It is euen as much as if they would frame God to their owne fancie, because they comprehend not his wonderfull wisdome to honour the same though it bee hidden from vs. Ye see then how they bee but arrogant beasts, which cannot agree that God shoulde be almighty, except they might make him subiect to their owne fashyon and fancie. And (as the common prouerb sayeth) none so bold as blind bayard. O (say they) behold I conceyue it not. And who art thou, we haue seene this in silie fooles. For although they play the doctours in some one science or other: yet notwithstanding they be so over-ignorant, as it is pitie to see, and a mā may perceyue how there is nothing but beastlynesse in the, yet neuerthelesse they will be so bold as to say, I understand it not, & therfore I canot agree thereto. But although it were the wiest and wilyest man in the world, yet ought men too spit in his face and to abhorre him if he dare set vp his bistles after that maner against God. Now then we see that Job hath giuen vs a good and profitable lesson: namely that wheras he ment to say, that God hath bothe the deceyuers and the deceyued in his had: he did put this preface afore it, that al power and skill is in him. Now let vs come to make cōparison betwene our wits, and Gods mightie power. Are we able to inclose it in our brayne? If a mā should go about to inclose it in heauen and earth, it were to narowe a roome for it. And yet will a man aduaunce himselfe thither: and I pray you, is it not a monstrosenesse, whē a man knoweth no more whether there be a creator or no, ne' passeth what apperteyneth vnto him? Then let vs remēber well what is sayd here, namely that although we think it verie hard, that God should haue in his hand bothe them that deceyue and them that are deceyued: yet is it so neuerthelesse. VVhy? For God were not almighty if things might be doone in this world against his wil, and without his medling in them. For how were he almighty? Yes truly, but (wil some man say) what reason is there in it? Thou must seeke the reason otherwhere: and byeause thou canst not atteyne vnto it: thou must withal lowlinesse honour that which surounteth thy capacitie: thou canst not stye aboue the clouds. God must be acknowledged to be wise and almighty: and if thou perceyue not the reason: well, tarie thou his leysure with silence and quietnesse, vntill he discouer that thing vnto thee which as yet is vknowne. For what is ment by this saying, that we shal behold that thing face to face, *Cor. 13. d.* which we cannot see now, but as it were through a glasse or dimly: would we make the scripture false? These vain-glorious beasts that deface and darken the prouidence of God

God vnder colour that they conceiue not the reason of it, and that they cannot brooke that which is cōteyned in the holie scripture, would haue God to reserue nothing to the last day. And why do they not find fault with him then for not making them greater clerks, seing that men perceyue them to be so ignorāt and dulheaded? Although they make a greate shewe, (for they haue nother iudgement nor discretion in deede) & although men haue thē in estimaciō, whither it be in way of skorne or otherwise: yet is it to be seene that they be as dull beasts as can be. VVhy blame they not God for not giuing them a finer wit? and for not giuing them the meane to profit better in his schoole: For they seeme too themselves too be the worthiest men in the world: and yet hath God giue them ouer. VVhy do they not blame him for not handling thē after their owne lust? For in their owne opinion they be so wise men, as the world ought to make them too ryde triāphing in chariots: & yet in the meane whyle they are seene what they be. So then they wil haue store of replies to find fault with God, when they take in hand to bring him to an accōut. But on our part let vs keepe that which is sayd heere: namely that we must be so simple as to honour Gods prouidēce and wiſdom, notwithstanding that the same be hidden from vs. Furthermore let vs come to that which Iob sayeth heere concerning him that is deceiued and him that deceiueth. VVheras he sayeth that both twayne of them, as wel the deceyuer as the deceiued are in Gods hand: he meenehit not in respect that they be his creatures and haue their life of him. For that were a verie cold saying, and should impert nothing. VVee knowe he treateth here of Gods iudgements which are incomprehensible, and whervnto our wits are not able to reach. Now then were it so straunge a verdit to say, that God hath made all men, & that he beholdeth as well the wicked and deceyfull as also him that is deceyued? This were no whit at all without the cōmon order of nature. But we see that Iob ment to wade further: that is to wit, that whē anie man erreth & is deceiued, the same cōmeth not to passe without Gods wil & ordināce: and also that whē a deceiuer bringeth his crafts & suttleties about god gouerneth them from aboue. As for those that would excuse God of vnrightuousnesse, vnder colour that he suffereth the things that are done by men, but yet doeth thē not himself: I beseeche you do they resolute this questiō? For after that Iob hath sayd, that there is power and vprightness in God, he addeth that bothe the deceiued & the deceiuers are in his hand. Lo hew Iob auoweth Gods mightie power, and that he hath the gouernment of the world, in saying that bothe the deceiuers & the deceiued are in his hand. If there were but a single sufferance, Iob had spokē verie ill. Then must it be concluded, that God guideth all things in such wise as nothing is done otherwise thā he hath ordeined. But by the way we must beare in mynd that which I haue touched already. namely that God wil sometimes haue mē deceiued, & the reasō why he wil haue it so, is apparāt: but sometimes also we know not at al wheroft it cōmeth, nor wherto it tendeth. And in this case it behoueth vs to hold our wits in, & to bridle them, acknowledging ourselves to ignorant and feeble-witted to atteine so high. That it is Gods wil that deceiuts should reigne & that men should be beguiled: the holie scripture sheweth. It is not told vs there that God doeth but only giue leaue, as if he shuld say, I passe not, I wil not medie with it: but that he cōmaundeth it: insomuch as he

sayeth, who is he that shal go out to deceiue? Behold how God seeketh for deceiuers, and wil haue deceiuts to haue their ful scope: for so speakes the holie scripture. VVhat glose cā be alledged to darkē so euidēt a text? And the diuel offreth himself, saying: I wil & be a lying spirit in

the mouth of al the prophets to beguile Achab. Thervpō God sendeth Satā forth, and willeth him to deceiue and to blind both the king & al the people. Now then we see wel that God shrinketh not into a corner to say, I wil suffer it to be done: but ordeineth & disposeth it. For other wise (as I sayd) he were not almighty. VVhē the scripture giueth that title vnto God: it meeneth not that he can do it if he list, & that he is at rest in heauē & doeth nothing: but it menehit gods mightie power matched with effect: that is to wit, that he is present in all things, & that there is not anie thing done otherwise than he dispositeth it. Ye see then after what maner God is almighty. And as for them that babble so, to disfete or to restraine Gods prouidence, they deny the first article of our faith, like witlesse folk as they be, possessed with diuelish rage. Therefore, vnsesse we wil make the scripture false, it is a settled point and we must hold vs to it, that God wil haue men to be deceiued. And it is not sayd so in this text only, but also throughout the whole holie scripture. Aboue others there is a notable place in S. Paule which ought to be so much the more familiar to vs, bycause we haue the expe-  
rience and proof of it. For S. Paule treating of the state of the christian Churche to come, sayth there shal be a fal-  
ling away, so as mē shal become renegats, after the gospel hath ben preached vnto thē, & they shal renounce God, & there shal be a horrible scattering through the whole church: which thing we see. Yet notwithstanding the Pa-  
pists forbeare not to say, hath God suffered the churche to erre so lōg a time? Behold, S. Paule telles vs it shuld be so. Now if the same come of God, is it but a single suffe-  
rance? No no, But S. Paule sayeth exprely that God will send effectuall error. He sayeth not only that God will let Satā looce to deceiue mē: but he sayeth that the deceits and leasings must take effect, and that mē shal not be able to keepe theselues frō being beguiled. Then see we gods horrible vengeance before our eyes, in that men haue bē blinded, so as they haue not perceyued the lyes and deceits of Satan, but haue ben caried away by thē like brute beasts. VVhōse doing wasthat? Gods. S. Paule auoucheth it exprely. Howbeit it is trewe that in that behalf there is a manifest reason. For S. Paule sayeth, that the sayd scatter-  
ing shal happen for mēnes vnthankfulnes: bycause they haue refused to honour god, therfore they must be faine to beare the yoke of men & be subiect to their tirannie. They had no mind to obey the truthe, & therfore god fed them with lies, according also as it is shewed in the first chapter to the Romanes. Forsomuch thē as the world co-  
ueteth to be deceiued, yea & shettereth his eyes whē God goeth about to inlichtē it by his word: needs must Satan beguile & misleadē it. But sometimes the same shal come to passe and we not know why: if a man demaund the reason of it, when he hath made long discourse, he shal be at his wits end. Then let vs mark wel that although we perceyue not the reason why God doth a thing, yet must we stoupe downe our necke (as they say) and reuerence his mightie power, assuring our selues that the same is ruled with al vprightness & indifferency, notwithstanding that we be not priuie to it: yea euē at such times as God blin-  
deth mē, and raiseth vp deceiuers to beguyle them, so as  
false doctrines, abuses & heresies haue their full scope, & god giueth Satā ful power to punish our sinnes. Further-  
more a man might moue yet many other questiōs. How? Is it posible that God should serue his owne turne by Satā? There is nothing but malice & naughtinesse in him. And besides that looke vpon a wicked man that hath none other intent but to ouerthrowe all goodnessse and to de-  
stroy it: and yet he doth it and bringeth it to passe: See-  
meth it not that hee is acquit, bycause his seruice hath ben to the accomplishing of Gods will? Men will moue  
such

2. Thes. 2.c. 9.  
10.

Rom. 1. d. 38.

such questions as these, which serue to grauell our wits: and for that cause, Job (as I sayd) hath vsed this preface, Power and dominion are in God: that is to say, that for-somuchas he hath al things in his hand: it is reason that he should dispole of his creatures at his owne pleasure: & that forsomuchas he is iudge of the whole world, therfore he can not do amisse, neither it is impossible for him to swarue one way or other from ryghtdealing. For his will (although it be vñknowne to vs) is the fountayne of all righteousnesse. VVhen a man hath doone any thing, his doing is examined. VVhy so? For we haue a rule aboue vs, and verely our wits are chaungeable from good to euill: yea and (which worse is) they be naturally al togither euill, crooked, & vntoward, and there is no rightnesse at all in the. For we be subiect to be caried here & there by our owne fancies. By reason wherof our dooings had neede to be examined, and that there should be a hygher rule ouer the. For if me should haue the rule of theselues, it is certain that there would be nothing but cōfusion in their state. And here ye see why the heathē me theselues sayd, that the lawe ought to be as a God ouer vs, and that God ought to be our lawe. But the case standeth not so with God. Therfore when we come to his will: it is the rule of all right. The righteousnesse wherby we must be ruled and wherto we must be subiect, is aboue vs, but is Gods will aboue that according as I haue shewed alredie that Gods righteousnesse is after two sorts: the one as he hath shewed vs in his lawe, by the which he wil haue the world to be ruled: and the other incomprehensible, insomuch as now & the we must be faine to winck whē God worketh, and be content to knowe nother how nor why he doth it. And so whē the reason of any of Gods doings is not retellel vnto vs, let vs vnderstand that the same is a point of the righteousnesse that is in his secret will, which surmounteth the rule that is manifest & knowne to vs. Verely this doctrine wil be verie hard to many me but let vs cōtent our selues with that which is auouched to vs. Seing that the scripture speaketh so, all of vs must answer Amen, and acknowledge the thing that is told vs here: that is to wit, when we see folke erre, and deceyuers to haue their full scope: the same happeneth not without Gods prouidence. But besides this that hath ben sayd, let vs also bethink vs of the warning that Paule and also the prophet Esay giue: which is, that if men looke well vpon themselves, they shall not be so hardie as to lift vp them selves against God, and to checke against his truthe. For what are we? VVe be earth and dung. And what an authoritie hath God? So then if men looked well vpō their owne state, surely they would not presume to lift vp theselues in such wise against God: and also, these dogges which forbearre not too bark though they cannot bite, would not be so bold. But let vs leauue them at that point still. If they cōtent not theselues with that which the holie scripture speaketh, let the go seeke their answers otherwheres. For there are that take greate paines too answer their questiōs: but that is to no purpose. And why? For we tempt God manifestly if we desire to passe our bounds. Behold, God telleth vs that he doth many things, wherof the reason is cōcealed frō vs as now. If we be desirous to know the same, is it not a forcible breaking of the wal that God hath set against vs? He hath barred vs frō it as if he should say, ye shall not passe beyond this: now if we passe it, is it not a plaine despizing of God? So then let vs not ouerlabour our selues to content the fond curiositie of those that auance theselues after that maner against God: but rather let vs lerne to confute them after the fashion & maner of S. Paules speche, saying: who art thou o man? That one word (*Man, Man*) is ynoch enough to stop the

mouthes of all such as lift vp themselues in that wise against God. For vnder the word *Man* is cōprehended so much wretchednes as we ought not only to cast downe our heads, but also (if the earth could open) we should be swallowed into the bottomelesse pit, whē we haue this diuelish pride in vs of lifting vp our selues against god. Moreouer let vs mark that this doctrine bringeth vs greate comfort, if so be that we can applie the same to our vse. VVhen it is sayd that bothe the deceiuers & the deceyued belong vnto God: therby wee vnderstand that God bridleth Satan & all deceyuers, so as we cānot, (without his will,) be troubled with false doctrine nor with heresies, nor with anie other darnell that serueth to turne vs aside frō the purenesse of the Gospel. And why? For God holdeth the deceyuers in his hand: yea euen from Satan who is their head, vnto all the that serue his turne. Seing that God holdeth them so in his hand, it is certaine that they cā attempt nothing farther than he giueth them the bridle. And although they attempt, yet haue they no aduaantage ouer vs, bycause that those which are deceiuers are likewise in the hand of God too. Now seing we be in his hand, let vs referre our selues vnto him, & he wil not suffer vs to be of the number of thosē whom Saſa ouerthroweth: but we shall alwayes get the vpper hād of the lies which he shall trēp in our wayes. Lo how we ought to praetize this doctrine: not in murmuring against God, nor in desiring to make a fond shewe and foolish brauerie to say, Tush I wil dispute against all this, and if a man cannot yeeld me a reason of it, I wil neuer bow. Let vs beware of making such brags: and (as I haue sayd) let vs rather hāble our selues to honour that thing with al reuerēce, which we know not. And although we see things so cōfuzed in the world, as there remayneth nothing for vs but to fall into destruciō: let vs not be afryad, but forasmuchas God gouerneth all things, and hath soueraine dominion ouer all creatures: let vs warrant our selues in that. For God can wel ynoch disappoint the policie of our deadly enimie Satan, & all the crafts and deceits of men, so as we shal haue the vpper hād. On the other side, although God list to afflēt vs, and suffer heresies to run abrode, so as many troubles insue, and we see all things cōfounded in this world: yet can he full well preserue vs that we shall not miscarie. For it is he that must giue Saſas errore effect: if he do it not, we be fenced welynough: and (as our Lord Iesus Christ sayeth) it is impossible that euer the chosen should be turned out of the way of Sal- M.t. 24. d. uation. Sting then that the case stādeth so, let vs put our selues into Gods protection, and forsomuchas it pleaseſ him to cōmit the charge of our welfare to our Lord Iesus Christ: let vs contēt our selues therwith, let vs be at rest, & let vs not be tossed with vnpacience to say, how shal we scape? we be in daunger of vndoing. True it is, that we ought to stand vpon our gard, and be carefull to call vpō God: but whē we haue called vpon him, walking in purenesse of life, let vs not doubt but he mainteyneth vs in such wise as all the troubles in the world can doo vs no harme, that we should not alwayes abyde stedfast in his truthe, and the same truthe be an invincible fortresse to vs, according also as S. Paule speaketh.

But let vs cast our selues downe before the face of our good God with acknowledgement of our faults, praying him to make vs perceyue what maner of ones we be, & what our rudenesse and brutishnes is: to the end we may lerne to humble our selues vnder him, and to glorifie him in all caces, and to walk after such sort in his feare, as we may think all to be good and rightfull whasoeuer he dispozeth of vs and of all other creatures. And so let vs all say, Almighty God our heavenly father, &c.

*The xlviij. Sermon, which is the fourth vpon the xij. Chapter.*

17. He putteth counsellors to the Spoyle, and maketh iudges dull vvitted.
18. He looz eneth the bande of kings, and girdeth their reynes vwith girdles.
19. He Putteth Princes to the spoyle, and distresleth the mighty.
20. He taketh avvay speeche from the faulfull, he taketh avvay courage from princes.
21. He poureth out contempt vpon the noble, he taketh avvay strength from the mighty.
22. He bringeth hidden things to light, and the shadovve of death vnto open light.
23. He increaceth people and destroyeth them: he inlargeth nations and streiteneh them.
24. He taketh avvay the harts of the gouerners of the earth and maketh them vander as in a vvildernesse.
25. He maketh thē to gropas in the dark without light, & he maketh thē to rele like drūkē men.



Like as yesterday we sawe that God hath in his hād both the deceiuers & the deceyued: so now Job procedeth to declare, that the changes and tur- nings that are seene in the world, come not to passe by haphazard, but by Gods disposition, and that it stādeth vs in hand to knowe, that when the world is so turmoiled, there is a secret bridle frō aboue, so as things are neuerso confounded, but that God disposeth thē as he thinketh good. And he taketh the notablest things, that we might therby perceyue Gods prouidence the better. It should seeme that princes are priuiledged aboue the rest of the world, & that they are (as ye would say) sholded out from the cōmon rank of men. But Job sheweth that God doth there cheefly vtter his power, and wil haue it to be cheefly knowne there. If some poore man be afflieted, or if there light any aduersitie vpon him, there will be regard had of it: for we be cōmonly inured with such matters. But whē a prince that seemed to be hoyssed vp aloft, is cast downe, there we be more touched, and wee must needs espie Gods prouidēce if we be not to bloc- kish. Also whē they that haue the gouernmēt of the peo- ple become so dulwitted as there is nother vnderstāding nor reason in thē: that also is wel worthie to be marked, & we looke neerlier to it than if they were priuate perso- nes. And specially when men haue had good wit, when they haue had some lerning & experience, and whē they haue bē wholly fashyoned to deale with publik gouern- ment, and afterward are sodeinly become dullards, & are no more the men they were afore: such maner of change is so notable, as it cōstreineth vs to looke vp vnto God. And that is the cause why Job speaketh not heere of the cōmon people, but of the gouerners. He speaketh not of the simple idiots, but of those in whō men haue knowne grete widsome, insomuch as they seemed to haue bē a- ble ynough to haue gouerned a whole world, & yet notwithstanding are destitute of wit and reason. Lo in effect what is shewed vs heere. Howbeit forasmuch as the talk cōcerneth notable thigs, & such as import much matter: Job thinketh it not inough for him to vtter his mind in a word or twaine, but he repeateth it, sayng, *that God put- teth the princes, the strōg mē, & the mē of might to the spoyle, & that be vnticib their bād, so as ther is no more subiectiō to thē, their alliances are nothing worth, whē they haue their sword by their side it shal fal to the groūd: & (to be short) the meanes which the princes of the earth haue, shal not serue thē to any purpose whē God listeth to pull thē downe.* Job therfore stādeth vpon that point, bycause [that on the one side] there is such a laziness in vs, and that on the other side he seeth, we be so blind in the thing which we ought to consider moste of al. For although we do partly knowe it to be gods doings when such chaūges happen: yet cānot the same sink in our minds after such

manner as Job speakes of: and although we haue well be- thought vs of it, yet can we not make our profit of it. Ne- uerthelesse it behoueth vs to know that if God do so go- uerne the cheefe states of the world, his arme is also stret- ched out to the lesser things, so as nothing escaperth him: Lo what we haue to mark in effect. But (as I haue sayd) whē the cheefe states bechaūged, every mā wil be moued, but anō after we wil think no more of it. And in deed we see the stories are full of that which is cōtained heere: & yet the world fareth not so much the better therby, as to be so persuaded as it ought to be, of gods prouidēce, and that he hath soueraine dominion ouer all things. This thing was never yet throughly well knowne. And what hath bē the let of it but our owne blockishnesse? For let vs mark well that God delighteth not to chaūge, as men imagine the wheele of fortune, nor as heathenish folke say, that God playeth with mē, as a mā tosseth the balles at a tennisplay. It is not so: but these chaunges happē bi- cause mē cānot suffer God to cōtinue his grace towards them. VVhē al things are settled in good plignt: behold, men are wearie of their ease: they friske, and kickle like horses that are too wel fed. They that are in authoritie forget themselves & despise God, & they imagine that ther is no more any bridle vpō thē. Lo, our Lord sendeth chaunges into the world bicause we cānot abide that he should hold one euē & cōtinual rate ouer vs. Againe it is for our behoofe that he make vs to know what a one he is, & that we should perceyue him to be the soueraine of all his creatures. For although Princes & such as are in honour, abused not their state in auancing themselves to al vngraciousnesse: yet wil they be puffed vp with pride, & thinke themselves woorthie to come to that high de- gree, & haue purchased the same by their owne policie, so as God is nobodie at all with them. And on the other- side we would be of opiniō, that nothing els reigneth but fortune. God therfore muste bee fayne to discouer the things that were as good as buried, to the ende wee may know how he hath the ordering of al things. And that is the cause why so great alterations happen in the world. VVhen a man readeth the Chronicles, he would wonder how it should be possible, that whereas had bene so great a monarchie, things haue bene ouerthrowne in so small time, & after so strūge a fashiō, & mē would neuer haue thought. Let vs looke vpō the first monarchies, which wer of the Assyiās & Chaldies: let vs take that which was so great as the state might well haue seemed to be euerlast- ing, & should neuer haue ben ouerthrowne: & we shall find the same thing that I spake of. Looke vpō the Perisiās & Medes, who reigned ouer all Asia, in somuch that if a man had won a hundred leagues of that Countrie, it was nothing. Armies of fivehundred thousand mē were in a readinesse. And these things are sufficiētly warrāted, so as they be no fables nor things inuēted: but (as I sayd) the certentie of thē is euidētynough. But yet for al that, one Prince

Prince with thirtie thousand men discomfited one hoste of threehundred thousand, & another of seuenhundred thousand. And how was that? A man would wonder at the reading of such things. Yea, but God had blinded those which had erst thought themselues to be so come to the toppe of all strength, as (to their owne seeming) no man durst open his lippes at the, & that they had ben able to haue ouerwhelmed all their enimies with a blast of their mouth. God ment to mocke such a pride. And by that meanes this greate monarchie was ouerthrownen, as if God should breake a manes girdle asunder & his sword should fall away from him. Euen so (say I) did it befall to the Persians and Medes. VVell then, hath great Alexander gotten such victories on al sides? Is he like a thunderclap which ouercommeth a man whē he doth but heare the noyse of it? It is seene that God tooke him out of the world in the flower of his age. And what remayned of him? He had heires male, he had a wife, a moother, and brethren: to be short he had so greate a kinred, as it might seeme that his race should never haue fayled: and he had gotten such an Empire, as at leastwise his children were woorthie to haue succeeded him. For he was no more taken for a mortall man, he was honored as a God, and his men of warre yeelded him such a reuerence, as would not haue sticket to haue dyed for him and for all his lineage. But yet for all that, there was not one tayle of I is whole offspring left, all were fayne to go to the slaughter, and the blud of them to be shed, like as he had filled the earth with blud by his cructie: God rooted out all his howse. VVhen we see this, see we not wonderfull iudgements? And as for them that never red the holie scriptures, may they not espie so diuine a power, as they must (spite of their teethe) confess that there is a God reigning in heauen, who executeth such iustice as never was looked for? I haue alledged but one example: But (as I sayd) all Stories are full of these things: and yet for al that: how little do men fare the better by them? If a man come to the Empire of Rome: it is a state settled in such wise, as there was no likelyhood that euer it should be remoued. For they that bare authoritie in the common welth of Rome, had never suffered any other bodie to impeach their state, and yet neuerthelesse the same was fayne to come to passe. And how came it to passe that the Empire fel vnto him that obteyned it: verly euē by force of warre when libertie was oppressed. But he that had it, had nother heire nor successor after him, that could bee sayd to be prince or Emperour, insomuch as it was to bee hoped that things shold haue bē set again in their former state. Notwithstanding, things were so turmoyled, as a child became Emperour. For whē Augustus Cæsar begā to reigne, he had nother wisdome nor wit, nor any thing else, so that the Empire wa<sup>r</sup> as it were cast into his lap as hee was asleepe. And in deede when he should haue fought in the feeld he was in his bed, and he had much a doo to ryze. Therfore it seemed to him that the Emperourship fell to him as it were in his dreame. Yet was not this done by haphazard, but it was Gods will too abate the prude that was in the citie of Rome, so as afterward a neate-herd became Emperor, the sonne of a brothell, who could brag of nothing but that he was his owne brothers sonne and that his moother was an vnkindly incest. And of whom came they? or of what aunceters? No man can tell from whence they came, whether they were bred out of the earth, or out of the water. Ye see then so shamefull things, as would make a mannes heare to stand vp vpon his head to heare the stories of them red. But God ordaineth it in such wise, to the end it might the better be knowne that such chaunges happen not but for men-

nes instruction as it is sayd more fully in the hundredth *Psal. 107.*  
and seventh Psalme. Then let vs mark wel how it is not  
without cause that Job standeth so much vpon this point  
when he sayeth, That God blindeth Princes so as there  
is nother wisdome, nor discretion nor aught else in them,  
but it seemeth that they be bereft of their wits, yea & that  
that thing shal light vpō them in the minute of an houre  
and afterward he will cut asunder their girdle, and their  
sword shal fall from them, in such wise as there shal be no  
more force in it. Besides this, if men haue had the in esti-  
matio: God maketh the despised, in somuch as it is sayd,  
*that he poureth out reproche vpon them.* Here are three  
things: wherof two are visible in mainteyning of princes,  
& the third is secret. The two visible things are Force &  
wisdom, ye see a king reigneth: & whē hath he that au-  
thoritie? If he be wise, or if he haue skilfull counsellers so  
as things be wel guided, and that they advise him in his  
affaires and lay for them beforehand: behold that is one  
meane. The other is, when a king hath men and greate  
furniture of warre, is wel alayed, and hath strong holds in  
his countrie. Thus ye see the two things that we perceiue  
to be the standards of the kingdomes, Principalities, and  
states of this world, that is to wit, Force and wisdome. But  
God ouerthroweth their force, & so becommeth it no-  
thing worth. And he wil take away the wisdome of those  
that be of greate forecast, & ye shal see the all so daūted,  
as they haue lesse wit than little children. There is a third  
thing which is secret to the world: which is, that God im-  
printeth a certaine maiestie in princes, so as they be ho-  
nored & it is not knowne why: according as it is sayd in *Dan. 2.e.37.*  
*Daniel,* that whē God minded to stablish the great Em-  
pire of Chaldie: he put a feare & terrour of it into al crea-  
tures. Looke vpon Balsasar and looke vpon Nabuchad-  
nesar who were kings. God magnified them in such wise,  
as the birds of the ayre stode in feare and awe of them.  
And wherof came such a conceyt: even of that, that God  
had printed his image in the. Considering the prude that  
is in all men, let not vs think that kingdomes could stand  
stedfast, except God mainteyned them by the meanes a-  
foresayd. Every man would be a Lord, and no man would  
beare the yoke. There is such statelines in the nature of  
all men, as every man esteemes himself woorthie to bee a  
king. How cometh it to passe then, that men suffer a smal  
number or some one alone to reigne ouer them, but by-  
cause it is Gods wil that that order should be among me. And  
now it is sayd, *that God wil poure out contempt and reproche vpon those that haue ben noble,* and whō men haue  
reuerence, so as God wil make them a laughingstocke,  
insomuch that men shall flout them, and make none ac-  
count of them. VVhy so? Because it belongeth to him to  
set vp, and to pull downe. Therfore let vs mark well the  
three things that are spoken of here. Do the princes of  
this world trust in their munitions, and fortresses, in their  
people and reuenewes, and in all that can be had to main-  
tayne them? O, it is sayd that God will cut their bands  
asunder, abate their forces, and vnbuckle their girdle. So  
then, it is in vayne for princes to think that they shal con-  
tinue euer bycause they be well stored fenced & furni-  
shed with all things at their harts desire. For as soone as  
God shall but blowe vpon the, nothing shall auayle the.  
If princes trust in their wisdome, it shall happen to them  
likewise. And we see also how the prophets mocke at the  
vaine ouerweening that was in the vnbelieuers & eni-  
mies of God. VVhere are the sage counsellers of Pha-  
*Esa. 19.b.u.*  
rao: Hath not Egypt had the renoume vntill now, in such  
sort that if there were any greate policie in the world it  
was there? And behold they be dulled & bereft of discre-  
tion, and how are they vanished away in that wise? who  
would

would haue thought it: It is God that hath done it, sayerth the Prophet Esay. So the, let those that be the great ones of the worlde learne to humble theselues, & let them not be caried away with this fonde ouerweening, as though they were able to mainteyne theselues by their own wisedome and strength: for wee see that all that geere is but smoke before God. But if the great men of the world cannot yelde themselues therewnto: nor herken to this doctrine, at leastwise let their example serue for our instruction: let vs thinke vpon it, & be it knowne vnto vs that 10 God hath shewed vs no small fauour in that he setteth Kings & Princes vpon the scaffold to teach vs, to the end that every of vs should humble himselfe & walke aduisedly, knowing that God gouerneth al things, and that lie disposeth of his creatures at his owne pleasure. Then shal Princes be blinded: but in their persones God giueth vs a profitable instructiō if the fault be not in our selues. The little ones therfore must ynderstād that it is a singular fauour that God sheweth them when he teacheth the so in his schole, & in the meane while leaueth those a far off 20 that are highliest aduaunced in the world. Herewithal also let vs marke well, that if God do so chaunge the states of Princes, and abate the force of those that seeme to be so puissant & strong as al things quake vnder the: what shal become of such as are nothing in cōparison of them? Let vs go boast of our owne greatnessse and strength. Looke vpon these great Kings and Monarkes that haue Lorded ouer al men, how God hath cōfounded them, in the twinkling of an eye: and I pray you what shal become of these glorious fellowes that haue nothing in cōparison, when 30 vnder colour of I wote not what, they thinke theselues to be maruelous men, & beare themselues in hand that they ought to flie aboue the clowds, because they haue but one peece of a finger vpon other men, and yet are but as Idols theselues? God needeth not in that case to vtter any great iudgement & worthie of remēbrāce: for their foolishnes is a laughingstocke euen to little children. And thinke we then that God leaueth such ouerweening & prude vnpunished, seing it stinketh so in the sight of the world that it can not be abidden, & moreouer hath no ground nor colour. And as for vs that are priuate persones, let vs be well ware that we set not vp our bristles. For it is Gods peculiār office to daunt the proude & to resist them. And the more they labour and strive to aduaunce themselues, so much the rougher must Gods hand be to cōfound them. 28. & 1. Pet. 5. b. 5. & I therefore let vs bee afryad to lift vp our selues against 1. James. 4. b. 6. God: for his hande is ouerheauie if wee come against it. Furthermore, (as I haue touched alreadie) wee muste vnderstand, that men must not glorie in their owne skill and wisedome. For we see what is sayd here of Judges, Cōseilers, & Kings. God, to mainteyne cōmon weales, (which is a holy thing in this world) bestoweth of his spirit vpon those that are not worthie of it. Kings, or their Cōseilers, or such as haue charge too gouerne the people, may haue some wisedome, howbeit not of themselues: but for so much as God setteth them in that state, it is requisite for them to haue some peculiar thing which is not of their owne nature. And God doth this although men bee not worthie of it: the reason wherof is that he intendeth too maynteyne the order which he hath set. Neuerthelesse he fayleth not afterward to bereuee Kings and Princes and their Cōseilers of wit & reason. If he deale thus towards those on whom he bestoweth his spirite extraordinarily: what shall betyde to priuate persones? So then lette vs learne to walke modestly, and not to thinke our selues so well appoynted as to do any thing of our owne witte and reason. For God is able to bereuee vs of all. True it is that now and then God will leauue men witte and reason, and

yet in the meane while it shal take none effect, as wee see in the example of Achitophell. God suffered him to bee always a man of great aduise as he was in deede, & there was great policie in the cousell that he gaue to Absalom. VWell then, yee see that Achitophell had a very politike wit of his owne, and God abated it not a whit, and yet he brought not his enterprise to passe. And why? For God blinded as well Absalom as also all his counsell, so as Achitophell was not beleued. VVee see then that God abridgeth the effect and force of them that are craftie & wylie to the sight of the worlde: And sometimes also he maketh them dull and dolish, as Job speaketh here. Euen so likewise befalleth to priuate persones if a man looke vpon them. How? Yee shall see a man that can so good skill to lay aforéhand for his owne matters, as there is no fault to be found with him: and yet for all that, he prospereth not. And why? God hath cut off the effect of such a mans wisedome, and made it too no purpose. Therfore when this befalleth, we perceyue the prouidēce of God. Howbeit it may also come to passe, that a man which is very politike and of great forecast, shall do so fond an act as shall irke men to see it. Is it possible (shall men say) that so forecasting a man which hath giuen counsell to all other men, should fall into such and so grosse a follie? And what is the cause of this? God hath wrought it. So then, what is to be done? If God giue vs wit and wisedome: first let vs vse it as we ought to do: that is to say, lette vs not apply our wit vnto euill, to beguyle men, to deale deceytfully with them, nor to do them harme or hinderance: but let it serue to maynteyne goodnessse, and to reppresse euill: and therewithall let vs still pray God to stablish the wit which he hath giuen vs, assuring our selues that it is no continuall heritage, but God had neede too continue his grace as he hath begonne it. For wee may be vtterly bereft of it too day ere to morrowe: [ and therefore wee must thinke thus with our selues: ] my God, thou haste asisted me, and I am so much the more indetterd to thee: but yet take not thy spirit from mee. If a mans owne wit haue serued his turne well, a day, a yeere, or the whole 40 tyme of his life: let him yelde the honour vnto God, saying: Lord, I am beholding to thee for this, and I haue not stooode by my selfe: therefore thou must be fayne to vphold mee still, for I can do nothing at all of my selfe. Yee see then what wee haue to doo whereas it is sayde that it is God that taketh away the witte of those which were well aduised before: *Making them to grope as in the darke*, in such wise as they bee both blinde and drunken, and the power that they had to fore is vanisched away, and they are become nothing, so that if God listed, they must needs come to vtter decay. VVhen we heare this, let vs take example by it, as I haue sayd. But we must not leauue the other first article, namely *That God poureth out reprob also vpon such as were noble before*, and which were had in reuerence and honour, vpon them will God spred out contempt, and then shall they be so full of shame, as men shall skoffe at them, and they shal haue no reputation any more. Hereby we he taught, that although wee haue all that is possible to be wished, nothing shall serue vs when this contempt commeth: but we shalbe as if we had nother shape, nor fauour, nor aught els, when men see vs in such contempt. And if it be demaunded whereof that commeth, noman can tell why. I say yee shall see men aduaunced to great estate and dignitie, yea euen of the mightiest Kings of the world, and yet they shall runne in contempt, nor for want of good iudgement and aduisednesse, or for want of any meanes of force and policie: but men know not why. Therefore when they be so imbaſed and runne in contempt, may not men perceyue that the P. hand

hand of God vpon them? Let men search & they shall find that Princes haue sometimes bene so shamefull and looceiluers, as they were not worthie to haue bene in the bottom of an alehouse or of a brothelhouse: & yet for al that, they were maynteyned in authoritie: & that other-some hauing erst bene men of age and of great wisedome and authoritie, were by God made despysed, so as there was no shifte for them of themselues but to fall downe. Herein then let vs behold Gods iudgements, and learne that if such things happen vnto those that are aduaunced above the common array of men: God may well abase vs when he wil & fill vs ful of shame, although we had bene in great dignitie and reputatiō. Furthermore Job hauing spoken so of Princes and of the chaunges that happen to their states, addeth, that we must also behold Gods iudgements in the bodie of the people. He hath spoken of the heads, and now he cometh to the bodies. Behold a people (sayeth he) that is growen great and mightie, & see how God bringeth the to nothing. Againe another people inlargeth and spreadeth out their bounds very far, and then God hemmeth it in. Certes men do comonly fater this thing vpon fortune: but that is because men blinde themselves through their owne vnhankfulness. For if wee would open our eyes, it is certaine that Gods iudgements are so manifest in this case, as men could not gaynsay the. And that also is the cause why it is sayd in the end of the

Psalme. 107.  
d.42.

(where Gods prouidence is treated of) that the mouth of vnrightuousnesse shalbe stopped. The wicked may well deface Gods Maiestie to the vttermost of their power, but yet must they needes be conuincid: and when they haue well cōsidered the doings of things here through the whole worlde, they must needes haue their mouthes stopped. And like as I sayd that when God smiteth vpon the high & prouide heades, the small ones must needes take occasiō to tremble & to humble themselves: So when God visiteth the whole bodie togither, (that is to say, the people) what shal become of euery seuerall member & every seuerall persone? God spareth not a whole countrie: and what shal become of me. Thus ye see how we ought to applie the great things vnto the small, to the end that every man seuerally may learne to walke hūbly vnder the mightie hande of God, and to frame himselfe thereafter. For if we acknowledge God to be our whole soueraine: he wil handle vs after another fashion than is spoken of here: that is to wit, so as we shal perceyue that his protection is wondersfull towards vs. For if men offer themselues to God and suffer him to gouerne them: he will stretch out his hand to maynteyne them in their state: he wil awiales vphold them by his power: & he will be a shield and defence to them against all euill aduentures. But if men will needes sile to high: God muste needes stoppe them. So then, must not euery of vs needes crouch when we see that God smiteth whole nacionis after that sort? But first of al it standeth vs in hand to be throughly perswaded of that which is cōteyned here. For how shal we els take instruction by that which I haue layde forth? let vs assure our selues that whē the Lord shal haue multiplied a people, he can wel diminish them againe to lesse than nothing. And when there happen any great alteratiōns in a realme, let vs assure our selues that the same cometh not to passe by hap hazard, but that God is the worker of it. Therefore wee muste be throughly resolued of those two things. True it is that we may wel talke of the: but that shall never be in good earnest, till wee haue well studied this lesson, and that euery of vs be well practised in them, in such wise as the same may never be blotted out of our remembrance. Let vs assure our selues, that how soever the world goeth, God ruleth al things in such wise

as we ought not to be so wittlesse as to fater any thing vpō fortune. That (say I) is the poynt whereat we ought to begin: namely at the hauing of the full assyrednesse of Gods prouidence, & then to apply the same to our owne vie. But I sayd that we must make our owne profit by it, because we see that when some fantastical heads talke of Gods prouidence, it is to none other end but to intangle themselves in such speculatiōs as are so grosse that is a pitie to see the, & they bring no edification at al. They can wel ynough say, God chaūgeth & God remoueth: but what for that? It is not to be edified in his feare. But the very truth is, that when the holy Scripture speaketh to vs of Gods prouidence: the intent of it is that therby we should know his mightie power. And in what wise know we it, and to what end? To honour him that holdeth vs in his hand, & hath ful soueraintie ouer life and death: that is to say, to be subiect vnto him, seeing he hath all authoritie ouer vs. On the other side the Scripture sheweth vs that God is wise in gouerning the world, according as I haue sayd alreadie. Then is not for vs to say, God doth what he listeth, and we wote not whither it be good or bad: But contrariwise we must cōfesse that all that euer he doth is wel done, and although we know not the reason of it, yet must we honour his secret wisedome. And in conclusion wee must tarie his leysure till he shewe vs wherfore he chaūgeth and shifteſt the states of the world in that sort, and therwithal we must haue our eyes open when things are manifest. Behold, God blissteth a people. And wherfore? Euen for his owne mere goodness sake: we must not seeke for any deserts in men when God sheweth the any fauour. So then, whē we see God spred out his goodness vpon a people: he is to be magnified for the same. But if a people be outrageously giuen to euill, and God visit them: must we not also thinke what is the cause in that behalfe? like as in these dayes we see so great confusions in the world as would greeue a mans hart: but we see also how wickednesse is become like a flowing flud. Yee see a Countrie farre out of square in great and outragious vices, and Gods scourges followe by and by, that is to say within a while after: muste wee not needes in that case acknowledge God too bee a righteous Judge? And wee may iustly condemne them that perishe. But haue wee once condemned them? Then must we streytwayes come to our selues. For the principall poynt is, for vs too profit our selues by other mennes coste, when God doeth vs the pleasure to warne vs beforehand, to the ende that euery of vs should come home againe. Yee see then after what sorte wee may fare the better by Gods prouidence according as is shewed vs in this streyne. But it is sayd immediatly, *That God bringeth the darkenesse into light, yea even the darkenesse that is as darke as death:* that is to say, which is as the darkenesse of Hell: the same wil he bring too light when he listeth. Here Job expresseth what his meening is: namely to reherce vnto vs those workes of God which are most famous. For if he should speake of cōmon and ordinarie workes: we would be as it were a sleepe, and it would not touche vs a whit, as I haue declared alreadie. Therfore wee must be warned in such sort, as our wittes may be astonisched at it, yea and as wee may be quickened vp, how lasie or dulminded so euer we bee. Thus ye see what Job ment by saying that God will bring the darkenesse of death vnto light. He might well haue sayd, God maketh his sunne to shine euery day: we see how the night hath his course, & the day succeedeth. Lo here is a great and wonderfull chaunge. Job might haue spoken so. But forasmuch as that is an ordinarie thing among vs: we passe not of it. Therefore he intended to touch the extraordinarie things, as if he had sayd: God

God maketh such alterations, as if Hell were aduaunced vp aloft or as if death were set vp on high for men to behold. Now when darknesse chaungeth so into light, it is a strange fashion and such a one as never was looked for. But thereby God wakeneth vs and giueth vs cause to thinke better vpon his power than we haue erst done. So then let vs remember this lesson well. But wee be never the better for all the instructions that God giueth vs frō day to day: yea and although he worke such miracles as ought to moue vs throughly when we do but thinke vpō them: yet are we no whit touched with them. VVherefore he must be fayne to worke after another fashion, & to crie out aloude. VVee be like as when a man is layd in his bed and falne fast asleepe: a thoufande things may be spoken to him which he heareth not: folke may talke and discourse of many matters, and he that is asleepe shal know never a whit of it. But if one make a great noyse, then ye shall see him wake, and a man cannot speake so softly but he will heare what is sayd. So standeth the case with vs. For God sheweth vs many things that ought to serue for our instruction: but we haue our eyes shet: he speaketh to vs, but we heare nothing. And why? Because we be a sleepe. And therfore he must be fayne to make a great noyse to waken vs, to the ende wee may thinke so much the better vpon his prouidence, and acknowledge that it is God that weakeneth vs, therefore it is not now

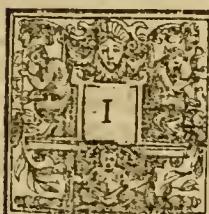
for vs to be sluggish so as we should not haue regarde of him to profit our selues by the iudgements that he sheweth vs. VVherefore let vs aduisedly shroud vs vnder his protection, doubting not but that in asmuch as he hath al creatures in his hand, (yea euen vnto the litle sparrowes, which are of small value and estimation) he will never forget vs: not only forsoomuch as we be his creatures fashioned after his owne image: but also because we be his children, according as he hath adopted vs by our Lorde Iesus Christ.

But let vs fall downe before the presence of our good God with acknowledgement of our faultes, praying to make vs feele them better, that we may abhorre them & condemne this slouthfulnesse which is in vs and in al our senses: & to enlighten vs by his holy spirite, because we be blinde, euen in the lightsomest and manifestest things. Therfore [let vs pray him] to open our eyes in such sort, as we may behold the great secrete of his heauenly kingdome: yea & that we may behold his maestic so far forth as is expediet for our welfare (according also as he sheweth himself to vs by the meanes of our Lord Iesus Christ) vntil we may come to the full & perfect sight of it, which shalbe at the last day, when we shall see him face too face in such wise as it shalbe fully fashioned like vnto his glorie. That it may please him to graunt this grace, not only to vs: but also to all people and nations of the earth, &c.

### *The. xlxi. Sermon, which is the first vpon the thirtenth Chapter.*

**B**Ehold, mine eye hath seene all these things, mine eare hath heard and vnderstode them:

2. I knovv as much as you: I am not inferiour to you.
3. But I vvill speake vnto God, and reason vvith him.
4. Yee bee forgers of lies, and Phisitions of no value.
5. O that you vvould hold your tungs, and that should bee counted to you for vvisedome!
6. Hearre my discourse, and vnderstand vvhat I debate.
7. Neede you to alledge iniquitie in Gods defence, and to speake vntruth for his sake?
8. VVillyee pleasure him? vvill yee pleade his case?
9. Is it good that hee shoulde allowv you? and that you shoulde vsurpe vpon him as vpon a man?
10. Hevvill reprooue you if you fauour him in secrete.



T is a very euill thing when every of vs will set out himselfe and will not be inferiour to his companion. For when we haue this fond desire to seeme and to be counted wise, it is possible that the same shall in-gender much strife among vs, as S.

*Phil.2. 4.3.* Paule also speaketh of it. This vainegloriousnesse is the Sea and welspring of all debate. For men shal never agree quietly among themselues, except every man yelde meekely to that which is good and reasonable, and be voyde of desire to aduaunce himself aboue others. But if euery of vs be so fond as to steppe before others to be the more esteemed: the fire muste needes be kindled out of hande. Furthermore wee see how the Scripture telleth vs that wee must esteeme the giftes of God in those that haue receyued them. VVherfore let euery man thinke vpon his owne infirmities and sinnes: and that will make vs to stoupe, and to esteeme those whom wee haue presumptuously shaken off: & let vs be afraid to do God any wrong by despising such as are not vtterly destitute of his gracious giftes. But it seemeth here that Job ment too preferre himself before them that had spoken. *I vnde-*  
*stand as much as you (sayeth he) I am not inferior, mine eare*  
*bare these things, myne eyes bath scene them. It see-*

meth here that Job would haue more reputation of wi-  
done & skilfuinesse than those three to whom he spake.  
But he was not ledde with desire of prayse, his doing so is  
bycause these men woulde beare him downe with their  
presumptuousnesse, yea and pervert Gods truthe after  
their owne fancie. Job therefore was constrainyd to say  
50 that he vnderstood those things better than they: and he  
doth it to the ende that if these men be able to profit the-  
selues by it, they should do it by humbling them. For vnt-  
till such time as men bee made to stoupe so lowe as they  
may bee no more puffed vp with the sayde presumptuousnesse: it is impossible too winne any thing at their  
hande, for all that euer a man can shewe them, for they  
set too muche by themselues. Then if a man minde too  
make himself fit to heare Gods truth, and too receyue  
it: hee muste bee humbled afore. That is the thing  
60 whereat Job ameth. But for asmuch as they with whom  
hee talked, had bene hardened and were settled in the  
blind ouerweening of their owne wisedome: Job will  
haue the truth heard, and not to ceasse to haue authoritie  
still, notwithstanding that these men reiect it. Thus yee  
see Jobs meening in effect. According herenvnto, wee  
see how Sainct Paule is forced sometimes to make com-  
parison betwenee himself and those that were of estimation  
among men. It is certayne that S. Paule was not  
P.ij. prouoked

prouoked thereto by vaingloriousnesse, nother was hee  
ledde with such a minde as to desire & couet to be esteeme-  
med among men. VVhy then copareth he himselfe with  
such as had bene wont to magnifie themselues? If they

*1. Cor. 11. e.* be Hebrewes (sayeth he) so am I: if they be of auncient li-  
nage, I also may well account my pedegree: If they bee  
*22.* earnest followers of the Law, I am so too as well or more  
*Phil. 3. 4. 5.* than they, I haue liued without blame: if they boast the-  
selues too haue any knowledge, I also haue bene well  
taught frō my childhood, and I haue had a good mayster.  
It seemeth there, that S. Paule gathereth togither all the  
things that are wont to be esteemed: to the end that men  
should clap their hands at him, and take him for a great  
man, and set much store by him. But he ment no such  
thing. For he himselfe auoucheth it to bee starke folly.

*2. Cor. 11. e.* VVell (sayeth he) you compell mee to play the foole, and  
16. 17. to do as they do which spred out their wings, & be med-  
dling with euery thing to be magnified among men: I am  
faine (sayeth he) to deale so, but not of mine owne will.  
And why? For he saw that the Corinthians & such other  
like were forepossessed with a fonde reputation of men  
that were nothing worth, & loued none but such maner  
of teachers, because they had itching eares, by meanes  
wherof Gods Gospell was despised, and those troublers  
had their full scope. And they that had nother wisedome  
nor discretion to consider what was for their profit, suffe-  
red themselues to be led by such as had nothing but faire  
glozings without any holinesse. S. Paule then perceyuing  
this, telleth them. No no, If these maner of men purchase  
themselues estimation by those meanes: I may do so as  
wel as they, but I wil not: For that is not the thing wherin  
we must be esteemed: according as he concludeth in the  
end, that if any man wil be counted to be of Gods Church,

*2. Cor. 5. d.* he must become a new creature. Ye see then (sayeth he)  
17. that the estimation is to be had at Gods hande, and not by  
these braueries wherwith mens heads are buzied. Neuer-  
thelesse, S. Paule (as we see) ment to shew, that he was not  
inferior to those that pretended greate styls to bee in  
some preheminenſe and dignitie to the worldward, after  
the same maner that Job doth here. He sawe that those  
men ment to treade Gods truth vnderfoote, because they  
were in reputation. But Job for his parte telleth them  
he vnderstoode the things as well as they: and there-  
upon he purposed to warne them to be more lowly and  
to yeelde themselues teachable. And although they had  
bene vtterly vnamendable and stubborne in their folie:  
yet neuerthelesse Iobs mind was, that Gods truth, which  
had bene in maner peruerted by them, shoulde haue full  
authoritie as it deserueth. Thus much cōcerning the first  
poynt. And by the way we must bee warned not to seeke  
prayſe or reputation afore men. For if wee intend that,  
it is certayne that in stede of maynteyning the truth,  
we shal marre all: and God also will suffer vs to be so-  
tured in our owne folie, and too be made a very laughing-  
stocke. Then lette vs bee well ware that wee seeke not  
our owne prayſe. But when our Lord giueth vs the grace  
to teach others, let the same tende to this marke, namely  
to honour him, and to cause the thing too bee well ac-  
cepted which cometh of him, so as men may submit them-  
selues vnto it, and we our selues shewe example to others  
to do so: according also as our Lord Iesus Christ setteth  
the same thing downe for a marke too discerne the good

*John. 7. c.* and true doctrine by. For when a man seeketh the glo-  
rie of God, men knowe thereby that he is a minister of  
the truth. But if he desire to be exalted and esteemed:  
he must needs disguise and marre all, and the pure do-  
ctrine must needs bee defaced through his vaineglori-  
ousnesse. Marke this for a speciall poynt. But nowe let

vs come to that which Job sayeth. *Yee are (sayeth he)*  
*forgers of lies, and pelting Phisitions, and I woulde fayne that*  
*yee shoulde all of you holde your tunges: for that were moste*  
*wisedome for you.* VVhen Job calleth them forgers of lies  
which had spoken afore, we see straytwayes to what pur-  
pose he sayeth it. Nowe let vs take the saying that is ad-  
ded, namely that they bee pelting Phisitions. VVhy so?  
Because they misapply their medicines as we haue seene.  
It hath bene tolde you alreadie that the doctrine whiche  
hath bene set downe by these men, was good and holy,  
howbeit that it was ill applied to the persone of Job. It  
is as if a Phisitian shoulde chooze good drugs, but yet  
(without knowing the parties disease, complexion, or na-  
ture,) shoulde say to him, Lo, here is a good medicine, and  
a well tryed, and therefore it shall doo this man good.  
But if he deale so: whereas he saueth one, he shall kill  
another. Therefore it behoueth a Phisition to be wise,  
that he knowe his pacients complexion and disease. But  
these men here had no such regarde. And thus yee see  
why Job called them pelting Phisitions of no value. And  
behold here a texte well woorthie too be marked. VVee  
knowe that Gods woerde is the ordinarie foode of our  
Soules: but yet must the same serue vs also for Phisicke  
when wee be diseased. Bread hath awytes his accusto-  
med vſe: but Gods woerde must not onely feede vs, it  
must furthermore heale our diseases and clenze vs. And  
therfore there must be discretion vſed in the applying of  
it. For without that, we shall confound all. As how? If a  
poore man be desolate, and haue a troubled conscience,  
& we see him at the poynt of despayre: if one should set  
Gods threatenings and vengeance afore him: what were  
it els but to send him headlong forward? I see a wall that  
shaketh alreadie, and I beate at it with great strokes of a  
mattocke: is it not the next way to throwe it downe? The  
must wee marke how they be disposed with whom wee  
haue to doo. For if a poore man be already dismayed at  
Gods wrath & know not where to become he had neede  
to be comforted and cheered vp with the promises that  
God giueth to wretched sinners in calling them too him  
so sweetely. This medicine then must be applied peculi-  
arly to suche as haue neede of it. But there are others  
which are shameleſſe, & despise God, and scoffe at al that  
ever is sayd to them: now if a man come to cocker them  
in it, by offering them the mercie of God, and by setting  
afare them the pitie that God hath of vs: were it not a  
foolish proceeding? For such folke haue neede too bee  
touched to the quicke, and to be threatened, yea & to be  
wounded even to the bottome of the hart if it bee possi-  
ble, that they may know what it is to stomacke in that  
wise against God. Now then we see, that the holy Scrip-  
ture, beyng the spirituall Phisike of our soules, muste be  
applied according to euery mans dispositiō. And now let  
vs marke in what state Job was. He was extremely pres-  
sed with the affliction that God had sente him, and wee  
haue seene the reason why, namely for that it behoued  
his pacience to be exercysed. God giueth him pacience,  
howbeit not but that he shoulde haue much infirmite  
therewith: for like a wretched man, he starteth out of  
square, & casteth forth bubbles and froath against God.  
Nor that he leapeth quite out of his boundes, but he hol-  
deth not such an euennesse and measure as he ought to  
haue done. Then how soever the cace stooide, there was  
infirmite in Job. He knew wellynough how it was God  
that afflicted him: howbeit forasmuch as he sawe not  
the cause why, he thought that God pressed him too  
sore, and that he ought to haue spared him more. And  
what do they that come to comfort him? They tell him  
that God is righteous: and that is true. Herepon they  
conclude

conclude that God punisheth not men without good causes, and that his handling of them so roughly is by reason of their sinnes: all this is true. But they misapply it particularly in concluding that God handleth every man according to his desert, for we see the flat contrarie. Out of a generall principle that is good and true, they drawe an euill consequence. For although God be iust, and men bee sinners, and haue deserued it: yet doth it not follow that God punisheth them thereafter to the full: or that he keepeth one continuall rate, so as he shoulde presently punish those that haue offended, and reserue nothing till the latter day. Also it followeth not that Job was a wicked man, and an hypocrite, &c that God shewed evidently that he was shaken off, or that he had nothing els but hypocrisy in him before. All these things are false, notwithstanding that these men take them and derive them from a true grounde. And so ye see wherefore Job calleth them pelting Phisitions. This streyne then warneth vs to pray God to giue vs wisedome, that we may take the holy Scripture to such end as it pertayneth, and that we may haue the discretion to applie it in such wise as wee may do good with it, and that it be not pulled too and fro by the toppe (as they say) according as many men abuse it. Furthermore when wee take in hand to teach our neyghbours: let vs consider well what

it priuile: neuerthelesse it is a beginning to doo well when a man hath holde of himselfe and can rule his tung: for it is a token that he delighteth not altogether in his owne folie. True it is that some can couer their folie for a time: but in the ende they bee fayne too bewray themselues, and too make menne too knowe what they bee, that is to witte, fooles. Neuerthelesse if a man haue skill to keepe silence, although he be but of a weake wit, and haue not such discretion as were requisite: yet is it a great poynt of wisedome that he knoweth it, and fodeth not himselfe in his vyce, but rather laboreth to amende it. I say, although such folie remayne in a man: yet is it a great poynt of wisedome when he auaunceth not himself, but knoweth himselfe in such sort as he misliketh of it and humbleth himselfe. But if a man bewray himselfe to bee a foole by his owne tung: it is a token that he is a starke foole: according as we often see, that such as haue least skill, are babbling without reason, so as a man cannot by any meanes hold them from it, but when he hath talked with them a whole houre togither, he shall finde them to bee the same men still. Therfore when men are perceyued to bee at that poynt: it is a signe of extreme folie. And therfore let this Proverbe put vs in minde of that which S. James telleteth also: that is to wit, that it is a *Lanes.3.4.2.* great vertue when a man can skill to holde his tung and to vse it soberly. And why? For if wee be too hastie to speake, it hindereth vs frō hearing that which is for our profit. VVhat is the cause that many men profit not at all in the woerde of God? It is bycause they are too hastie, that whereas they ought to be quiet, and whereas onely God ought to haue the hearing: they step forth with their bubbles and caste forth their talke, yea euen at randon. Therefore they shet the gate in such wise against themselues, as they cannot be instructed though the doctrine be offered thē. For this cause let vs marke well, that when S. James counseleth vs to brydle our tangs, his meening is that we should be quiet & discrete to heare, if we purpose to profit by that which is sayd vnto vs: and further, that among men: we must not be to talkatiue, nor wearie them with our vnprofitable babbling: and this must euerie one of vs put in vre. It is not needefull to make long sermons of it, for these are such things as shoulde rather be continually minded than set forth at large with many woordes. And the more that we perceyue it to be harde to frame our selues vnto the sayde vertue: so much the more ought wee to esteeme it in the man that can skill too speake as much as he ought and no more. But now lette vs come to the cheefe poynt that is touched here, Job sayeth, *That he will neuerthelesse talk with God, and that he will resēn against him:* but he blameth those that had gone abouute to ouercome him by their disputations, as who shoulde say they woulde speake in the defence of God. Thinke yee (sayeth he) that God hath neede of your leasings? or that you shoulde come here too be his proctours and aduocates? hath he neede that men should defende him after suche a fashion? Thinke you that this shall auayle you when he commeth to trie you? ye must bee ouerwhelmed by him for all your pretence of desirousnesse too iustifie him. He will shewe that he abhorreth such dealings, and that he wil be maynteyned by his owne righteousnesse, without borrowing of any meanes to be acquitted at mens hands, and without borrowing of their leasings, and of the excuses that they shall haue forged. VVhereas Job sayeth he will talke with God and dispute against him: verely there is some excesse in that saying: but lette vs also marke the good that is in it, that wee may discerne it from the euill. Beholde, the good that is in this saying of Iobs, is that he

*2.Tim.3. d.  
16.*

fit to teache, to incourage, to warne, too reprocue, and to redresse. Yea but it must bee considered what maner of one the partie is that it muste be applyed vnto, as I sayde afore. If wee see a poore sinner that is cast downe and mourneth for his sinnes, and desireth nothing but to returne vnto God: let it be shewed him that God is ready too accept him and receyue him. Yee see then how wee ought too deale in that behalfe. Contrarywise if wee see one that is proude and stately: wee knocke vpon his harde pate with a beetel too make him meeken himselfe before God. And if wee see a slouthfull persone: hee muste bee pricked soreward like an Aſſe. Thus ye see how the holy Scripture may bee profitable too vs. But in the meane season wee must also keepe the same manner of proceeding on our owne behalfe. For wee muste be the same to our neyghbours that we be too our selues. VVee see that when their conscience is combered, and themselues are disquieted in minde, they feede their owne humour. For they take Gods threatenings so rigorously, as they thinke they shoulde neuer come soone ynough to despayre. Let vs keepe vs from such dealing. And when wee spie Satans wylinesse in making vs beleue that we be vtterly pastre recoverie, and that there is no helpe too recomfort vs: lette vs resist it, and applic the remedie therewith. It is Satan that worketh: and therefore wee on the contrarie parte muste seeke some asswagement too bring vs backe vnto God, wee muste enter into his promises, wee muste giue heedfull eare vnto them, and wee muste set all our wittes vpon them. Moreover, when we see there is too much slouthfulness in our selues, so as wee haue neede too bee pricked and spurred: lette vs take vs too the exhortations that are in the holie Scripture. Thus yee see how we may be good Phisicions bothe towardes our selues and towardes our neyghbours by considering what is meete and conuenient for vs. And as touching that Job sayeth, *that he would fayne that his frendes would holde their peace, that they might be counted wyſe men:* it agreeith with the common

*Proverbe.17 d.28.* Proverbe that Salomon vseth, which is, that a foole may bee counted wyſe whyle he holdeth his peace. True it is that a man is neuer the better for hyding his owne shame so long as his folie abides still within him, and he nurriſh

will turne away from men. And why? For they with whom he had too doo perçyued not the spirituall battell that he had in himselfe, and that he could haue found in his hart too haue indured a hundred times more, so be it that God had sweetened his stripes with such comfort as he might haue knowne, that God is fauourable to me, and he will never faile me. Had Job bene throughly perswaded of that, and that God had hilde him by his mighty hande: no doubt but he had bene readie to haue indured a hundred times more. Howbeit forasmuch as 10 he perçyued nothing in God but rigour, so as it seemed to him that God was vtterly against him, and persecuted him with extremitie: he woteth not where he is: behold, he is out of his wittes. But such spirituall battells are not easie to be knowne of men. And therefore Job sayeth, *that he will talk with God*: that is too say, that he will shrinke into himself, and that being so gathred close in secrete, he will holde himselfe there. For men take these wordes at random and wrest them as they list themselues: but God knoweth well yngough to what ende his speaking tendeth. Marke this for a speciall poynt. And further let vs also marke, that when the case standeth vpon the framing of our selues vnto pacience: if we indure any aduersitie, we must comfort our selues in God: and if wee be tried, so as the Diuell tempteth and thrusteth vs forward to despoyre, there is nothing so good as to gather our wittes home. And why so? For so long as wee gaze at men, wee shall nothing auayle, but (which more is) wee shall doo our selues harme. If I be troubled that I can no more: well, if I cōfōrt my selfe with fayne shewes 30 only, and make great protestations before men: God will laugh my soridnesse to scorne, in so much that when I come to my selfe againe, and am alone, my conscience wil pinche mee, and then shall I feele how all that euer I pretended was but smoke. And why? Because I haue had more regard of men than of God. So then, when a man intendeth to frame himself vnto pacience: it is good for him to withdraw into himself, as if he were separated frō the whole worlde, and to reserre himselfe wholly vnto God, and suffer himselfe to be gouerned by him. And truly seeing we are in such necessities, we haue good cause to call vpon God: but how shall we call vpon him, if wee be not as it were cut off from men? For so long as I am fastened to this or that: so long am I turned aside from God. VVe see then that we must cut off al these cordes that hold vs backe, and present our selues before the maiestie of God as the only partie whom wee haue regard of. True it is that wee must regarde our neyghbours also, both too edifie them, and to receyue comfort at their handes. But in the meane whyle wee muste beginne at 50 this poynt: that is to wit, at the laying open of our hartes before God, that we disburden all our matters, sorrowes, and cares vnto him. Yee see then how our talking with God muste bee to the ende that men drawe vs not hither and thither: but that like as God seeth vs, so wee haue our eyes settled and fastened vpon him alone, and all that is hidden in our hartes may bee clenzed and voyded away, when wee bee come to that poynt and are appeareed before him. Thus yee see the good that wee haue to gather out of these woordes of Job, and howe they bee profitable for our instruction. But there is also euill in them: which is, that he wil enter into disputation with God. True it is that sometimes God giueth vs leauue to reason with him: yea, but our disputings muste not bee long: and besides that, the conclusion of them must alwayes bee to glorifie him. As howe? VVe see that the Prophets finde faute with the calamities and desolations which they sawe: for they say, Lorde, howe can it

bee that thou shouldest destroy thy people? wilt thou suffer things too bee confounded after this sorte? wilt thou neuer sette them in order? Thus yee see one kinde of disputing or reasoning with God. Yea, but the Prophets and holy men rested not in that poynt. For when they had bewrayed their infirmitie after that maner, they always concluded, doo thou therewith and dispose thou thereof according to thy wonderfull wisedome: it is not for vs too replie against thee, and therefore we will paciently wayte what shall become of thy worke. True it is that wee bee sore amazed as nowe when wee see things go too suche confusion. Yet notwithstanding Lorde, thou wilt prouide well yngough for all, and in such wise as thy name may be praysed: vntill such time as all bee set in order againe, wee will as it were shink downe our heads too the grounde: according as it is sayde, I *Lam. 3.4.29* will lay my mouth to the duste, and the Sayncts muste bee humbled in that wise. Jeremy was in horrible extremitie when he sayde so: for he sawe the vtter desolation of Gods Churche, in somuch that his couenant seemed to bee abolished, his whole seruice turned vpside downe, and the hope of the whole worlde buried. And therefore after that Jeremy had made his moane, hee sayeth he will lay his mouth too the grounde, and rather eate dust and dung than liste vp his beake too lette his tung at large against God. Yee see then how it is lawfull for vs sometime too reasor with God: howbeit so as it bee very myldy, and that the winding vp of it bee as I haue sayde: that is to witte, too glorifie God referring our selues wholly vnto him. Lo in effect what wee haue too marke. But lette vs come backe agayne too Jobs persone. He intendeth to dispute against God: and after what maner? It is after suche a sorte that althoough he knowe there is a double rightuousesse in God: (that is to witte, the same which is manifested to vs in his lawe, and the other which he keepeth hidden:) yet he coulde not conceyue the cause why God tormenteth him after that sorte, but it seemed to him that God ought too haue borne with him. Therfore in this disputing, Job vexeth 40 himself, and this passion of his is farre out of square, and the disputation is ioyned with it and dependeth vpon it. Ye see then that Job doth amisse and is to be condemned for reasoning after that sorte with God. Then let vs mark well that whensoeuer God handleth vs roughly, and we be tempted to grudge and fret against him, we must bridle our selues. True it is (as I haue sayd) that God beareth with vs if we vtter our griefs vnto him, & say, Alas Lord, thou seest what I am, I can no lōger hold out, shal it be thus with mee euer? must I yet linger still a longer time? VVe may (say I) make such moanes to God: but when he hath giuen vs such libertie, yet will he haue vs neuerthelesse to conclude thus: Lord, we are thine, and thou shalt do with vs what it pleaseth thee, and it is not for vs but to glorifie thee in all respects. Lo what wee haue to marke, not only when the matter concerneth our persones, but also generally when it shall seeme too vs that Gods workes haue no reason in them. For example: if wee see greate stumblings, and that the wicked haue their full scope, and that God prouide not for the good, but suffereth them to 60 be afflicted without giving them any ease: by and by we say, How now? God hath declared that he wil ayde those that call vpon him, and we see the cleane contrarie. VVe ceasse not too haue recourse vnto him, and yet is he as it were deafe for any prayers that wee offer vnto him. Againe he hath promiied to defend his Churche, and behold how it is left vp to the spoyle. VVe see that horrible tirannie beareth the sway, and where is Gods had which should succour those that are his? doth he shew himself willing

willing to maynteyne his owne cace, when men see his Church is openly oppressed, and the enemies of all religion reigne now adayes in suche outrage as it is pitifull to see, and yet God represseth them not? Then if suche temptations come to our minde, let vs learne to get vs away and not to fall to reasoning with God. Thus yee see what we haue to marke vpon this streyne. Nowe lette vs come to the second poynt. Ioh sayeth, *that those which bad spoken ment too curry fauour with God*, as when wee would support a mortall man: for the Hebrewe woordē that is set here, signifieth too like or accept ones face or persone. VVhat is the cause that wee accept persones in matters of judgement here in this world? Though a man haue an euill cace, yet if he be our kinsman or freende, if he be commended vnto vs, if we may looke for any profite at his hand, or if he be in authoritie: well, we be moued with such a fleshly regard towardes him, and wee be so caried away with it, as the cace of the partie is nothing with vs, but the fauour of him blindest vs. Also this word *Face or Persone*, is referred to the outwarde things that may serue to incline our mindes eyther to the louing or to the hating of any man. Thus then doth Job speake: It seemeth to you that God hath neede of your helpe to support him, as a mortall man that hath an euill cace. And truly if one bee minded too shewe him fauour, he will say, he is my kinsman, he is my freende, he is commended to me, he hath pleasured me, or he will pleasure mee. Herevpon he disguyseth things after suche a sorte, as he proceedeth no more by right and equitie, but indirectly. And I beseeche you (sayeth Job) hath God neede to bee hilde vp in that wife, and too bee supported after the maner of men? It behoueth vs to marke wel this poynt, that it is not Gods will too haue his cace handled so. For he abhorreth all accepting of persones. VVe know that he telleth vs, that if wee will iudge rightly, wee muste bee turned quite and cleane away from all worldly respects. For those considerations doo vtterly bereue vs of the vprightnesse and discretion which wee ought too haue. Howe happeneth it that when a man maketh a lawe, he will make it reasonable: and when he sitteth too judge a cace, he will oftentimes give a forked sentece? For when he maketh the lawe, hee hath his eye vpon the matter, he looketh vnto vprightnesse, and he cannot turne aside that he shoulde not followe that which is good. True it is that all men haue not this consideration: but yet for all that, when wee haue no respect vnto menne, if a man propounde a cace vnto vs in suche wyse as the persones bee not medled with it, wee will iudge vprightly when the cace is layde naked afore vs. But if the twoo parties come before vs, and that the one bee riche or of our kinne, or that there bee some other like respect, and the other is a poore man, or not so well recommended vnto vs: Then is the iudge caried away, yea and he reuerseth all the matter even when the cace hath beeene layde open before him, and that he hath giuen right iudgement vpon it. And why? For the persones bereue him of the vprightnesse which he had. And here also yee see why our Lorde Iesus Christe sayeth, Judge yee truely and not with accepting of persones. And he sheweth that too bee forepossessed with any humane affection, whither it bee hatred or fauour, and too pronounce a good and vnpartiall sentence, are thinges that cannot matche togither. For our passions doocaste vs into suche darkenesse, that wee see not the right as wee did before. Yee see then howe God condemneth all accepting of persones: that is too say, the respect or regarde that wee haue too menne. Nowe if the cace bee so, that God will not haue any accepting of persones

among menne, but viterly abhorreth it: will he take it in good woorth towards himselfe seeing he hath no neede of it? vndoubtedly he wil not. So then wee see Iobs meaning. But now remayneth that wee knowe the profite of this doctrine. For it is more profitable than a man woulde thinke before he hath put it in practize. Let vs take the examples which wee see in these dayes with our eyes. There are that doo halfe stablishe Freewill. And why? That they may the better please their cace against God. But leite menne followe that thing purely <sup>2 Cor. 3 b. 5</sup> whiche the holie Scripture sheweth vs. It is sayde that <sup>Iohn. 8. d. 34</sup> men are naught and frowarde, that they cannot so muche as thinke a good thought, that they cannot so muche as stirre one finger too doo good, that they bee the bondeslaues of sinne, that all their thoughts are nothing els but a conspiracie against God, and that all their affections are enemies of goodnessse. Lo what the holy Scripture telleth vs. But there are that inferre herevpon, yea, is it so? and wherefore then hath God giuen vs the lawe, wherein he requireth that wee shoulde loue him with all our harte, with all our minde, with all our strength, and with all our power? For if wee be giuen vp to euill, why doth God commaunde vs too doo well? is not this a playne mockerie? Othersome say, seeing <sup>Rom. 8. b.</sup> wee can do no good, are wee not to be excused? For sinne ought not to bee imputed vnto vs, except wee bee able too absteyne from it. Seing then that that power is not in vs, it followeth that there is no more sinne in the worlde. Herevpon there steppe in sticklers, whiche would fayne playe the Philosophers too defende God, and to cleere him of all these slauders. O (say they) it is true that wee bee weake, and that wee can doo nothing vntesse God helpe vs: but his grace is readie for vs, take it who will: and wee may make it auayable, if the faulte bee not in our selues. Beholde howe men are desirous to curry fauour with God by defacing the doctrine of the holy Scripture, as though God stode in neede of their vnruthes. So is it also with Gods Election. VVhen men say that God chooseth whom he thinketh good, and leaueth the residue, and that it is vnkowne why he doth it, sauing that it so pleaseth him, and that his only wil ought to suffice vs for a final conclusion, and that in those whom God hath chosen we haue to consider his goodnessse and mercie: and that as touching those that are forsaken, they be as it were mirours of his vengeance: when men speake after that maner, it is according too the Scripture. But nowe, beholde howe the malicious sorte do ranckle and spewe out their blasphemies against God: yea, (say they) and if he chooze whom he listeth, then is he an accepter of persones. VVhy doth he chooze the one rather than the other? Verely as who should say, that God regarded our fayre eyes in choozing of vs, and that the cause sprang not in himselfe, that is to say, in his owne meere goodnessse. But yee see how men are alwayes desirous to checke against God. And herevpon come in these sticklers that I speake of to qualifie the matter. O (say they) we must not say that God doth after that sort chooze whom he thinketh good (for that shoulde giue the wicked men occasion to runne further out of square) but wee muste rowe betweene bothe the streames too content the one as well as the other. VWell then (say they) it is true that God choozeth: but it is those whome he foresaw too be disposed to receyue his grace. And on the other side, looke whom he foreknew too bee wicked and that they woulde not bee the better for his choozing of them, them doeth he leue suche as they bee, knowing well ynoch that they would be vndone by their owne Free-will. Tl. us see how the wicked sorte doo speake of <sup>6. 7.</sup>

Gods election, enen peruerting all truth : and yet they beare themselves in hand that God liketh well of them for doing so. But let vs rather assure our selues that God abhorreth them, as this text sheweth vs. And so yee see to what vse we muste apply this doctrine, if we minde to fare the better by it. Surely it deserueth to be layde forth more at length, and so it shalbe God willing : but as now the time will not suffer a man to say any more.

But now let vs cast our selues downe before the presence of our good God with acknowledgment of our

10 sinnes, praying him to humble vs in such wise, that being conuicted of offending him diuers wayes, we may seeke nothing but his fauour: and that if he afflict vs for a time, and vse such rigour as may seeme excessiue vnto vs, yet wee may still keepe our mouth shet, wayting patiently till he deliuere vs from all our troubles: and that in the meane season we may giue him his due glorie, acknowledging the authoritie which hee hath ouer vs and all creatures. That it may please him to graunt this grace, not onely to vs but also to all people and Naciones, &c.

### The 1. Sermon, which is the second vpon the thirtenth Chapter.

This Sermon is yet still vpon the viij. viii. ix. and x. verses, and then as followeth.

11. Doth not his Maiestie amaze you ? doth not the feare of him fall vpon you ?
12. Your remembrance is like vnto asshes, and your bodies too bodies of clay.
13. Holde your tungs in my presence, and lette mee speake, and lette happen too mee vwhat can.
14. VVherefore should I take my flesh in my teeth, and put my soule into my handes ?
15. Although he kill mee, yet vwill I trust in him : neuerthelesse I vwill reprooue my vvayes in his sight.



E haue to go forewarde with the matter that wee began yesterdai : which is, that the Scripture sheweth vs many things which our vnderstanding cannot brooke. For when a man speaketh to vs after that manner concerning God : there is such a scornefulness in vs, as (to our seeming) wee are not bounde to receyue any thing which wee finde not to be good. Herevpon there haue bene some that would fayne play the wyze men in disguising of things, too the ende that all might bee well lyked, according as I alledged two examples yesterday. The one concerneth Freewill. For beholde what the Scripture telleth vs: namely, that men can do no good at all, but are hilde prisoners altogether vnto euil. Many are of opinion, that if it were so, then sinners were excused and quite, inasmuch as they haue no power in them too do good. And there are forgers of lies, which rowe betweene two stremes and say, that then it were better to graunt men some Freewill, to the intent they may be blamewoorthis when they haue done amisse. Yea, but the Scripture speaketh otherwise. VVherefore is it that they flee too suche starting-holes, if it bee not that they forge leasings too currie fauour with God? hath he neede of their lies? muste his truthe be maynteyned by that meane? As much is to bee sayde of those that darken Gods grace in that he hath chosen whom he thought good, before the creation of the worlde, and reiected the rest. And how is that? It is a very sore poynct, and wee see that many men haue stumbled at it. Ye see what these Sages alledge, and yet in the meane wylle they steppe in like sticklers, saying, we say that God hath chosen those that ought to be sauued. And why is that? bycause he foresaw that they would be well dispozed therenvnto. Therfore ip asmuch as he foreknew that they woulde bee ready to receyue his grace : he marked them out, that he might say, these are mine. But doth the Scripture speake so? No, it speaketh cleane contrarie. For it sayeth that God findest vs all alike, and that it is he which putteth a difference betwixt vs: and that there is nother barrell better herring of vs, sauing that God of his owne infinite goodness draweth vs out of death. Thus yee see the pure

and simple doctrine of the holy Scripture. VVherefore doo men come too brabble here? As I tolde you, it is because they thinke too excuse God by it. Yea, muste God bee fayne to borrowe our lyes, and muste wee bee his spokesmen with our wrangling trickes, like as wee see that euill cases had neede to bee well coloured, and altogether turkined, that it may so bleare the eyes of the iudges, as they may bee able too knowe nothing? Is it needefull too worke after this fashion in Gods behalfe? Then lette vs marke well how it is sayde here, that when wee shall haue sought all the corners of our wylle to colour that which men would els reiect and condemne, to the intent that there might be no article in all the holy Scripture, that might be misliked: God will condemne vs for such sophisticall inuentions. This extendeth yet further. For wee see howe many there are at this daye that would fayne be medling too make a incane betwixt vs and the Papistes. Verely (say they) it is true that there be many abuses in the Churche, (they confesse all) and things are ouergrosse and vnable to be borne withall, and therefore it is needefull to haue some reformation. They will confesse this. But in the meane season, if they bee demaunded what it is that wee preache: they finde not any fault or peece of fault with our doctrine, but that we followe the pure simplicitie of the Gospell without adding or diminishing: notwithstanding, they see it is reiecte of many, and that men cannot agree, and that it were a very harde matter to reforme all things hande smoothe, and men are not so gentle too bee dealt withall. Herevpon they finde out, and forge a devise too say, It were beste then too holde a meane [betweene bothe,] as wee sawe in the *Interim*. VVhat hath bene the cause too bring vs this Diuelishnesse, but onely that they whiche were the deuilers of it, were desirous too play the Alchimistes or multipliers, and too finde out a newe Quintessence and I wote, not what? For they haue bene sufficiently conuicted, that in Poperie there is nothing but horrible confuzion, and that all things are ouerfarre out of order. The Idolatrie there is as grosse as may be: the seruing of God is vtterly defaced, wee see that men put their trust in their owne descreuiings: they haue imagined that Iesus Christe was as it were buried, they trotted too this Sainct and that Sainct, to haue them their patrons

patrones before God: the Sacramentes are sette out too gaze vpon: they make chaffer and merchandize of mennes soules: they impute more too pelting trifles and too ceremonies than is meete, insomuche that they make Idols of them. Yee see then that these Neuters knowe all this wellynough, and that it had neede to bee remedied. But in what wise? O (saye they) the thing that these Lutherans haue desired hitherto, is in maner impossible: the worlde cannot abide such an alteration; and therefore there had neede too bee some meane. Yea mary, it is true that men haue corrupted Gods seruice by leaning to that which hath beene commaunded by men: and therefore it is requisite that for obedience sake men shoulde be bounde too doo so still, howbeit not too bee bounde in so great penaltie, nor so strayly as before. Againe, men haue trusted too much to the merites of workes: and therefore it must be sayde nowe, that we ought to begin with Gods grace, and that the same is the cheefe piller wherupon to rest. VVhereas Jesus Christ hath bene as good as nobodie, and men haue 20 not resorted to him for grace: Nowe hee must be declared to be our Aduocate, yea our cheefe Aduocate, but not our onely Aduocate. And all this while men maye mingle theyr owne merites with the grace of God, and mens commandements must alwayes bee obserued after some maner. Also men must not ceasse too haue the deceased Sainctes to be their Aduocates, so as they may be fellow commissioners with Jesus Christ. As for worshipping of Images, men will bee no more so sotted: but it may well be sayde, that Images are to stirre vp the de- 30 uotion of the ignorant and simple sort: and verely it is an ouer grosse follie too gad after them on pilgrimage, but yet in the meane while men may keepe still some deuotion to them for the weake and ignorant. As touching the Sacramehts, men may well shewe that they ought not to be had in so great estimation, but men ought to knowe that they ought not to make account of them, but for the remembrance of Christ: but yet men may conceyue of them they wote not what. As for the Masse, well, that shall no more be so much aduaunced, men shall haue no 40 more particular Masses for the deade, nor in honour of such a Sainct, nor for this thing and that: but there shall be a common Masse and men shal say still that it is a Sacrifice: not that Jesus Christ is not the true Preest that offereth himselfe to God his father: but the Masse shall represent the death and passion of Jesus Christ. Lo how these leazingsforgers haue surmized themselues too woorke politikely in making suche a medly, too the ende that the Gospell might not bee too rough too the worlde. On the contrary part it is sayde, that God will 50 not be ayded nor serued by our leasings. VVhat is to be done then? Let vs walke soundly and plainly, and let vs haue our mouthes shet, to the ende that when hee hath spoken, wee may holde our selues to that which proceedeth out of his mouth, without any replying therunto. Beholde (I say) howe we may bee allowed at his hande. But he will condemne vs with all our shifftes, if we think to purchase his fauour after oure owne fancies, and step neuer so little aside from the purenesse of his worde too missashion his judgements thought they bee neuer so 60 straunge to mans imagination. And now let vs come to that which is added. *Doth not his Maiestie amaze you, and doth not his feare fall vpon you, (sayeth Job.)* And afterwarde hee addeth, *That their memoriall is lyke Assbes, and their bodyes are as a bodie of Clay.* Hereby he meeneth, that when we lie in Gods behalfe, it is as much too say as we conceyue nothis Maiestie, and that we would make him like our selues, and pull him downe hither, as if we were

hayle fellow well met with him. Beholde (I pray you) what driueth men. VVhy are they so shamelesse in falsifying Gods truth? Because they woulde measure it by their owne spanne. And what an oddes is there betwixt God and vs? Then let vs learne to conceyue what manner of one the Maiestie of God is. And therupon let vs be no more so foolishe, as to desire to incroch any thing either vpon his worde, or vpon his iudgements. Let vs dooke downe with our heades, and let God say what it pleaseth him. And when we haue hearde his worde, let him also doo what hee thinketh good, and let vs honour him in all his workes, specially when we enter into the consideration of our owne feeblenesse and frayltie, too say, what are wee? Thus ye see the two things that Job compareth togither heere. First he sayth, *Doth not the Maiestie of God amaze you?* VVhen he speaketh of Maiestie or dignitie, hee sheweth that men ought too be somewhat better aduised when they talke of God. But what? VVee step to it bluntly, and it seemeth to vs that God will suffer men to play with him, as he addeth immediately after. Therefore when wee speake of God, let vs learne to conceyue the infinite glorie that is in him. For when we haue once conceyued that: it cannot bee but we must be humbled to say, Alas, it is no speaking of God after the maner of men, nor making of any comparison with him. For what shoulde bee made of him? where woulde we set him? or in what degree woulde we place him? VVould wee haue him matched with hys creatures? Is not that as much as to make him a thing of nothing? And what shall become of his Maiestie when men haue abaced him after that sort? Then if wee had the wit to conceyue or but onely too taste what Gods infinite glorie is: it is certaine that we should learne too humble our selues vnderneath the same, and not be any more so ouerweening, as to make our selues beleeue this or that. Furthermore let vs bethinke ourselues. For the feeblenesse and wretchednesse that are in mans nature, give a farre greater glosse to Gods Maiestie, insomuch as hee must needes bee magnified the more, when wee knowe throughly what we our selues are. If wee had in vs the glorie of Angelles, wee should approche the nearer vntoo God: but yet should we be fayne to do as the Angels doo, according as it is sayde of them vnder the shape of the Cherubins, that they were fayne too hyde their faces, & were not able to looke vpon God throughly. True it is that the Scripture sayeth they see Gods face: But howe is that seeing of it? They are not able to abide it without casting downe their eyes, and as it were without couering their faces with their wings: that is to say [they are not able to doo it] without a bashfulness in reuerencing God, as their soueraigne, vntoo whom they are notable to attaine, and without acknowledging the same highnesse to humble themselues thereto. Lo how it is with the Angels of heauen. And now how fare we that are but rotteness? As touching our soules, they bee but as little sparkes, which shoulde bee quenched out by and by, and passe away into a shadowe, were it not that God preserueth them in their state, and that he did it of his owne meere goodnessse. Then haue we not in our selues the power to stande one minute of an hower, but God must be fayne to preserue vs, because there is nothing in vs but smoke and vanitie. VVhen we knowe this: it is certaine that all presumptuousnesse will be well beaten downe in vs, so as wee shall no more haue this foolishe desire of disputing after our owne manner, to paynt God with our colours, according as we see him disfigured and rent in peeces by men. VVee shall no more bee so presumptuous and malapart, when wee

know what his glorie is , and haue well bethought vs of the weaknessse that is in oure selues : Thus yee see after what sort wee shall bee astonished with feare of him, as Job speakest heere. For it is impossible that this knowledge of God shoulde be ydle in men , and that it shoulde not cast them downe in such wise, as they durst no more be so bolde to babble of God. For when they haue spoken so at randon , it is a token that they never knewe him, nor felt what his Maiestie is. And why ? As I sayd afore, it is a liuely feeling when wee once vnderstande that it is God that hath created vs , and that wee are of him, and that whether we looke vpwarde or downwarde, all things are in his hand, and that there is in him a wonderfull righteousnesse , there is in him a wisedome that is hid from vs , there is in him an incomparable goodnessse. If wee knowe all these things , it cannot bee but we must needes bee astonyed , and abashed in our selues, so as we shall vtterly abace our selues before him, and honour his highnesse whiche is infinite . So then let vs learne to know better whar God is, to the ende wee may bee trayned to all modestie and sobernesse , and therewithal also let vs examin what we our selues are. VVhen we see our owne fleshe doth tickle vs to like well of our selues, so as wee bee inclyned too flatter our selues , and seeke to stande in our owne conceyte : let vs stirre vp our selues to say , whence commeth this vice ? It is bycause thou hast not yet knowne thy selfe. Consider who thou art, do but enter into thy selfe, and bee iudge of thyne owne state. There we shall finde that we haue a bottomlesse gulf of sinfulness in vs , and that we bee wrapped in such ignorance as is horrible to behokle , which is as it were so thicke a darkenesse , as it vtterly choketh and strangleth vs : and so farre off are wee from hauing our eyes open to knowe God : as we see not the thing that is before oure noze . Therefore when men shall haue bethought themselves in that wize , it is certaine that they shall be so touched with the Maiestie of God , that whereas it was seene that they were full of pride , and asit were harebraynde in speaking of God , so as there was no reverence nor modestie in them at all: then the feare of God shall fall vpon them. In stede of the great and strange rashenesse that is too bee seene in the worlde, men shall finde the reverent awe of God. And why ? For (as I sayde) when wee haue once conceyued what God is : wee shall stoope vnder him. Againe on the other side, when wee see what oure selues are , wee shall haue no more cause too stande in oure owne conceyte, nor to aduaunce our selues in any maner wise. Thus ye see what Job ment too betoken by these twoo sentences. And for the greater confirmation, hee sayth. Yea, but thinke you that hee will beare with you if ye dally with him as with a man ? He sheweth vs hercin , that men are beguiled in that they knowing not the Maiestie of God to honour the same, as they ought too do, doo dally wyth him. VVhereas we ought to honour him : we play with him as we be woont to play in dealing one with another; that hee that can deceyue, sticketh not to deceyue; and all is well ynough so it bee not perceyued. And like as we conuey our wyles among men: so also would we make our couin to passe for good payment to Godward: but that is tooo great an abuse. Therefore let vs not thinke too dally with such a craftesmayster, and too scape vnpunished. For althoughe God suffer men too runne ryote for a ryme : yet in the ende he will not misse too shewe them that hee is not the partie that they tooke him for, but another maner of man. Hee is not the partie that they tooke him to bee, bycause hee is not lyke the creatures which ought to be obedient to the common rule in

such wyse as they may bee brought too an account and measured by the lawe that hee hath giuen vnto vs: vnto vs I say, for he hath squared out his law to be our meet-yard, and not to be subiect to it himselfe. Heerewithall also men must vnderstand, that he is another maner of one than they haue imagined him to bee : for they haue not had an eye to the infinit glorie that is in him. Therfore let vs beware of this dallyng. For God sheweth vs that whensoeuer we treateyther of his worde or of his workes , wee must go to it in good earnest. And nowe Job sayth, *Holde your tonges afore mee: I will speake: and let beset mee what can.* Heere job sheweth that he is not like these babblers , that skirmishe with Gods woerde, and with his iudgements, how beeit aloofe from hand-strokes : According as ye shall see some haue their tungs well filed too talke : but that shall be but onely to debate of tryfing questions farre off from practize. But Job sheweth himselfe to be none of those. And why so ? You see (sayeth hee) *bowe I carie my flesh betweene my teeth, as if I were torned all to peeces, and that I were sayne too take vp my fleshe and my skinne in my teeth too carie them. I haue my soule (sayeth hee) betweene my handes.* Sith you see mee in suche plignt, thinke not you that I prate like a Popiniay in a Cage. No, no : I am forced too speake from the hart . For God examineth mee by holding mee as it were vpon the racke. Then muste I needes vtter my affections plainly. For as for me I speake as one that hathe experience , and God tryeth mee after such a maner , as it is well seene I haue no leysure to colour matters , and too speake one thing for another. Therefore let mee speake. For yee shall not beare my burthen , it is God with whome I haue too deale, and it is hee also too whome I haue to answere : and so as for your discourses I leauue them there for so muche as they bee woorth , that is too say, for vtterly vnprofitable and tryfing toyes. But as for mee , I will speake according too that whiche God sheweth mee, and which hee sheweth mee by effect . Thus yee see breefely what Job ment too say. But let vs marke heere, the maner of speeche which hee vseth, namely, *that he boldeth his fleske betweene his teeth too carie it.* For hee was as it were rent all too peeces , as if a mannes skinne were torned off, and hee wist not what too do but too take it vp betwixt his teeth. Yee see then that Job telleteth in what plignt hee was: and thereby hee sheweth himselfe too haue beeene in so pitifull case, as hee was no more like a lyving creature. VVhereas hee sayeth that *bee boldeth his soule (or his life) betweene his handes:* it is as much to say, as the same was in vtter hazarde, and as it were abandoned and left vp too the spoyle. And heerein a man maye see the dolthnesse of the Papistes , in that they haue surmyzed that *too bolde ones soule betweene his handes*, signfyed too haue power too do good or euill. Let men deuise what they list (saye they) I haue my soule in myne owne handes, that is too say , I can doo what I thinke good; I haue a free state. To bee short, they ment too builde theyr free will vpon this sentence, *I haue my soule betweene my handes.* But wee knowe that when God threatneth men , if hee tell them hee will leauue them in their owne hande : it is the sorest scourge that can light vpon them. Beholde , God thundereth at vs when hee sayeth hee will leauue vs vp in our owne hand. And why ? For if God holde vs not backe , there is no remedie but wee muste needes runne headlong into destruction. Therefore wee see howe the Papistes were besotted, when they wrested the Scripture after that fashion. But the meening is verie cleere in this streyne where Job sayeth that hee beareth his soule in his hande , as if it were

were alreadie breathed out. Our soule is clozed within our bodie as in a Chest, and that is the meane to keepe it: but if wee had it in our hande, it were all one as if it were left at randon. Job then declareth that hee is rather deade than alyue, and that God handleth him in such wise, as he is like a wretched rotten carkasse, so as there is no more liueliness in him, but is become lothly too all men. Lo (sayeth hee) I knowe well I am no more taken too bee of the companie of men, but am esteemed as a deade bodie. Hereby (as I sayde) Job sheweth that 10 he is not a speculatiue teacher, but a true practicioner of the things that he speaketh, that is to say, of Gods iudgements. And vndoubtedly, without this experience, wee can neyther knowe God, nor his hande, nor his power, nor his iustice, nor any thing else. True it is that all men shall not bee tryed as Job was, that is too wit, with such rigour: but yet must we come to the touchstone, which will discouer vs to haue nothing but vaine speculations. If God doo not sometymes summon vs, so as wee maye feele what our sinnes, and what endlesse death is, and vnderstante that we be destitute of saluation, and shet out from all hope as in respect of our selues: wee shall never know to treat of God aright, I say we shall never know one iote of him with hartie affection. For these trysing pratlars may well haue store of fayre shewes, and they may make their bragges before men: but there shall bee no steadiness in them. Are we then desirous to speake of God earnestly and as becommeth vs? It is requisite for vs too haue beeene exercysed aforehande and that we haue come too the tryall of it: that is too say, that God 30 haue nipped vs, to the ende we may know both him and our selues. Thus ye see in effect what Job hath ment in this streyne. And for the rest, let vs marke well, that when oure Lorde putteth vs to such trials, wee had neede of a greater strength than is in man, to the ende we may stand. Vpon the hearing of some of Jobs wordes, wee woulde condemne him, and good cause why. But by the waye we must consider well the extremitie that hee was in, too the intent we may not thinke it straunge though hee had some temptations that ouermaystred him. Albeit that 40 in the ende he withstoode all combats: yet had he some feeblenesse in the meane while, so as hee was in a maner quite quayled. And a thoughte his fayth fell not quite downe: yet was it shaken, and hee had some defaultes which hee well felt. Then beloued it him too ouergo such temptations, notwithstanding that they were right greeuous too beare: and therefore let vs not thinke straunge of his speech. For what man at this day can say as Job sayd, namely that hee is as a poore desperate soule, that hee holdeth his fleshe and his skinne betweene his teeth, and that hee hath his soule in his hand. True it is that Dauid speaketh after the same maner in the hundred and nyneteenth Psalme: but yet in comparison, Job was euuen at the pittes bottome as wee see, if wee looke no further but vpon that which hee indured in his bodie, seeing hee was so broken out as a man woulde disdeyne to looke vpon him, yea and that the verye sight of him was yngough too make a mans heare stande vp vpon his heade, and that hee was become so hideous a thing, as woulde shame a man, yea and loth his hart to heholde him. Nowe then if Job had indured no more but these paynes in his bodie, had it not bene verie much? But the cheefe poynt (as I sayde) was the feeling of Gods judgement, and how God persecuted him, insomuch that he found no fauour at his hand, but it seemed to him that God ment to adde continually plague vpon plague, till he had sent him to the bottome of death and damnation. Seing then that Job was layd at so roughlye:

let vs not thinke it straunge that there were some temptations out of square in him. For it was meete that God shoulde in that poynt vster the perfectnesse of his owne strength in the infirmitie of man. But let vs on our side applie this too our instrucion. And first of all, if God sende vs so great and excessiue afflictions as wee bee in maner swallowed vp: let not that make vs too despayre (as shall bee declared yet more at full heereafter) but let vs resist it, knowing that God doth still reserue his mercie readie for vs in time conuenient. And if wee be payned more than we woulde wishe: Let vs assure our selues that God will let the maladie rypen too heale it the better. If a man haue a plague sore: well, it is seene that the sore stinketh, and that it is yngough too impaire the health of the whole man: and yet for all that, the Phisition or Surgeon will not launce the Byle at the first dash. And why? For hee shoulde but make it more firie, because the matter is not yet rype. But hee will lay some drawing playster too it first, too make the sore too rypen: and then afterwarde hee will be bolde to launce it. Euen so dealeth God with vs. For hee feeth that wee haue verye noysome plague sores: and what then? Let vs not thinke it straunge that hee healeth them not at the first dashe. For the disease must first bee made ripe, and then afterwarde God maye put too his hande, and finde conuenient remedies. Then let vs assure our selues that God knoweth what is good and conuenient for vs: and therefore let vs tatie his leysure with pacience. But if wee bee too egre in making haste, when wee endure anye afflictions: what excuse can there bee for vs? Specially siþe wee see that Job was come too the gulfe of hell, and yet neuerthelesse did humble himselfe before God: and that although he endured so greeuous torments, and was in so excessiue sorrowe: yet hee restrained himselfe. I say, if a man that was so punished, did still bridle himselfe: I praye you shall wee not bee tooto vnxcusable, if wee chafe and frette our selues in our aduersities? Then let vs consider these things, and let every of vs haue an eye too himselfe. VVhen we see that such a seruant of God hath bene tryed after that sort to the vttermost: we must be so much the more mylde in our aduersities, and not stomacke at God as we haue beeene woont too doo. Thus yee see what wee haue to beare in mynde concerning this streyne. And Job sayeth, *That although God kill him, yet will hee trust in him: neuerthelesse bee will reprooue his owne wayes before Gods presence.* True it is that the Hebrew woorde *Lo*, (which I translate *In him*) maye bee taken for *Not*, and so dooth it signifie properly. Notwithstanding, it is sometime tystaken Relatiuely, as they tearme it, and one letter is chaunged into another: which is a common vse among the Hebrewes. Neuerthelesse, the meening is all one in eyther of both the wayes. For if yee reade *Not*: it muste bee in waye of demaunding a question, as thus: Thoughe hee kill mee, shall I not trust in him? Yes, I will still trust in him. Or else [if ye read] though hee kill mee. VVhen hee shall haue killed mee, yet will I put my trusste in him: wee see that the substance of the matter is not chaunged. To bee short, Jobs meening is, that although hee bee ouerthrowne, and as it were enraged by his passions: yet is it not as much to say as that he hath forgone all pacience & intendeth to stand in contention with God, or to alienate himselfe quite and cleane frō him, or that he is minded to stomacke the matter in such wise, as he wil haue no more to do with him. VVherefore? He protesteth that hec hopeth, whatsoever come of it. Although he kil me (saith he) & cōfōid me: yet wil I not cease to trust in him: neuerthelesse I wil reprooue my

my wayes in his sight. Thus am I fayne too intermeddle this vehemensie which you see, and which you perceiue, I say I am fayne to intermeddle it with the hope whiche I haue in God. And hecre we haue a fayre and excellent mirrour of Gods working. For hee suffreth the faythfull to fall, to the ende that their fayth may bee the better tryed. These things seeme vnable to be matched togither in themselues : but God himselfe maketh them to agree. At the first blush a man would say, lo heere is fire and wa-  
ter: but at the last God bringeth al things to such an end, 10 as there is no disagrement at all. There haue beene some which in their disputationes, would fayne always conclude after the maner of the Philosophers, that al things are so put in order, as there is no disagreement, but a cer-  
taine league or covenant throughout all things: but such men never knew what it is to haue beene sifted by God, and to haue passed through his iudgements. And why? For(as I haue said) God handleth vs after such a straunge fashion, that all things are confounded in that case. And in good sooth there are things in vs alio which can never  
be made to agree. For sometimes we be desirous to liue, and sometymes wee woulde fayne die: and these are things contrarie. Yea, but the respects are diuers: for (as sayth Saint Paule) naturally we couet to bee, and consequently we shunne death. Death is horrible to vs, because it is contrarie to our nature. That is the thing that dismayeth a man. But on the other part wee see that wee bee hilde heere as in a prison: so long as this bodie of ours compassest vs about, wee are in bondage to sinne, and therefore we be inforced too sigh and bee sorie, and therewithall too long for the euerlastynesse, which is promised vs after the tymie that God shall haue taken vs out of this worlde (for when wee drawe towarde death, then come wee to it, and death is the verie gate of lyfe) assuring our selues that forasmuche as Iesus Christ hath passed the same away, we neede not to bee afayde that death shall haue any power ouer vs: for it is a rebated or blunted sworde whereof the poynct is broken of, so as it cannot hurt vs: and although it draw some bloud of vs, yet notwithstanding, the same shall be but to rid vs from all diseases. It shoulde seeme that these affections are contrarie, and so they bee in deede. But God agreeith them verye well, in such wise that the things which wee haue conceyued by our naturall wit are put vnder foote, because fayth getteth the vpper hande. As much is to be sayde of that which Job handleth in this streyne. For yee see that the faythfull are fully resolued vpon this poynct, namely, to put their trust in God, and to hope for saluation at his hande, howsoever the worlde go. But thys thing they cannot doo, except they hilde him for theyr father, and resorted to him for refuge: [as if they should say,] beholde God hath bene my father to the vttermost, and therewithall hath giuen me leauue to come vnto him. Therefore must I call vpon him, put my selfe intoo his keeping, and not doubt but he will always be mercifull vntoo mee. Yea but hee scourgeth mee, and when I am in minde too come neere him, I shall not perceyue that hee hath hearde mee. Verely thys conceyete is harde and combersome too beare: but yet muste I tary the leysure of my G O D with pacience, and doo him the honour to rest my selfe vpon his promises. Lo howe the faythfull are fully resolued in that poynct. But on the other side, it behoueth them to knowe themselues: and it is vnpossible that they shoulde knowe their owne infirmities, but that they must also make their moan, and say, How now? And these are things contrarie. For if wee ought to tarie Gods leysure with silence: is it meete for vs too make a disputing, and to enter intoo complaunts?  
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For so to do is contrarie to fayth. True it is that it is contrarie at the first sight: but God setteth them at one well ymough. For after wee haue beeene tossed and turmoyled with some hartburning: beholde, fayth draweth vs in such wise vnto stilnesse, as finally we conclude thus: Out of all doubt, the goodnessesse of God will never forsake vs howsoever the worlde go, but we shall awayes find him fauourable, although he shew not himselfe so at the first brunt. Thus ye see what wee haue to gather in effect vpon this streyne. Now we see wherat Job ained when he sayde, although God kill mee, yet will I put my trust in him: and yet neverthelesse I will reason with God, and reproc mine owne wayes. For the Hebrew worde that he vseth, signifieth to Reproue, and also to Debate, or Pleade. So then his saying and protestation is, that hee is not the man whome the parties that had spoken, tooke him too bee. For they tooke him too bee such a one as would haue played double or quit, that he woulde haue trusted no more in God, and that hee had spoken those things as it were in dispise [of God.] But he telleteth them he is none such, for hee holdeth him still too his trust in God. Now then seeing that he trusteth in God, he must of necessite submit himselfe to him. For to trust in God is not to shrinke away from him, and to holde ones selfe aloofe: But contrariwise to trust in God, is to come vnto him, and when hee seemeth farre off from vs, euē then to streyne our selues to get to him: and therewithall moreouer to doo as the holy Scripture telleth vs: name-  
ly too shrowde our selues vnder the shadow of his wings, *Psal.17.b.8*  
*& 57.4.2.*  
lappe, as a childe is receyued of his owne father. Yee see then what is conteyned heere. For when Job sayth, hee will trust in God continually: he sheweth that hee is not as one of these straglers that make outleapes, because they be desirous too play the horses that are broken looce. It is cleane contrarie (sayth he:) for I desire nothing but to be neere him, and that he shoulde haue his hande vpon mee. Hereby then is hee cleared of the false slander that hee was charged withall. But yet neverthelesse he sayth afterwarde, Beholde, yet must I reason with God concerning my wayes: that is too say, the hope that I haue is not such as is vtterly vningled with complaints, so as I should not lift vp my selfe nor murmur agaynst God at all. True it is that this proceedeth of infirmite, yea euē of sinfull infirmite woorthis to bee condemned. But howsoever the case stande, God letteth him not go altogether. For as I sayde afore, fayth ouerruleth oure affections. When we trust in God, and call vpon him, it is not as much to say as we shoulde never haue any bickerings in our selues. But fayth must get the vpper hand, the peace whereof Sainct Paule speaketh must winne the victorie: that is to say, it must get the maystrie in oure hertes. In that he speaketh of the peace of God, and attributeth victorie vnto it, he sheweth well that wee shall haue turmoylings in vs, and that we shall be tossed to and fro. But what remedie is there for it? This peace of God must be of such power as it may get the maystrie in the ende, and all oure passions bee brought in awe of it. Then let vs marke well, that in protesting that hee will trust in God, Job doth also confess his owne infirmite, and shewe that hee is not so perfect but that there is alwayes some fault to be found in him. But yet neverthelesse hee fleeth always to God for refuge. Sith the case standeth so, let vs also on our side vnderstande that when we bee shaken with the prouocations of our fleshe, and our owne affections do somewhat carie vs away: wee must not therefore dispaire, nor imagine that God will helpe vs no more. But let vs plucke vp our hertes too trust  
*Col.3.c.15.*

trust in him, and although wee doo it not so perfectly as were requisite, yet let vs be sure that hee will make vs to feele that our wayting vpon him is not in vaine. For he will strengthen vs continually more and more in fayth, and make the same to get the vpper hand of all the temptations of the worlde and of this present life.

But let vs fall downe in the presence of our good God with acknowledgement of our faultes, praying him too make vs to feele them in such wise, as being ashamed of them in our selues, we may labour to haue our recourse to

to him and to his mercy: And that it may please him not onely to forgiue vs ouer faults that are past, but also to rid vs out of the miseries wherein we be: that being receyued into his protection and custodie, wee may never slip from him, and that howsoeuer Satan practize agaynst vs, hee neuerthelesse will bee alwayes so at hande, as wee may euer haue wherewith too beate backe the assaults that our mortall enemie maketh vpon vs. That it may please him to graunt this grace, not onely too vs, but also to all people and nations of the earth, &c.

### *The. Iij. Sermon, which is the thirde vpon the thirtenth Chapter.*

16. Hevwill yet still be my helpe: and the hypocrite shall not come before his face.
17. Herken to my vvordes, and marke vwhat I shall tell you.
18. VVhen I shall haue set dovyne my cace, I knowe I shall be iustifyed.
19. VVho vvill pleade agaynst mee? For if I holde my peace I am vndone.
20. Onely graunt me these tvvo things, and then vvill I not hyde my selfe from thy sight.
21. VVithdravv thy hande from mee, and let not thy vvrath make me afayde.
22. And [then] if thou speake, I vvil ansvvere: or else I vvill speake, and ansvvere thou.



E haue scene alreadie the protestation that Job made: that is to wit, that hee woulde still trust in God, euen when he were ouerwhelmed by his hande. And (as I sayd) that was to shewe howe hee had a deeper conceypte and feeling of Gods judgement than men commonly haue: according whereto hee knewe that there was a double righteousnesse in God. Nowe he confirmeth and ratifieth the same matter a newe, saying that God will bee his belpce: yea: For the hypocrite (sayth hee) shall not come before him. As if hee should say, I knowe that I present my selfe before God, and therefore I am sure that after he hath handled me so hardly, and afflicted me with extremitie, he will still shew himselfe to be my Sauiour. VVherevpon then doth Job ground the hope of his welfare? Vpon that hee dareth approch vnto God. True it is that the hypocrites do also approche vnto God, according as it is sayde in the eight and fiftith of Esay, This people seeketh me day by day, and they preache to me as if they would know my wayes. VVee see that these hypocrites which haue no affection nor zeale, do neuerthelesse make many windlasses, and martyr themselues, and it shoulde seeme there were nothing but fire and flame in them to get neare vnto God. Yea, but they do nothing else but turne the potte aboue. It is not for that they bee desirous too come the streight way vnto God, but they woulde fayne be quit with him, without comming to him at all. As howe? VVee see how the hypocrites are very full of deuotion, and are buzie about this and that. And what pretend they therby. VVhen the Papists heare three Masses in a day, when they make muche bubblebabble, when they take holy water, and when they trot from altar to altar: it is certainte that they pretende to serue God: but their pretending of it is in such sort, as God beholdeth them not nere at hande, but they withdraw themselues and stray farre away from him. And that is the cause why the Prophete Ieremie 60 likeneth all these braueries, and all these maskings, and all these ceremonies that are among men, vnto a theeuers caue. For like as a theefe retyreth into couert, too the ende he might not be seene, and his fault come to light: euen so doo hypocrites make sundrie colours and lurkingholes in this and that and in every thing which they call the seruice of God. But what for that? It is too the ende that God shoulde demaund nothing of them, but

let them alone as they bee, that they may couer themselues vnder that mummerie. Thus then you see that the hypocrites make countenance of approching vnto God, howbeit that the same bee not in truth. Therefore althoough they bee puffed vp with fonde misweening, yet are they neuer the neerer vnto God for all that: and althoough they perke vp with their nebbes, and be bolde to make many protestations, insomuch as it seemeth that they would euen runne vpon God [for hast], yet come they neuer the neerer vnto him: but [their doing so, is] because they are besotted, and thinke not vpon God: for if they thought vpon God, they woulde not be so bolde. VVe see then that when the hypocrites haue playde the fooles in their owne fonde trifles, and dallied with God as it were with a little babie: they thinke themselues as righteous as the Angels, and that there is no fault to bee founde with them: and that if God demaund any thing more at their hande, he doth but presse the to much, and that they are so farre from being indettend vnto him, that (to their seeming) he is beholden vnto them. Ye see then howe the hypocrites flash our fire and flame in such sort, as it shoulde seeme they woulde runne vpon God: But why is that? Because they thinke not of him, nor haue any liuely feeling of him in their consciences. To bee short, a man shall neuer come too God with a good hart, and with a pure and free affection, except hee honour him, and in honouring feare him, and in fearing trust in him. All these things (say I) must bee in a mans hart before he can euer come vnto God, and haue any acquaintance with him. The first poynt (I say) is to honor God: that is to say, to knowe what his Maiestie is, and that it becommeth vs to yeeld our selues wholly therunto, too do him homage. Vntill wee haue conceyued this Maiestie of God which is aboue vs, we shall neuer be desirous to come vnto him. Feare must also bee matched therewithall: that is to say, after we haue graunted him all soueraigntie and dominion, we must be desirous too serue him, and to walke as he commaundeth. But this feare alone is not ynoch. Therefore we must learne to knowe Gods goodnesse, that wee may put our trust in it, which also is the meane to come vnto him. And for this cause Job sayth, that the hypocrites will neuer appeare in Gods presence: that is too say, they will shunne God as much as is possible: according also as we see that when they be spoken too of death, they torment themselves, and yet notwithstanding it is the way to come vnto God, howbeit

be it tha: they vterly eschewe it. Job then, after he hath sayde that the hypocrites will not come neere God, protesteth that he himselfe is none of that number. For proose whereof, he comneth to God. Yea, and he seeth there is no reasoning with mortall men, and therefore he resteth no more vpō them, but had leuer that god shold herken to him, and that he might haue leaue to speake as if he were before his face. Hereby he presupposeth that God will be his helpe still. But by the way, the woordes that he vseth are somewhat straunge, as we haue seene the like heretofore, and shall see the like hereafter. Howbeit, to the end we may haue the true exposition, let vs folow the order that is hild heere. *Hearken ye to me (sayth he) and receyue my wordes: for when I shall bauie set downe my case, I knowe I shall be iustified.* Here Job presupposeth that he hath so good reasons to defende himselfe withall, that he shall be quite before God if he may haue leaue to pleade his case. And he pleadeth not before men, (for he had to deale with deafe eares) but he would haue those to whom he speaketh to holde their peace, and too heare what hee shall debate, and too wayte for the ende and issue of that which shall be vttered of God. VVe see then what the summe of his intent is: that is to wit, he ment to say that he should be quit, if he might haue leaue and libertie too debate his case. And whervpon dependeth this? VVe must call to minde, what hath beeene declared afore: that is to witte, the two sortes of Gods rightuousnesse: That God will sometymes iudge men by his law: for there he hath giuen vs a rightuousnesse whiche is throughlye knowne and apparent vnto vs. God doth as it were enter intoo couenant with vs, when hee giueth vs this rule: marke howe I will haue men to liue, he that doth not all these things, cursed be hee: and whosoeuer perfourmeth my law, shall liue. Seing then that our Lord hath so certifid vs of his will, hee hath shewed vs a rightuousnesse that is altogether apparent. But if hee shoulde iudge vs thereafter, we should be fayne to enter into an account, and to examine our life by euery commaundement, and too thinke with oure selues, Go too, wherein hast thou done amisse? Beholde, thy God requyreh such a thing: hast thou performed it? No: then thou seest wherein thou art faultie. Marke (I say) how we shall be condemned by the law. Likewise on the contrarie part, if we know our selues to haue fulfilled Gods law, (which is vnpossible, but I admit it were so) I say when a man tryeth hys workes throughly, if he finde that his life hath bene conformable to Gods law, then is hee iustified after the rightuousnesse that is apparent and knowne too vs. But yet for all this, Job hath protested heretofore, that there is a higher rightuousnesse in God whereby hee coulde condemne even the Angelles. VVherefore is that? For althouge God allowe a mans life when it is throughlye framed according to his lawe: yet is not hee bound thereby, nay ther is it as much to say as wee owe him no more seruice, and that hee shoulde holde vs acquitte. For if we compare the perfection that is in God, with the perfection that is in the creature: what will come of it? The Sunne may be darkned though it give light to the whole worlde: that is to say, there is nothing that can suffize or satisfie that matter. So then let vs marke well that whensoeuer God listeth to iudge vs by his lawe, although wee know no euill nor vice in our selues, yet shoulde we not be rightuous for all that. But let vs come to that which Job sayth. VVhensoeuer I shall haue leaue too pleade my case (sayth he) and to lay foorth my matter in order, and to alledge all my reasons: I know that I shall then be iustified. That is to say, If God would judge mee but according to his law, & that I might answere to shew what

Zec. 2. b. 10.  
Deut. 27. d.  
15.

my life hath bene: then should I be iustified. But I haue tolde you that this is impossible. For there needs none other proove to shew that al men are cursed and damned, then that God sayth, that whosoeuer performeth not all these things shall be accursed. VVhen S. Paule goeth about to proue that no man shal be iustified by the deedes Gal. 3. b. 10. of the law, but that we be all giltie before God, so as al Deut. 27. d. mouthes must be stopped: hee alledgeth the same sentence. Yea? But doth it follow therevpon that we are all damned? VVe must looke whether we doo Gods lawe or no. And S. Paule presupposeth that we do it not: that is to say, that there is none which dischargeth his dutie, but all of vs are farre off from it. So then what meeneth Job to say that he shall bee iustified if God would admit him to stand to his defence, as if God had not wherof to accuse him, or that he were not faultie in any thing? And we knowe that inasmuch as hee was a mortall man, hee was clothed with many infirmities and sinnes. How then doth he meene that hee coulde be quit? First of all wee must call to minde what hath bene touched heretofore: namely that Job looketh not simply at his owne deseruing, nor what he is of himselfe: but at Gods intent in scourging him. As how? VVe haue seene that God findeth sinnes in vs that are worthie to be punished: Go too, he beareth with them, and forgiueth them, and yet in the meane while he will afflict vs for some other cause, as befell vnto Job. True it is, that he was a wretched sinner, and that God according to his law might haue punished him extremely: but yet notwithstanding hee had no such respect. VVe haue seene afore, that God punished not Jobs sinnes as of set purpose to punish him, as if hee should say, I will punish this man because he hath deserued it, or because he hath liued naughtily. No: God had no such respect with him. VVhat then? He intended that Job should be a mirrour to all men, to the ende that when we beholde him, we may haue occasion to humble our selues, (knowing that Gods hande is too heauie for vs to beare, and also considering our owne frayltie, and that according to his secret and incomprehensible justice, he might handle vs a hundred thousand times roughlier than he doth,) and therewithall also haue an eye too the patientnesse of the man. God then ment to vse Job to all these matters: and so wee see that his intent was not too punish him. And that is the cause why Job sayth, that if hee had leaue too speake and too open his case at large, he shoulde bee founde rightuous, according too Gods intent: that is to say, as in respect of the present affliction that he endured, God shoulde not finde any iniquitie in him in that behalfe, but contrariwise allowe him for one of his seruants. But Job in so saying reiechteth not the forgiuenesse of sinnes wherevpon all our rightuousnesse is founded. VVe say that men are made rightuous by onely fayth, because we bee all damned in our woorkes (this is true) and bring all damnation and cursednesse before God, and therefore must all of vs abide shame and confuzion. For this cause it standeth vs in hande too borrow a rightuousnesse that God may like and allowe: which thing is done when our Lord Iesus Christ clotheh vs with his owne rightuousnesse, and the same is allowed vs before God. Ye see then that we become rightuous by fayth, because we be clensed and scoured from our sinnes in the death and passion of oure Lorde Iesus Christ. And in the meane time God guideth vs by his holy spirit, and in guiding vs accepteth the seruice that we yeld him, that is to say, he accepteth the goodnessse which hee hath put into vs. For there is not so much as one drop of goodnessse in vs, which is not giuen vs from aboue. Therfore like as God giueth vs his gracious giftes, so doth he also

also take them in good worth. But howe can our works please God? It is in that he bath not an eye too the imperfections that are in them. For there is not any thing i vs but it hath some blemish before God: but hee regardeth not that: hee beareth with vs of a fatherly loue. Ye see then that we may be righteous before God: yea verely insomuch as it pleaseth him to like well of vs, and not that he is bounde too it, or that we haue deserued it. After that maner Job sayth that hee shall bee found righteous: whereby he excludeth not Gods grace and mercie, which hee extendeth to those that are his, in bearing with them and in not handling them rigorously, and calling their life to account poynt by poynt. And herewithall let vs marke also, that Job speaketh excessiuely as hee hath done afore. VVhat is the reason? Hee was as a man that raueth, and as one that is astraight that hee woteth not where he is. For this cause he disputeth not but of Gods secret rightfullnesse which was ouerrough to him, and therfore he sayth, it is no maruell though he be so troubled, and as it were swallowed vp of dispayre, seeing that God persecuteth him after that fashion without shewing him why, Job then is as it were astonied in such sort as hee hath not an eye to that which he knoweth to bee true, namely that God can well make him too feele his sinnes when hee examineth him but onely according to his lawe: but hee considereth that inasmuch as God pardoneth his seruantes that walke in soundnesse, it is a straunge thing that he hauing done so, yea euen wyth all his hart, is neverthelesse handled so roughly, and feeleth the heauiness of his hande. For the better vnderstanding heereo, let vs looke vpon that which he addeth. He desireth God too graunt him twoo articles: and then (sayth he) I will not hide my selfe from thy sight: that is to say, I will be readie to receyue what punishment thou listest, I will no more complaine that thy hande is too rough to me, I will no more plead with thee when thou presfest me, conditionally that I haue those twoo poynts. The one whereof (sayeth he) is that thy hande should bee withdrawne from me, and that thy terriblenesse shoulde no more dismay mee. By this hee meeneth too faye, 40 that hee prayeth him not too execute his iudgement before he haue indited him. Job thinketh it very straunge that God shoulde scourge him so sore without making him priuie wherfore. It is all one therfore as if a prisoner should desire to be set at libertie, when hee knoweth himselfe to be quite and cleane shaken off, and that men wil not give him any hearing at all. VVhat shal he do? If a prisoner be tormented without any examination, without any question put vnto him, or without any proofe or information layde agaynst him, if yet neverthelesse hee 50 be thrust into a deepe dungeon, if he be set in the stocks, (as Job complaigneth heere) specially if he bee streyned vpon the racke, so as it shouide seeme he were like to be dismembrēd: I say if a poore prisoner were handled after such a fashion: what woulde hee say? Job then complaigneth that God doth nowe execute such a rigour agaynst him, and yet no action commenced agaynst him. Thus ye see the first poynt whereof he speaketh. The seconde is, *That God shoulde call him.* That is to say, that his case might bee layde forth orderly, as when rigour ceaseth, and men deale by order of lawe. VWell (sayeth hee) let the action be commenced, and I wil no more hide me from thy sight: that is to say, I will not refuse any thing whatsoeuer it be: dispose of me as it shall please thee, and I will be pacient, and obey thee in all poynts. VVee see then that Job is excessiue as a man oute of his wittes. VVhy so? For had hee looked well to himselfe, it is certayne that he shoulde haue known that he had not aught

for which hee might haue shewed himselfe before God, but that hee must haue beene faine too haue come with his head hanging downe: like as when men come to that poynt, that they must be faine to acknowledge their own wretchednesse, & stand cōfounded before him. Job therefore woulde not haue vsed such maner of talke, if he had not beene forepossessed with a maruelous great amazednesse, so as he had no moderate discretion in him to humble himselfe before God as became him. But by the way we haue a good & very profitable lesson to gather of this present text. And first of all let vs remember that which I haue sayd alreadie: that is to wit, that if God list to handle vs after a more rigorous maner than that whiche is conteyned in his lawe: yet hath he authoritie to do it as iudge of the worlde. VVee may well replie too the contrary: but wee shall gayne nothing by our murmurings. Therefore haue not wee good cause to humble oure selues? Furthermore, let vs consider a little in what case wee shoulde bee if God should handle vs but according to the measure that is conuenient for vs. For I haue told you that God hath giuen vs his lawe, not respecting that whiche wee owe vnto him, nor also too vitter the perfectnesse of his owne righteousnesse: but as having a regarde to that which is meete and conuenient for creatures. But in steede of approuing oure life before him, when it commeth to be iudged by his law: wee bee faine to stande ashamed of it, yea and that not in one sort, but in a thousande. For our sinnes and misdoings are a bottomlesse gulfe. Seeing then that the case is so, there remayneth nothing for vs but to humble our selues and to sigh, and too bee ashamed of oure shamefulness. For (as I sayde) we may well checke with God: but that will always bee a cause too prouoke Gods wrath more and more agaynst vs. Furthermore let vs beare in minde, that Gods visitations are verie hard to bee borne, seeing that Job was so caried away as he wist not what hee did, and was as a man out of his wittes. VVhy so? Because God pressed him with his terriblenesse. And heereby wee bee warned, that if God punishe vs rigorously, wee muste needs bee ouerwhelmed with dispayre, and bee vterly confounded. It is true, that so long as wee bee a good way off from blowes, we can be stoutynough: but when God commeth to iustle with vs in good earnest, we feele what his force is, which wee had set light by before: and whatsoeuer wee imagined too bee in our selues, shall bee lesse than naught, and nothing else but smoke and fonde surmizing. It is requisite to knowe this. For wee knowe there is nothing more agaynst our saluation, than the said presumptuousnesse wherewith wee bee besotted. This maketh vs rash and to runne at random: and we not onely are not contented too passe our boundes, but also wee woulde fayne stye aboue the clowdes. Ye see then what is the cause of our decay: namely this foolish overweening, wherewith we be dazed. And moreouer the same dooth so hinder vs from calling vpon God, that where as wee ought too resorte too him for refuge, and too broode our selues vnder his wings: euery of vs runneth ryot, and to our own seeming we can moue mountaynes and worke wonders. Thus ye see wherin the cheefe point 60 of our saluation halteth: that is to wit, that whereas wee ought to flee vnto God by prayer and supplication, specially when we be pinched with any aduersitie and at the last cast: wee go too seeke worldely helpes, or else wee yeelde too oure owne fonde fancies which haue deceyued vs. VVould wee then bee exempted from such illuzions and vaine thoughts? Let vs looke vpon our selues in the example of Job, & consider that seeing he hath abiddē these spiritual battels (that is to say, seeing god pressed him

in such wise that he felt him as his enemie ) if God doo nowe adayes shewe himselfe our iudge, we cannot shun his hande nor escape his rigour. True it is that if we haue any such concye, we shal be so dismynde , as wee shall see nothing but the gulfe of hell gaping vpon vs, and it shall bee impossible for vs to haue eyther reason, modeſtie, stay, or measure at all. And well ought wee to conſider this, that we may quake at it. Yea, but our quaking must be ſuch as the teſtoure of it may not continue in vs, but that we may come to the remedie of it : that is to wit, we muſt pray vnto God to graunt vs the grace too finde refiſt in him in the middes of our troubles, and that wee may bee ſure of it, notwithstanding that for a time hee make countenance to ſet himſelfe agaynst vs, to deſtroy vs vtterly. Lo howe wee haue neede to pray vnto God that he will not handle vs rigorously. And moreouer whē he ſayth , *Gnunt mee theſe two tbiings, and I will come with my head bolt vpright, and I will not bydemy ſelfe before thee:* Let vs marke that it is not for vs to ſummon God in deſiring him that he ſhould not puniſh vs before hee haue made vs too underſtande our ſinnes. And why ? For it were to great an intruding vpon his iurisdiction. Shall the wretched offender appoyn特 his iudge what too doo ? True it is that an earthly iudge may be ouerrigorous (for a man may be pressed too cruelly : ) but it cannot bee ſo betweene God and vs : for whenſoever he puniſheth vs he beareth with vs, and as for excesse , there is neuer none in him . It is true that wee perceyue not why hee doth things, neyther do we ſee the ballance and weights which hee vſeth . Nay rather it ſeemeth too vs, that hee turneth all things topsie turuie : and yet for all that, it behoueth vs to honour him in his ſecret iudgements. And let vs affirme our ſelues that the things which wee thiſke to be full ſtrange, are neuertheleſſe ruled in all vprightneſſe and equitie , in almoſt as they proceede from him, and that they ſhall be mañifested to vs in the ende. Then neede wee not to haue this pryme of deſiring too raunge God vnto our fancie , and to require him to do ſo or ſo. But let vs content our ſelues with his good will, praying him to giue vs pacience and full obedience, till hee haue made vs perceyue that all his doings are good. Verely we may well deſire God to indite vs before hee puniſheth vs. VVherefore ? To the intent we may bee our owne iudges. For what ſhall it awayle vs thoughe God puniſh vs euen with extremitie : if in the meane ſeason we continue ſtubburne in our naughtineſſe, or if we be ſo ſlouthfull and dull headed as not to thiſke vpon them at all ? It woulde alwayes be too our greater damnation. God ſhould beate vpon vs , and we woulde not howe downe our backes. Our hart woulde bee neuer awhit the more ſupple , inſomuche that it woulde become like a Styth which beateth backe all blowes. So then Gods chaſtizement ſhall neuer further our welfare, except we be our owne iudges too condemne our ſelues first. And howe may that be if we know not our faults ? For as for thoſe that ſay, I knowe I am a wretched ſinner , and haue well deſerued the punishment that I ſuffer : and in the meane while enter not therewithall into their owne hartes too feele their ſinnes. ſuch are but hypocrites in ſaying I haue well deſerued this chaſtizement without knowing how or wherefore. True it is that wee ought too condemne our ſinnes which we know not of : but yet muſt wee begin at this poyn特, namely of examining our conſciences, by ſeeking there for the thing which is ynough to conuict vs . Otherwife it is vnpoffible that euer man ſhoule humble hiſelfe before God , and condemne hiſelfe truly and vnfeynedly. So then ye ſee too what ende we may require God too enter procesſe agaynst vs

before hee puniſheth vs : that is to ſay, that he ſhewe vs the fauor to lay our ſinnes before vs, to the ende we may ſee our owne condemnation, and firſt of all be beaten downe in our ſelues. Lo in what wiſe we may make that requeſt, and not by reaſon of aſtoniſhment as Job did , when our affliction carieth vs away. Neuertheleſſe although it be lawfull for vs, yea and beſhoffull also to make ſuch petiſion vnto God, (that is to wit, that hee woulde admitteth vs and receyue vs to debate our caſe with him:) yet muſt we not require him to withdraw his hande. For God can well do both theſe things at once : that is to wit, hee can make vs our procesſe, and thereiſheweth vs that hee hath iuft cauſe to puniſh vs, when we ſee our ſinnes: and therewithall alſo continue to make vs feele the ſtockes of his hande. God then can well do both theſe things togither : And for ſo much as they may matche togither, the receyuing of them togither muſt not be thought ſtrange: But I tolde you that in thiſ behalfe we muſt not be altogether like Job. And why ? For when he requireth after that manner too bee admitted too his defence , it is all one (as I haue tolde you alreadie) as if hee woulde pleade agaynst God. For according as hee had ſayde that hee ſhoulde bee iuftiſied and acquirte : hee addeth nowe, *That he will ſpeakē firſt if God giue him leaue too ſpeakē, or else hee wyll anſwerē when God bath begonne to ſpeakē.* Heere Job maketh not his requeſt to the ende aforesayde, that is too witte , too pray God too moderate his rigour , and yet notwithstanding too make vs too perceyue our fautes, and that when hee hath brought vs too ſuch lowlineſſe as wee can become oure owne iudges , then every one of vs maye willingly paſſe vnder condemnation . But Job's intent heere is too enter into a cleane contrarie caſe. VVee ſee then wherein hee ſayleth : and this is ſhewed vs too the entent wee ſhoulde followe the meaſure that I haue ſpoken of alreadie. Nowe wee ſee the proſite that redoundeth too vs by thiſ doctrine , if wee can applie it well too oure vſe : that is too witte, that when wee deſire too bee heard at Gods hande , the ſame muſt not bee too bring excuses as though wee were not faultie, and that wee coulde leſſen our offences, or rather make them none at ali : but it muſt bee too enter into the knowledge of them, yea and to enter in thiſ wiſe as we may bee vtterly throwne downe , and there may bee none other ſhift for vs but to flee vnto Gods goodneſſe: and that when wee ſhall haue condemned our whole life, we may notwithstanding not ceaſe to truſt in the mercie which hee hath promiſed too wretched ſinners, when they miſlike of their ſinnes and condemne them , defyng nothing but that God ſhould receyue them to mercie. Ye ſee then in what wiſe we ought too praſtize thiſ ſayde requeſt. But it is hard for vs to attayne to ſuch reaſon, and therefore we muſt ſtreyne our ſelues to it. For thiſ hardness muſt not put vs out of harte, but rather prouoke vs too runne vntoo God , praying him of his grace too touche vs in thiſ wiſe with his doctrine , as by the meanes of his woerde wee may offer vp thiſ requeſte vntoo him as wee maye ſeele the frute of them. Our faults are tolde vs dayly, and yet there are fewe that thiſke vpon them. God therefore perceyuing vs to be ſo ſlow, yea euen in thiſ ſort as hee is not able to moue vs by his worde: lifteth vp hiſ hand, and ſendeth vs ſome chaſtizements. And biſeauie that if the affliction be but ſmal, it is nothing to vs, wee do but ſhake our care at it as the prouerbe ſayth : God doubleth hiſ ſtripes, and ſcourgeth vs more and more, holding our nozes too the grindſtone (as they ſay,) and withdrawing hiſelfe from vs, ſo as hiſ ſpirite is as it were quenched in vs, and we feele not that he gouerneth vs any more, inſomuch that wee become as poore

poore desperate soules, and crie out alas, what is this? Afterward we become so enraged that wee would fayne haue God to giue vs some releace, and if he giue vs it not, ye shall see vs vtterly past our selues, so as there is no remedie in our state. Then may we well desire God to withdraw his hand and to giue vs leaue to say, Alas, Lord, thou seest I am a sillie creature, I feele heere thy chastyzements which are ouergreate considering myne infirmitie. True it is this chastyzement is due too mee, yea and I ought to feele yet much more: but my strength 10 is so feeble and weake, as (to my seeming) I am already shet vp in the dungeon of hell. Alas my God, voutsafe thou therefore to alay thy rigour a little, that I may haue leasure to take my breath, and to bethink my selfe better than I haue doone. VVhen I haue such a releef, I will corse to thee, and my wounds shall be asswaged. For I see that the verye meane too take good by thy scouring, is that I abyde not vnreformable vnder thy hand. Behold the goodnessse that God doeth vnto vs, when hee suffereth vs too come vntoo him. Neuerthelesse 20 when wee make such request vntoo him, it must bee doone with such condition as this. VWell Lord, it is true that the petition which I make is for my necessarie, thou seest I am able too beare no more, and if thou preuent not the mischeef, I must needes fall into such a gulf of confuzion, as I shall never get out of it againe. Neuerthelesse Lord, I referre my self wholly vnto thee, thou knowest what is meete and conuenient for mee, and thou art able too remedie the extremities wherein I am, according as thou haste infinite meanes too plucke; 30 thy seruants euē out of death. Now then if we adde this condicion, God doeth well suffer vs too make such request, yea and he will like well of it. Lo what we haue too marke in this sentence. But by the way wee must not think that Job was so farre ouerseene as too beare himself in hand that he was faultlesse, and that he was ready to enter into lawe with God and too plead against him, weening that he shuld get the better had. Let vs not think that Job was sotted with such a follysse. VVhat then? We must think that he spake without aduisement, as 40 we be woont to do when our affections ouermayster vs. For we haue our eyes so bleared, as we discerne nothing at all. As for example: If a man bee besides himself for greef and anguish as he knoweth not himself any more, some light woords will escape from him, and if he bee told of it, he will answer it was not so. Yet is it true that he shall haue spoken them, Yea but it shall not seeme so to his owne vnderstanding, because his wit is troubled and confounded. For (as I haue sayd) our passions carrie vs away in such wise as we be in a maner beside our selues in that case: and yet in the meane whyle God ceaseth not too mainteyne alwayes a knowledge in vs, the which shall notwithstanding be as good as choked. VVhen a man couereth a fire with ashes and earth, if there be a greate Cole in it, it will lye hid vnderneath and a man shal not see any thing nor perceyue any heate. Euen so doeth God sometymes suffer all discretion too be as it were choked in vs, and in that case wee see nothing but the ashes, that is to say the passions that are vppermoste, and we see some steame, but the fire sheweth not it self at all. Euen so then standeth the case with vs. And when Job made this protestation, he felt himself in such extremitie, that hee sought meanes too come before God, saying that he would be the first that should speake. Let vs bee sure that he spake this as a man vtterly rauing in his fittes. Seing the case is such, let vs lerne to walk alwayes in humilitie, and let vs bee well ware that our affections doo not carye vs away

after such a sort, as we knowe not what wee doo or say. Lo heere a sentence that is verie profitable and full of good lerning. For first of all wee see that our affections are like wyld beastes: which dash vs against God. But let vs come too rush at him, and what shall wee win by it? Are wee harder than he? Are wee able too make him too bow, or else too breake him? Alas wee must needes bee crushid and broken in peeces when we rush against him so furiously. And not only so: but also hee will ouerthrowe vs with his blast he nedeth but his breth (as the scripture sayeth) too destroy vs, vndoo vs, and bring vs too nought. Therefore let vs vnderstand that our passions must bee repressed, and we must hold them in awe, yea and wee must as it were fetter them: that is too say, wee must doo the vttermoste that wee can too abate the headye frantiknesse that is in them. For else what will become of it? wee see what hath happened to Job, that holie man, the mirrour of pacience, who persisted in the mynd too obey God, and yet notwithstanding it is to be seene that there was such a violence intermelded with it, as he fell to rushing in such wise as he wist not where he was. So much the more then ought we to pray haretly vnto God to rule our passions when wee see them so vnruyl as wee be not able to weeld the, and that he will represse them in such wyse, as they may not come to lift vp them selues against him. Furthermore if we haue happened now and then to ouershoote our selues, so as wee haue passed our boundes and not hearkened vnto God: let vs not be discolaged therefore: for there is a remedie for it: which is, to pray vnto God that he will bring vs vntoo reason againe. And moreouer let vs kindie again the fire that is going out: that is too say, when wee see that good conscience is as it were falne a sleepe in vs, and in maner choked, so as we haue not so much as one sparke of lyght, but are as people confounded: I say when wee perceyue that: let vs labour to come to reason againe, that we may say, where art thou, thou wretched creature? Thou seest that thou flingest thy self here as it were at auenture, yea euen against thy God, and that there is not wit in thy woords. Therfore it standeth thee on had to restryn thy self by measuring the passions which are ouer vehement and excessiue in thee. Lo how it behoueth vs too come backe vnto reason, whē we find our selues so dismayed as wee knowe not what wee say: and let vs assure our selues that that is the thing whereby wee must bethink our selues, more neerly, that we may absteyne from such excessiue speeches as we see Job hath vttered heere, yea euen without aduisement. Then let vs lerne too moderate our passions in such wyse, as we may desire nothing but that God will giue vs the grace to take such taste of his goodnessse and mercie, that although it seeme that wee should bee confounded, yet wee may not cease too rejoyce, and too rest our selues vpon his goodnessse, that wee may glorie in him euen in the middes of our afflictions.

But let vs cast our selues downe before the sight of our good God with acknowledgement of our sinnes, praying him to make vs perceyue them better, and too make all men foreward and willing to come yeeld them selues vnto him: and that when we shall appeere before his iudgement seate, we may not come with other condicion than first of all to be our owne iudges if we wil be quitte at his hand, and be receyued vnto his fauour and infinite mercie which hee hath shewed vs in our Lord Iesus Christ: and that whensoeuer he scourgeth vs, hee will so assuage the smart of his roddes, as we may knowe how that his chastizing of vs is to our profit, and that by

meanes thereof we may be the more stirred vp to turne agayne vnto him, and to strengthen our selues more and more in his goodnessse , even till we be come to the place of rest where wee shal fully inioy hys fauoure

and gracieuse giftes whiche we posseſſe as now but by hope. That it may please him to graunte this grace not only to vs , but also to all people and nations of the earth, &c.

### The. liij. Sermon, which is the fourth vpon the. xij. Chapter.

23. Hovv many sinnes and iniquities haue I ſhevv me my misdeede and my transgression.
24. VVhy doest thou hide thy face, and take me for thine enimie.
25. Doest not thou follow vte after a broken leafe: doest not thou persecute drie stubble?
26. Thou vvyttest bitterneſſe agaynſte mee, and makest me too poſſeſſe the ſinnes of my youth.
27. Thou lockett my feete in the ſtocks that I cannot ſcape, and thou printest them in the ſoles of my feete.
28. So ſhall he rotte as an old tree and as a garment that is motheaten.



Eretofore Job declared a thing that is very true, as I touched yesterday : which is, that when God courgeth vs, and we ſee no reaſon why, if we ſhould go to law with him, for every poynt that we could lay for our ſelues, he could lay an iiiiſt number agaiſt vs, ſo as we ſhould be put to coſuſion, I meane euē the rightuoueſt men that are. And thiſ iſ true alſo, that althoſh we ſeeme not to be faultie by the lawe and common rule : yet muſt God be ac‐ knowledged and declared to be righteouſe, and that we ſhall reape nothing but shame when we haue pleaded neuer ſo well for our ſelues. And thiſ dependeth ſtill vpon that which was handled yesterday: that is to witte, that God hath a ſecret righteouſneſſe aboue that which is knownen vnto vs as it is declared to vs in his law. For if the very Angels were examined by that righteouſneſſe, they ſhould be condemned, and there is no creature (be it neuer ſo pure) that is able to ſatisfie that. And thiſ iſ it that Job purſueth a new. For he ſaith, *Showe me my miſ‐ deedes and mine iniquities, how much I haue ſained and traſ‐ grefſed.* True it is that heere he confeſſeth, that forſo‐ much as he is ſcoured by Gods hande, it behoueth him to humble himſelue: howbeit that he cannot paciently indure that God ſhoule ſcourge him without ſhewing him the reaſon why. And that is the thing whereiſ he ſauiteth. For if God make vs perceiue oure ſinnes and that we ſee as it were with our eyes that gods puniſhing of vs is bycauſe we haue offendēd him in ſuch manner and ſuch : it is ſo muche more, and therein hee doth vs great grace, at leaſtwife if we haue the wit and diſcretiōn to condenme our ſelues, that wee may aske him forgiuenesse. But if we be hardened, what are wee the better for the knowing of our ſinnes? Notwithſtan‐ ding, if God hold vs impreſoned when wee bee beaten with his roddes, ſo as the ſtripes be hard for vs to beare, and we know not what he intendeth nor for what cauſe hee ſcourgeth vs after that manner: yet muſt wee not murmur, but cast downe our countenance, and ſaie, Lord I wil tarrie thy leuure till thou ſhew me what is the end of this affliction. True it is that wee maye well wiſh it wold pleafe God to make vs perceiue what hys meening iſ, that when we know his will, we might pro‐ fit by it : it is lawfull ynough for vs to make ſuch a re‐ queſt. But yet therewithall wee muſt haue the myldneſſe to hold our tungs, vntill it pleafe him to ſhew vs more at large that which iſ vnuſtowne to vs. VVell then, that we may fare the better by thiſ ſentencē, let vs marke that

20 Job perceiued, howe it was God that ſcoured him. Marke that for one ſpeciall poynte. Secoundy hee was fuli perſwaded that he ſhould not amend his eace by pleading againſt God: and furthermore alſo he knewe that God ſcoured him not after the ordinarie manner as he is wont to puniſh men; he handled not Job after that fashion. Therefore he knewe that that whiche hee indured was not a commone chafizemente, and ſuche a one as a man mighte bring vnder ordinarie rule, but a ſecret and hidden determination of God.

Job knewe this: and he ought too haue bin paciente. In all the thinges that I haue ſpoken of, he failed not a whit. For it is a great matter when we not only per‐ ceyue how it is Gods hand that striketh vs, and ſeele the ſtockes of it, but alſo know whereof they proceede. Yee ſee then a thing that is good and righte profitabile.

And ſeeing we know that God ſhall alwaies be found righteouſe, and that wee may well grudge againſt hym, but we ſhall neuer further our eace by it, but wee muſt needs be euerinore condemned.

See yee not a good leſſon, if wee can learne it and beare it in mynde? Alſo the ſame will ſerue to humble vs, ſo as we ſhall haue our mouth ſhut, to the ende wee may restrayne and bridle oure affections, that wee ſtomacke not matters againſt God. And let vs vnder‐ ſtande that there are ſecrete iudgements in him, which we cannot perceiue: which thing ſerueth alſo to holde vs ſo muche the more in awe, that we may not be prouoked through presumption and malapartneſſe too diſpute againſt God.

Thus then ye ſee good thyngeſ. But yet therewithall men muſt haue a ſtay of them ſelues, when they perceiue that God puniſheth them, and they knowe not wherefore. I ſay they muſt be quietminded and ta‐ rie till God diſcouer that thiſ vnto them, which as yet is concealed. In thiſ poynt Job failed. But let vs con‐ diſter that he was forepoſſeſſed with the griefe that hee indured, ſo greatly as it is not too bee woondred at, though hee were aſtoniſhed and desired God to handle hym at leaſtwife according to his ſinnes, and not to per‐ ſecute hym any further. For when GOD bendeth hym ſelue ſo agaynſt a poore creature, and ſo stretcheth out his arme as it ſeemeth, hee will thunder vpon him: and when a man hath no reſpite but is tormented more and more, ſo as hee ſeeth no ende of his myſerie, but iſ as good as ouerwhelmed in that behalfe: alas it is no maruell though ſome wandering words ſcape him, and euē ſo iſ it with Job.

VVherfore let vs learne to pray God, that whei it ſhall please

please him too put vs too such encounters, he will not suffer vs too quayle: and specially that when our infirmite sheweth it self, so as we be at the point too enter into wicked imaginations, hee will plucke vs backe too himself, and bring vs again too such state as we may glorifie him in his incomprehensible iudgements. Thus ye see what wee haue too marke in the first place vpon this streyne. But now a man myght demaund heere, why Job vseth not singly the woord *Sin* alone, too say, Shewe mee how many sinnes I haue, but addeth *Iniquities, transgressions, and misdeedes*: too what purpose doeth he that? It is all one as if hee should say, when God hath examined me throughly in all poyncts, he shall find no cause why to handle mee so roughly. Not that Job esteemed him self ryghtuouse (as I haue sayd already): but he speakest out of a troubled mynd, so as he hath no regard of those things, but only resteth vpon considering that hee is no such persone as his freendes had reported him to be: that is to wit that God punished him bycause he was a greater sinner thā other men. And in this he hath a good cace: but in the meane whyle hee considereth it not at all, as he ought to doo. Fynally Job declareth that whē God shall haue serched out throughly all the euill that is in him, he shal find that the punishments which hee indureth, are not bycause of his misdoings. Some there are that in this place haue made a distinction betweene willfull sin, and sin of ignorance: betweene that which is committed against God, and that which is committed by ouersight as they terme it. But that distinction hath no substance in it. Job (as I haue touched already) ment rather to set downe the cace in particulars too the full. And for the better perceyuing hereof, let vs marke that when God speaketh of his lawe and of his commaundements, hee vsyth diuersitie of termes, as *Ordinances, Statutes, Decrees, iudgements, and such other like*: for ther are a seuen or eyght words that import all one thing. And why is that? First and formost his meaning is too shewe, that ys wee walk not ryghtly we cannot alledge ignorance. VVhy so? For he giueth vs full instruction how wee ought too liue. Those therefore that goe astray make no reckening of obeying God. VVhat is the reason? If wee would studie his woord well, wee could neuer doo amisse: for that would guyde vs in all poyncts and all caces. Ye see then for the first place wherevntoo this diuersitie of woords serueth when it is sayd, *Statutes, Ordinances, Obseruances, Proclamations, Decrees, Testimonies or VVitnessings: iudgements, &c.* All these serue to shewe that God guideth vs so carefully, as wee cannot make one false step, if wee followe that which he teacheth vs. And therefore wee are the more vnexcusable if wee do amisse. For God hath set many barres in our wayes too hold vs backe, hee hath made vs a certayne path, hee hath set vs bounds on all sides, hee himself guydeth vs that wne cannot swarve too the ryght hand nor too the left, and with his doctrine he giueth vs admonishments, confirming the whole too our vse. Now then if wee take the contrarie way: men may see it is of purposed malice, yea euen as if wee were out of our wits. Thus ye see how men are made vnexcusable, seing that God hath not commaunded the thing that is good, in a woord or twayne: but hath ratified and stablished it by making *Ordinances, Statutes, and Obseruances*, euen of purpose that men should be conuicted of ouerheynous rebellion when they go against all those things. And on the contrarie part, when the same maner is vsed in speaking of sinne: it is to the end that men should bee the better touched, and vnderstand that they haue not committed

a small and light fault, but that they haue deserued too bee punished with rigour, and that their transgressions are horrible. As for example: VVhen Dauid in the two-andthirtith Psalme sayeth, that the man is blissted whose sinnes God forgiueth, whose iniquities are couered, whose transgressions are buryed, and whose misdoings God remembereth not any more. (See wherein mannes happinesse consisteth): wherefore doeth Dauid speake of Sinnes, iniquities, and Transgressions? Had it not ben ynoch too haue sayd in one woord, Blissed is the man whose sinnes God hath forgiuen? But he ment to expresse the infinite gracieuse goodnesse that God sheweth ys when he forgiueth vs our sinnes. And why? For if he should call vs too a reckening, alas there would be none end, and wee should not only be found in arrage vnto him in some one parcell: but assoone as hee shall haue cast vs in one poynct, he shall be new too begin again in another. Dauid then knewe that men were plundged in damnation as deeply and horribly as myght bee, sauing that God pulleth them backe through his owne infinite goodnesse: and that when hee doeth so, men ought not to ouer passe it sliglytly, as if he had released them but a det of five shillings, but they must bethink them well of their misdeeds, of their iniquities, and of their transgressions: they must mynd them throughly, and bear them in remembrance. By this then wee see why there is vsed such diuersitie of woords. But as now Job is flat contrarie: as if he should say, True it is that men may do amisse many wayes, it is true that they bee exceedingly blame woorthis before God: but yet for all that, when my life is throughly examined, there will be nother misdoings, nor transgressions, nor iniquities too deserue that God should handle mee after this fashyon. But wee must bee heedfull too beare in mynd what hath ben sayd: namely, that Job ment not to iustifie him self as though he had performed all things too the full: but only had an eye too Gods intent for the which he punished him. For it is certaine (as we haue seene already) that God had not respect vntoo his sinnes how greate they were: but ment too proue his patience. Lo why hee scourged him. But that wee may take the more profit of this doctrine, let vs marke first, that if God list too vse rigour towards vs, it is certayne that for any one sin hee may punish vs in such wise, as wee shall not knowe where to become, and yet he shall do vs no w:ong. Then of much more likelyhod, if he listed to punish vs for all our sinnes, there should be no end. And thirdly although hee punish vs not directly in respect of the faultes that wee haue committed: yet shall he be ryghtuouse still, and it becommeth vs to sink downe vnder him with true lowelinesse euen in that behalfe.

These then be the three pointes which wee haue to marke. The first is, that if God listed to condemne vs for any one fault alone, wee haue no cause too reply against him, and to say, the punishment is ouergreate. VVe see what it booted Cain to reply against God in that wyse: surely he could not deny the deede, he was conuictid of it afore hande: he had alreadye sayde, Am I the keeper of my brothers lyfe? But when he sawe that his iniquite was knowne: he spited at it, and gnashed his teeth, and grunting sayd: My punishment is greater than I am able to beare. For behold I am as a folorne man, thou chacest mee, and where shall I become? VVhosoeuer meteth me shal kill mee. Thus ye see how Cain murmureth against God, for that his punishment was too greate. But (as I sayd) sped he euer the better for that? No: his wickednesse increased so much the more. Therfore let vs keape

Gen. 4 b.13.

our selues from repynng, although we wist there were no mo but one fault in vs. For it is not for vs to shewe what our sinnes haue deserued: only God is the competent iudge thereof. And therefore he must punish vs, not after our fancie, nor as semeth good to vs: but according to his owne iudgement. Marke that for one poynte. Moreouer for the second pointe we haue too marke, that as our faults are innumerable: so also wee must not thinke it straunge that God should punish vs after diuers sorts, & double his stripes, and that we shuld be plunged deeper and deeper into so many miseries, and there languish as folke vtterly forlorue. Let vs not thinke this geere straunge. And why? For our faults are without number. That is the second poynt that we haue to beare in mind. For the third, let vs marke, That God may well vtter his hand against vs, yea euen to execute his secrete iudgements, when we haue labored to serue hym with a good conscience, and implored our selues faythfully vpon our neighbours, yea and liued among men without fraude, without malice, and without violence. VVhen we haue worshipped and serued God purely after that sorte, and when we haue walked vprightly with our neighbours: yet if God scourge vs, we must still confesse him to be righteous. VVe see not why: but yet must not we pleade, we must come shorte of that, and say, VWell Lorde, thou wilte not shew me the reason of this miserie which I indure: neuerthelesse I thinke the time long, howbeit Lorde it is wisedome ynoch for me, if I can humble my self vnder thy mightie hande. And furthermore do me thou this pleasure for the time to come, that I may knowe what thy purpose was, and that I may profite more and more: and howsouer the worlde go, let me not ceasse too glorify thee. Lo after what manner we ought to proceede. But after that Job hath desired God to enter after that sorte as it were into ordinarie pleading, he addeth, *VV*berefore bides: thou thy face, and esteemest me as thine enemie! Is not that a folowing of a lease that is already broken? is it not a persecuting of stubble that is alredy witered? Here Job alledgedh his owne frailtie to get some ease of his afflictions, and some asswagement of his sores, as he hath vsed to do heretofore and will do again heereafter. And thys maner of praying is good and holy, when it proceedeth of those causes as we see the faythfull haue done. And indeede heere ye see what we haue to bring vnto God, when we wold obtaine fauoure at hys hande to deliuer vs from our miseries and succoure vs: which is, too lay our feeblenesse before him. VVhereas fooles alledge their owne woorthynesse, and go about too bind God vnto them: we can say nothing, but that wee bee wretched. How shall we then obtine mercie? Euen by saying, Alas Lorde, consider what we be, thou must be faine to haue pitie of vs bycause we be thy creatures. VVhen a man alledgedh, Alas there is nothing but filthinesse in my body, Lord if thou take away thy strength, beholde I am brought to naught: and as for my soule, what hathe it? it is but a little breath, and if that thou also withdraw thy breath (that is to say, the power that thou hast gyuen me) I am thenceforth nothing. And furthermore there is so much ignorance, such store of vices, and so many wantes in it, as is a woorder to see. Alas my God, when thou seest that I am so full of miseries, perceuest thou not how there is matter for thy mercie to woorke vpon? VVe see then that when we be desirous to obteyne fauoure at Gods hande, we must take the same way that Job dooth heere: Howbeit so as it be with another mynde. For Job was driuen with too strong a vhemencie, bycause he was wearietoo be so pressed by

the hande of God, and therupon he fretted himselfe. VVe must not do so: but oure laying forth of oure miseries before God must bee to the end he may be inclined to pitie vs. And the holy scripture is full of such texts where the faithfull say, Alas Lord what is man? Behold, Dauid saith, Seeing that my life is but a breath that passeth away without returning, Lorde, wilte not thou haue pitie vpon vs to succoure vs, seeing thou perceuest vs to be so fraile? And that God heareth such requests, it appeereth by other texts [as by this:] he remembered that they were but flesh, a breath that passeth and returneth not agayne. Ye see then how God witnesseth that when he shewed mercie to the children of Israell, and dealt not with them according to their deserts, it was bycause he sawe they were but flesh, and that there was nothing but corruption in them, and therefore he bare with them. Seeing then that Gods will is such as to spare vs in consideration of the wretchednesse that is in vs: it is certaine that we may and ought to alledge that poynt vnto him, when we intend to obteyne mercie at his hand. Therefore let vs marke well that the words which Job vseth are lawfull for vs, and that the same is a good forme of praying vnto God, so be it that we go to him with humilitie, and say, Lorde, consider what I am, for I am as a leafe, yea euen as a leafe that is already withered, and yet goest thou about to wipe me out and to ouerwhelme me vtterly: and who am I? I am as stubble that is alredy drie, or as grasse that is alredy cut downe: there is no more life nor substance in me: alas my God, if thou persecute me moreouer, what shall become of mee? If we speake after this manner, God will accept such complaints. Not when we come to him with such pride as if he were bound vnto vs: but when we lay our miseries before him to the end he shoulde succoure vs and remedie them: such manner of prayers are heard at his hand. And therewithall let vs beware of questioning as Job doth: VVhy esteemest thou me as thine enemie? Job alledgedh it as an vnseemely thing for God to do, [as if he had said:] See lord, thou art almighty: and what am I? lesse than nothig. And yet commest thou to hold plea against me, whereas I am but a wretched rotten tree, and there is nother life nor sap more in me. VVilt thou then trie thy strength against me? as he saith heretofore, so repeateth he his words. And that is the cause why I sayde, that we must keepe our selues from beeing so caried away by our affectiuns. For althoug God be almighty, and we as frayle as may be: yet notwithstanding it is not for nought that he entereth into battell against vs. If we thinke that straunge, we must shut our eyes: that is to say, wee must not bee so ouerwise in oure owne vnderstanding, as too saye, I would fayne knowe the reason why God handleth me after thys sorte. Let vs keepe our selues from such presumptuousnesse. Yea marie, but what is meant by thys, that God who hath all thynges in his hande, and with his only looke maketh the mountaines to melte *P/4.97.a.5.* as waxe agaynst the fire, or as snowe [against the sunne] who with hys onely word can destroy the whole world: dothe neuerthelesse aduaunce him selfe too fighthe hande to hand with me, I say with me that an. a wretched creature? VVhat meeneth that: VWell may we argue on that sorte: but God will make the conclusion to confound vs.

Then let vs not be ouerwise as I said, but let vs take Gods scourging of vs for good, how great, or how strong so euer he be, and how dreadfull so euer his maiestie be towrdes vs: let vs not ceasse to yeld him the glorie, assuring oure selues that hee is righteous, and that he doth

he doeth all things according to reason, though he bend himself against vs, and make countenance as though he would ouerwhelme vs. But in very deede there is good cause why God should shewe himself our enimie, yea euē though we be vnable to withstand him, and that he despysē vs. For inasmuchas wee bee so proude as wee will not stoupe vnder him, and will alwayes seeme rightruouse: he must needes shewe vs our lesson, yea and he must shew vs it by force: for by our good will wee will not yeeld our selues guilty, and therefore God compellētē vs by scourging vs according to our deseretes. And is not this a iust caufe why God should shewe himselfe our enimie? Again, put the case that God mynd not to scourge vs for our sinnes: yet if he shewe himselfe too bee our enimye and bee against vs, it is to the end wee should fight against the tempation of desirousnesse too knowe why wee bee so condemned, which is a very greate and combersome temptation. Gods meening therefore is to see whither we wil abyde sume and stedfast in his seruice, notwithstanding that he seeme to bee 20 our enimie. And seeing that his drift is such: why should wee not beare it paciently? Yee see then how we ought to bee restreyned from pleading, notwithstanding that God shew himself our enimye, and that there bee no power nor abilitie in vs to resist him. For hee hath iust reason to doo so, though wee bee not priuie to it, and again he sheweth vs it partly, wheretore wee ought too be contented with the small taste that he giueth vs. Herewithall wee must take warning by these two similitudes, what wee bee: namely to the end wee may lerne 30 to walke warely, and also knowe how greate neede wee haue too bee hild vp and maynteyned by Gods hand and too bee strengthened by his goodnesse. VVhat is a man when God leaueth him in his naturall state? No doubt but he thinks himself a iolly fellow. For wee see how men are sorted in ouerweening, and beare themselfes in hand that by their owne wilidome strength and all that they haue besides, they bee able to moue mountaynes and woork woonders. But what sayeth the scripture of them? Behold a broken leafe, behold a withered herb, behold drye stubble. That is to say, wee bee without fresnesse, without substantialnesse, and woorsle tha nothing: and whatsoever glorie wee weene we haue, it is but a blast.

Seing thē that God setteth such mirroors afore vs, let vs looke vpon our owne feeblenesse, and lerne to humble our selues and to rid and strip ourselues naked from all ouerweening. For what doo men when they challenge anything to themselfes, but deceyue themselfes as it were wittingly and willingly? Lo how God commeth foorth, and telleth vs he wil not haue vs so beguiled with fond and foolish opinions. And therefore hee telleth vs wee be no better than grasse cutte downe which withereth out of hand, so as we be without lyfe, and destitute of all strength and grace. Thus much concerning this point. Now Job addeth, *That God boldeth him locked vp as in a payre of stockes*: and therewithall he sayeth also, *that God wrytētē bitternessē against him, and maketh him to posseſſe all the sinnes of his youth: thou lockest mee in the stockes* sayer he. And why is that? He sayeth that God sheweth nothing but signes of wrath against him. And forasmuchas sentences are oftentimes giuen by wryting: Job hauing an eye to the commō phrase of his countrie, sayeth, that God wrytētē bitternessē against him: that is to say, that hee chargeth him with the greeuousest crymes that could be devised: Like as a iudge that abhorreth a wretched offender which is before him, inhaunceth his offences, and goeth about to shewe that they be so out-

rageouse as they cannot be punished too rigorously. According herevnto, Job complayneth, that God wrytētē so ouerrigorous a sentence against him, as it is ynough to make a mannes heare stand vp stiffe vpon his head. And he addeth further, that he reneweth the remembrance of the sinnes of his youth, of purpose to make him posſeſſe them. And what doeth this *Making of him too posſeſſe them import?* It is as much to say, as I could not bee stripped out of my clothes, but I must also be as it were bound. Like as when a man is in his house (for when he is abrode in the feeldes, he is after a sort stripped out of his possessions) euen so doost thou Lord make mee to keepe possession [of my sinnes.] That is too say, I cannot bee rid of this cursed and vnhappy possession of my sinnes: I am so wrapped in them, as I cannot get out of them. Here Job acknowledgeth that God hath iust cause too scourge him: but yet for all that, hee ceaseth not too bee out of pacience and to chafe. And therefore so much the more ought wee too stand vpon our gard, seing that he which was the singular mirrour of pacience was neuerthelesse prouoked too such temptations.

But now let vs come to knowe why he speaketh of the sinnes of his youth. There are twoo reasons: The one is, bycause that in that age the lustes are scene to be whorest. And for that cause also it is sayd in the Psalme, *Psal.110.* How shall a yoong man order his wayes: euen by keeping thy word. VVhy is there more speaking of young folk rather than of others? It is bycause that mannes nature which is alwayes sinfull and wicked, doeth then cast vp his greatest froath, and hath the most boyling affections: and therefore hath neede of strongest brydile. Forso much then as men committe moste faultes in their youth: Job speaketh precysely therof.

And heere ye see also why Daud sayeth, Lord remember not the faults of my youth. *psal.25.* Hee speaketh expresly of that age, bycause hee knew hee passed it not without offending God many waies. For there is greate vnauidednesse, and vnrule lust wherewith a yong man is blinded, [insomuch that he thinketh that] nothing is vnpossible to him, there is no stayednesse too rule him withall, but there is excesse of ouerweening and such other like things. And so ye see one reason why the sinnes of youth are spoken of here. The second reason is, that Job ment to declare that God brought all his sinnes too remembrance, as if he should frame an indytement of all the faults that he had doone euer since he was a child. And in so doing he complayneth of ouergreatē rigour, as if hee should say, Lord though I haue erewhyles done amisse, well, thou hastē ben so gracious to mee as to bring mee backe and to reforme mee to thy seruice: wherfore then doost thou gather a beadroll of my faults which ought to haue bin forgotten? VVherefore commest thou to lay them before mee again? Seing thou hastē pardoned mee them, isit meete that I should be iangled in them new againe? Yee see then whereat Job amed.

And hereby wee be taught that when God wrytētē bitterly against vs, that is to say when he sheweth vs all the signes of rigour, and that we be lothsome in his sight: wee must not think wee haue gained aught by finding fault with him. For we haue well deserued much more, and that is the poynt that we must alwayes come backe vnto. Furthermore of whom is it long that God wrytētē bitterly against vs, and that he vseth not his accustomed sweetnesse which he is woont to vse towards those that are his? Of whom is it long (say I) that he sheweth not himself so sweete, but of our selues? For Gods prressing

of vs with his iudgement, is bycause he seeth well that we haue neede of such and so vehement a remedie. And for proof thereof, it is no easie matter to meeken a man that is so giuen to pride. God then wryteth bitterly against vs, to the end we should be vtterly abashed, and yet in the meane whyle he ceaseth not to receyue vs to mercie. True it is that he will hyde himself for a tyme, as he hid himself from Iob : according as hee will say hereafter, *VVherefore hydest thou thy face from mee?* But let vs mark that after God hath hid his face away so for a season, he will shewe himself graciouse and pitifull towards vs : yea verely when he perceyuth it to be mete for vs. It is true that he maketh delay and letteth vs linger in Payne : but he will help vs in conuenient season. Then let vs mark, that whensoeuer God wryteth bitterly against vs, it is too assuage the miserie within a whyle after, according as it is his office too put vs intoo the graue and to pull vs out againe. They that abyde in condemnation haue no will to come too Gods mercie, and to the redemption which he hath purchaced for vs, and that is the cause why they bee shet out. In the meane tyme we haue whereof to thanke God harte, forsonuchas wee see that being woorthie too bee condemned at his hand, wee are neuerthelesse acquit. See how God allureth vs dayly. VVhen wee come too a Sermon, there he sheweth vs what we be and what our sinnes and vices are : there he condemneth vs, and dayly pronounceth many sentences against vs, insomuch that we cannot open the holie scripture, but wee shall find some condemnation there in euery leafe. On the other side, we canot so couer our vices but God wil shew vs them, behold thou haste doone such a fault, behold thou haste committed such a sin. See I pray you how our Lord dealeth. But hath he once made vs ashamed of our sinnes? Byandby after he sheweth vs that he will be mercifull to vs for our Lord Iesus Christs sake. Thus yee see what ought to make vs too magnifie his goodnessse. Furtheremore although he bring our old sinnes to remembrance again: let vs assure our selues hee doeth vs no wrong therein, nother haue wee any cause to reply against him : but we haue so much the more cause too blisse him, in that wee see that when hee hath once forgiuen our old sinnes, hee receyuth vs still to mercie for euer after. In what state doeth God find vs when wee come out of our moothers womb? It is true that the naughtiness which is in vs is not yet perceyued: but yet haue we the seede thereroof inclosed in vs, so as we bee cursed already bycause wee come of a cursed and crabbed stocke. But God pardoneth vs our originall sin, that is to say, the sin that wee drayne from the roote of mankynd. Hath he pardoned vs that sin? He forgiueth vs the sinnes of our chylhood and of our youth, and many mo sinnes doeth he continually pardon vs afterward when we be come to fortie, fiftie, and three score yeeres of age. For God is not only contented to forgiue vs a sin that we haue committed

twentie yeeres ago : but also if we come to him for a sin that we committed to day, he receyuethe vs, and he is mercifull to vs. Forasmuch then as we see he is so slowe to wrath, and so forward to shewe mercie: alas, ought we not to bee rauished with desire too glorifie him in his mercie? Lo how the reading of this sentence must bee a warning to vs not too grunt against God though now and then hee bee somewhat wiþ the bitterest and roughest towards vs: but to pray him too assuage his rigour, and that the assuaging of the same may the more allure vs too come vnto him. Finally Iob addeth that which I haue spoken of: namely, *that God boldeth him in the stockes, and that the soles of his feete (which he termeth the roots of his feete) are as it were printed within.* Ye see him (sayeth he, he speaketh of himself in the third person) *as a rotten tree, and as a motheaten garment:* and what shall betye then if thou list to pursue a rotten tree and a motheaten garment? VVee see yet better that which we speake afore concerning the troublednesse that was in Iob. For he had such a pacience as yet notwithstanding was shaken, yea and so shaken as hee fretted and chafed against God: which thing we see in that he complaineth that he is set in the stocks and as it were locked vp. But let vs marke that as much at the least may befall vs. For we haue not profited so well in Gods schoole as this holie man had. Therefore we may be tormented after such a sort in our afflictions, as our impacience will bewray it self, although wee haue a true desire too hold our selues in awe vnder the hand of God. VVherefore let vs alwayes haue this point before our eyes, namely that we give not our selues the brydle too aduance our selues against God when he seemeth to passe measure in scourging vs. For he knoweth what we be able to beare, and he will not overlay vs with more than he knoweth vs able to beare out. And therefore let vs not droope, but beseeche God to strengthen vs in such wise in our infirmities by his holie spirit, as wee may ouercome all the temptations wherwith it is posseble for vs to bee shaken for a tyme.

Now let vs kneele downe before the face of our good God with acknowledgement of our faults, praying him to make vs perceyue them better than we haue doone that we may be sorie for them, and therewithall runne vnto him, that hee may receyue vs for our Lord Iesus Christs sake: And that although wee deserue that he should shewe himself a dreadfull iugde against vs: yet neuerthelesse he will shyne vpon vs with a fatherto countenance, to drawe vs vnto him, yea euen in such wise as it may be to haue acceso too his goodnessse, with assured trust that hee will pitie vs: And that in the meane whyle hee suffer vs not too quayle through the afflictions of this present lyfe, but that we may fight stoutly vnto the end, euen till he haue taken vs vp intoo the euerlasting rest which hee hath prepared for vs in heauen. That it may please him too graunt this grace not only, &c.

### *The liij. Sermon, which is the first vpon the xiiij. Chapter.*

**M**An borne of woman [is] of short tyme, and filled vwith many troubles.

**2.** He commeth vp as a floure, he is cut of, and fleeth as a shadowe, and hath no stay.

**3.** And thou commest to set thyne eyes vpon such a one, to call mee to the lavye.

**4.** VVho can bring foorth a cleane thing out of vncleannessse? There is not so muche as one.

VVee



E sawe yesterday how it is laufull  
for vs to alledge our owne fraytie:  
namely, in way of petition that it  
may please God too haue pitie vpon vs. For in verie deede when  
we perceyueth vs to bee as misera-  
ble as can bee, that is it that mou-  
ueth him to mercie. But (as I sayd) wee must also be-  
ware that we murmur not when wee come vntoo God.  
VVee must not make complaintes in allegation of our  
owne ryght; but only keepe onward still too the end hee  
may haue pitie vpon vs. But Job proceded not that way  
at all. And here ye see to what purpose the holie Ghoste  
setteth downe the complayntes that Job made: namely,  
that we shold not followe that which is to be condemned  
in him. In this text there are goodly sayings and  
such astend to a good end: but the maner is not alto-  
gether good nor allowable. Heere Job speakeith of mannes  
state such as it is in it self. *Man (sayeth he) bath a short  
and transitorie lyfe.* Marke that for one point. And that it  
is so, he confirmeth it by similitudes. *For he commeth vp as  
a floure (sayeth he) it is cut vp, it withereth, it is dried vp,  
and it vanisheth away as a shadowe that bath no stay.* VVe  
see then what the shortnes of mannes lyfe is: it is all one  
as a floure, which incontinently withereth, or as a shadowe  
which passeth and glydeth away. And yet for all  
that (sayeth he) this lyfe is also full of trouble and vnu-  
quietnesse, and for that small time which we liue in this  
world, wee ceaste not too bee vexed and stinged with  
store of hartgrefes, so as we haue no rest at all: so misera-  
ble is our state in it self, and in good soothe we see it.  
Considering then the shortnesse of our lyfe, and how  
wee be full of troubles and vnuquietnesse, we haue good  
cause too pray vntoo God that he vse not so great ri-  
gour towards vs, but rather that hee will beare with vs,  
that wee bee not oppressed out of measure. Lo what is  
layfull for vs to do. But Job passeth further: wherein  
we see the excesse that is to bee condemned. Behold  
(sayeth he) *oughtest thou too cast thy looke or thy coun-  
tenance vpon a poore creature that is so transitorie as it  
hath nothing but miserie in it?* And wherefore doost  
thou bend thy self that way *too catch mee in a trap?* Am I  
a fit match for thee? VVe see that Job vnder pretence  
of his infirmite would haue shifted of God, that he  
should not haue plaged him. Not that he was fully re-  
solved and concluded vpon that point: but he sheweth  
vs what our affections are which torment vs, and which  
we ought to resist, as he also resisted them well. How-  
beeit in the meane whyle, he ceaseth not to bewray how  
he was tossed with many euill thoughts, as every one of  
vs findeth by experience in himself. And consequently  
he addeth yet one sentence more. For therewpon a man  
myght reply, That God afflicteth not me without cause,  
forsomuchas they bee sinners. And what can wee doo  
to it, sayeth he? for wee come of a corrupt and euill  
lump, and how shold wee bee pure and cleane? No  
maruell if we bee full of fooyle. For from what spring  
issye wee? Too here Job speake, it shoulde seeme  
that men ought too bee excused bycause sin is in them  
by nature. But so little ought this too ease our euill,  
that wee are so much the more faultie. Asoone as we  
enter intoo the world, wee are already the enimyes of  
God, there is nothing but rebellion and naughtinesse  
in vs, there is nothing but the seede of sin. Come wee  
once too age, the mischeef is increased and augmented,  
and there is not so much as one drop of goodnesse in  
vs. Then let vs conclude that whereas men say [for  
their excuse,] that they are borne full of filthinesse: they

ought so much the rather to bee cursed and reiecte of  
God. Thus see we heere yet one faultie affection more  
in Job, which is reported to vs by the holie Ghoste, too  
the end we may lerne to profit our selues by it, when we  
haue considered what our nature is. But now forasmuch  
as in effect wee haue labs meening, let vs marke what  
instruction is conteyned in this sentece, where he sayth,  
*that man is of a short lyfe: and yet in the meane whyle filled  
with many troubles.* Hereby we be instructed, first not to  
set our myndes to much vpon the world, seeing wee do  
nothing but passe away. And this is a verye common  
thing: but yet for all that, wee conceyue it not so well  
as were requisite. And for prooef hereof, although we  
haue but three dayes too liue heere, yet can wee not  
bee vntangled from the affections and cares of this pre-  
sent lyfe which is tickle and transitorie. A man will ne-  
uer thinck himself too haue goodes ynough. He that  
is desirous to come to honour, deuiseith and practizeth  
on all sides. To bee short, man is a bottomlesse pit,  
and an unsatiiable gulf, insomuch that he cannot bee sa-  
tisfied with all the goodes on the earth, there is nother  
end nor measure in him. And what is the cause thereof?  
Surely if wee considered the shortnesse of our lyfe, our  
lustes would bee alayed, and our desires would not bee  
so headstrong if wee could consider that our lyfe is no-  
thing. Howbeeit, in the meane whyle wee be so sharp  
set vpon gathering of riches, as wee think vpon no-  
thing else. And what is the cause thereof? Our mynd  
is alwayes heere beneathe. And so wee see that the  
confessio which every of vs maketh, (that is to wit, that  
our lyfe is but a shadowe that passeth away out of had)  
is but hipocracie and leasing. The truthe is, that it is so:  
but wee haue not printed it in our hertes, wee bee not  
fully resolute of it. Then is it no superflouse thing  
when as the scripture telleth vs so often that our life is  
nothing, and that it vanisheth away out of hand. Let vs  
assure our selues that ther is good cause to put vs in mind  
and remembrance of it, forasmuchas we forgette it, and  
it neuer tarrieth awhit in our harts. Thus ye see what wee  
haue to consider in the first place. And it is not ynough  
to knowe the shortnesse of our lyfe: but we must go yet  
further. For it were but a greef too vs too knowe that  
wee do nothing else but fade away in this worlde, and  
that our tyme glydeth away, if wee were not in hope of  
the endlesse lyfe: for otherwise wee shoulde be more  
miserable and more vnhappy than the brute beastes.  
Therefore wee must make comparison with the hea-  
uenly life wherevnto God calleth vs euery day. And in  
so dooing, wee should despize the base and corruptible  
things of the world, and not be so much tyed to them as  
we be: and again we would aduaunce our selues aloft, to  
take all our contention and rest there. And secondly  
we might well alledge the same to God as oft as wee de-  
sire him to haue pitie vpon vs. For our miseries are  
the things that perswade him to succour vs, and to pro-  
vide for all our necessities.

Thus much concerning the infirmite and shortnesse  
of mannes lyfe. But there is trouble also set downe.  
And vnder that woord, Job hath comprehended all the  
passions wherwith we be turmoyled, and all our inordi-  
nate lusts and likings, which are as tormenters. For a  
man cannot haue a worse tormenter than himself, by  
punishing himself with his owne inordinate passions.  
If a man bee giuen to vaynglorie, behold, such a fire  
is kindled in him as he shall thinke with himselfe  
that hee can neuer come soone ynough to credite and  
estimation: insomuch that if some man happen not to  
honour him, ye shall see him nettled. And if forae other

hinder his aduaancement, streitwayes he enuyeth him. To be short, there needeth but one lust to ingender in vs a thousand others. So then, when we shall haue matched these two things toogither, then shall wee haue so much the more caufe to mislike of this present life. True it is (as I haue sayd afore) that this saying is not straunge to the world (for all of vs are conuicted by experience) but yet for all that every one of vs ought too set his mynd throughly vpon it. It is not without cause that the scripture speaketh thereof, saying that although a man come to fourescore yeeres and vpward, wee must not esteeme the same too be any long tyme. And why? Let vs consider what our chyldhod is. VVee liue a good whyle in the world, beforē wee bee entered intoo very life in deede. For [in our chyldhod] wee had nother wit nor reason. And verely although yoong foik haue discretion to discerne good and euill: yet do they so (as it were) overflowe their banks, as they runne at royst; and there is no settled constancie in them. Thus ye see that one part of our age passeth and slippeth away before we haue begonne to liue, bycause wee knowe not what it is. For in good sooth when a man knoweth not wherfore God created him, nor hath the skill too perceyue too what end he is set in the world: I pray you, too speake properly, ought it too bee sayd that he liueth? For hee hath no more but a confuzed knowledge. But are we come to the middle age? VVee see that then our cares increace the more. For if a man haue any regarde, he thinketh, I haue hitherto ben a rouer, I haue ben as wanton and fond as any man, and how may I now recover the tyme that I haue lost? It will be verye harde. Afterward, if a man haue a charge of children, he thinketh, go too there is no shift for mee but to take order for my state, and yet shall I never so soone come to it at any tyme, but I shall bee taken away from it incontinent. Thus ye see the vniquietnesse that beginneth to martir men. But is a man come to fiftie yeeres old? It may bee sayd that death is seene to summon them dayly. Although there were no diseases at all too assayle vs, yet it is well seene that wee drawe neere our end. Is a man come too fowrescore yeeres? It is seene that his graue is at hand, so as in a maner he is no more alyue. For it will greeue a man to see himself vnmeete for the world, he feeth that he is a burthen, and it brings many troubles, and if he bee combersome to others, he is more combersome to himself. Therefore it is not for nought that this is told vs. And why? for (as I haue erst sayd) wee set more by one yeere in this world than wee ought too doo by a hundred: and again, wee consider not how our lyfe is misguyded when it is not put to the true vse of it. So much the more then standeth it vs in hand to bethink vs well of such sayings and warnings: that is to wit, that man borne of woman is of a verye short and flyghtfull lyfe.

But for the better conceyuing of this shortnesse, wee must also match it with the troubles that are in it. For put the case that our lyfe were farre longer: what cause haue wee too like so well of it, seing wee bee so vexed in it? VVhy doo wee not rather come too the seeking of the rest that is prepared for vs in heauen? And herewithall wee haue further too marke, from whence these troubles come vppon vs: that is too wit, from our owne naughtie affections. For if wee were troubled but by other folks and in the meane whyle were at rest in our selues, yea verely at true rest: wee myght well complayne of our disquietnesse that this present lyfe had not his free course, and that it went not in his owne pace. But forasmuch as every

man is a hangman to himself (as I haue sayd already) and our owne lustes, passions, and desyres are the cause of our vnuquietnesse and incomberance: too whome or against whome shall wee make our complaint? Then let vs lerne, that when wee haue considered all well, wee must not blame God, nor commence action against him: but only find fault with our selues. For the finall point whervnto we must come, is to know the shortnesse of our lyfe, and to be abashed at it when we think therof.

But this is yet better expressed in that which foloweth when he sayth, *who is he that is pure, or how can that thing bee cleane which commeth of uncleannesse or filtbinesse?* By this saying we be admonished, that all the miseries which we indure, procede of the corruption of mannes nature. And for the better comprehending of this doctrine, let vs note that when there is any speaking of man, or of that which is in him, the question concerneth not Gods work or creation: for Adam was created another maner of one than we be at this day. VVee be faine from the state wherein God had set Adam and all mankind in Adams persone. Adam was created after the image of God, and indewed with excellent giftes of grace, yea and vnsubiect to death. And what importeth that image of God? A perfectnesse, a righitousnesse, and a soundnesse wherethrough God vttered his greate riches, so that in effect man was as a mirrour of the excellent glorie that shyneth fully in God. But by sin we be bereft of all giftes of grace, and banished out of the kingdome of God. And bycause he hath forsaken vs, we are also destitute of lyfe, whcreof he is the fountayne and welspring. For wherein lyeth the fulnesse of all good things but only in God? Then must we needes conclude, that being cut off from him, we be left in all miserie, yea and euen in death. But (say I) this procedeth not of our creation, but of that wee be destitute of the benefite that God had giuen vs, and henceforth haue it not any more.

And how are wee bereft of it? By sin. Heere a man might moue a question: It seemeth that Iobs meaning is, that the cause of our vnbeleef and of all the sinnes and vices that are in vs, is bycause wee come and descend of Adams race: and wee come not of Adam, but as concerning our boodye. VVhere doeth sinne dwell? where hath he his proper seate? In the Soule. But there is no shewe of reason that mennes Soules also should come of the race and lyne of Adam. Therefore it seemeth that Iob reasoneth not aright. But wee haue too marke, that like as God created all mankynd after his owne image in the persone of Adam: euen so also through Adams sin, not only Adam himself, but consequently also all his offspring were depryued and shet out from the grace that had bene bestowed vpon him. And whereof commeth that? Bycause wee were all inclosed within his persone, according to the will of God. VVee must not heere dispute by naturall reason too knowe whether it bee so or no. It behoueth vs too knowe, that it was Gods will too giue that too our first father which he would haue vs to bee: and when he tooke the same from him, wee also were in the same ruine and confuzion with him. Then let vs haue an eye to this ordinance of God, let vs settle our selues therupon, and let vs not beleue our owne wit and imagination. Thus ye see shortly what we haue to berae away. True it is that this matter might be dilated more at large: but it is ynough for vs too vnderstand the cheef point in two or three woordes: which is, too mynd the thing that is conteyned here: namely that it is no maruell though

though men be full of vncleanesse, and that there is nothing in them but filthinesse. And why? For they be taken out of a corrupt lump, and therefore there is not so much as one that is otherwise. True it is that although Iesus Christ was very man: yet was he exempted from all our vncleanesse: but that was by cause he was conceiued by the holy Ghost. God ordeined peculiarly that oure Lord Iesus Christ should be conceiued by power from aboue. And why? To the end that Adams vncleanesse might not light into him, nor hee be defiled therewith. But when that wee be conceiued (forasmuch as it is by the common order of mans nature) we be subiect to the said corruption. It is not possible to find any one mortal wight that is not full of all vnrighteousnesse, sauing only our Lord Iesus Christ. And why? For let vs marke from whence we come. So then we haue to call to remembrance what hath bin touched: that is too witte, in what wise wee ought to alledge vnto God the shortnesse of our life and the miseries wherunto the same is subiect: which is to the end he shuld haue pitie vpon vs, and not to murmur against him. Howbeit therewithall we must also mislike of our owne life. And that is it that I haue touched alredy: namely that if we wil well that our life is flightfull, and bethought vs of the miseries wherewith it is fraughted and as it were pestered: we wold not be so farre in loue with it as wee bee: but heere ye see a good cause why we ought to be so much the more waker. Neuerthelesse it behoueth vs to keepe a measure in this behalfe. For there haue bin many of the heathen whiche haue knownen the thing rightly that is spoken heere, and haue bin so fully perswaded of it, that they haue bin weary and loth to liue in this world, yea & we see they haue fordone themselues. And how was that? They sawe well the miseries that are heere: But wee must not come to such extremitie. VVhat then? VVhen we consider that our life vanishest away in a moment, let vs consider also from whence the same swiftnesse proceedeth: that is to witte, from sinne. For we were not created to the end that death should haue dominion ouer vs. That is come vpon vs from our father Adam, in somuch as all of vs are giltye [of his sinne.] Therefore when there is any talkke of the shortnesse of our life, we must enter into this acknowledgement of originall sinne. And againe, whence come all the miseries that hedge vs in round about, but bycause we be banished out of Gods kingdome where all our welfare lieth? Then are wee miserable so long as we be separated from God. But we be separated by reason of our sinnes: and therefore it standeth vs on hande to returne alwaies thither. VVhen we haue learned to blame our selues after this sort, we shal not deale as those do that murmur against God. How now say they? It is seene that men are as it were the chiefe worke of God among all his creatures, it was his will to shewe muche more excellencie and dignitie in them than in al the rest, and yet are they vexed and troubled beyond all measure. And what meaneth that? Vvere many heathenish folke haue heerevpon taken occasion too murmur a- gainst God, as who should saye, hee had set man vpon a scaffold to make a mockerie and gazingstocke of him, notwithstanding that he seeme to be the noblest of all creatures. But when we shall haue considered that all the miseries whereto we be subiect proceede of our owne faultinesse, bycause we be all sinfull: we shall haue oure mouthes stopped so as wee shall no more presume too murmur against God. Marke that for one point. But yet is not that ynough. For vnlesse we haue an eye too the remedie that God hath giuen vs: out of all doubt we shal be caried away with such desperation, as we cannot

but blasphem God. And in very deede it is certaine that those which fordo the selues, do it as it were in despite of God. And why? For although they had knownen them selues blameworthy of their owne miseries: yet had it not booted them to the asswagement of their sorowe and heauinessse. Therfore if we will not fall into despaire; let vs haue an eye to that which is able to asswage al our anguish. As for example. First, although our life be mi- serable: yet neuerthelesse God maketh vs to tast of hys goodnessse so many wayes, as we may well conclude that we be rightly happie, bycause he maketh vs partakers of his benefites. Our life is short: howbeit it is not so shorte but God giueth vs respite ynough to know him to bee our father and sauoure, and to tast what his power is in vs, and calleth vs vnto him. If we shuld not haue this be- nefite past a quarter of an hour, nor injoy it any longer time: I pray you ought we not to make account of suche a benefite? Againe, although we suffer heate and colde, and hunger and thirst, and be diuers wayes persecuted, and besides the inconueniences that happen at other mens hands we haue a gulfe within vs, as in deede wee haue store of temptations that come vpon vs, which verely are as many incomberances: Yet notwithstanding God giueth vs some tast of his mercie in that we see he holdeth vs vp, and in that when it pleaseith him to cha- stise vs, either he giueth vs pacience, or else so measureth his rigoure, as we alwaies feele his goodnessse. Seeing the that euen in the troubles and vnpacience of the world we haue some occasion to comforde and cheere vp our selues in God: Is not that a recompence that ought too suffise vs? can we now complaine that God hath set vs in this world? Haue we not cause rather too blisse and glorify him? Then let vs marke well that it standeth vs in hande to beware that we fall not into such extremitie, as to say, VVo worth man, it were better that he had neuer bin borne, than to be so turmoyled in this world. If we haue not the foresaid consideration, we may be sure we shall come to confusion. VVhat is to be done then? VVe must ioyne both the poyncts togither and say, Alas what is this present life? For we be no sooner entred in to it, but we giue vp the Ghost. And if we tarrie heere any while at all: we see nothing before our eyes but my- serie. Not only the graue hemineth vs in on all sides: but also it were better for vs to die some one kind of deathe out of hande, than to bee so assaulted with thousande thousands. And afterward when we haue ouerpasseid so many incomberances, in effect we do but pine away by peccemeale. Therefore if wee bethinke vs well of oure state: we shall haue good cause to mislike this world, by- cause that all the inconueniences which we indure, do proceeide of our owne sins. But what though? Yet dothe God in the meane while make vs to feele his goodnes, and he will not haue vs so dismaid and ouersorrowed, as we shoud not haue whereof to reioyce in him. Furthermore forasmuch as he sheweth vs that we be but way- farers in this world, and that our miseries shall not continue heere for euer: the shortnesse of our life ought not to greeue vs, but rather to comfort vs. And how is that? For as for those which are so fantasticall as to say, Tush, what is mans life? It is gone with the turning of a hande. They that rest vpon that point, do fal to hartburning, and say, must we liue so small a while? Deth God play mockholyday with vs to say, returue againe to me out of hand? Could he not giue vs a longer life, or at least- wise make vs to knowe what were the remedie of oure life? But we haue not one day of good time: for our lyfe hangeth by a threed, and deirth is alwayes betweene our teeth. Behold (I say) at what poynct they be which do al- togither

together settle and rest them selues vpon the shortnesse of mas life. But let vs thinke thus with our selues: VVell then, God meeneth not that we should linger heere for euer. True it is that we be subiect to many miseries, in somuch that he which knoweth his owne state ought to sigh and grone continually so long as he is in this world. But God hath appointed it an end, and when he calleth vs to him selfe, then is the good and sure rest. And the case standeth not therevpon hauing a life that is equall with this life in length of time: but God maketh vs partakers of his owne life, which is endlesse. And therefore let vs be of good cheere, seeing we haue whereof to rejoyce in the shortnesse of our life, and cause to be pacient, and no cause at all to bee very much out of quiet. And why? For if we had a hope of the heauenly life then should we perceiue that this world is nothing. And if we be now and then disquieted. VVell may we sigh for the matter, but we shall be comorted by and by, because we be sure that God will bring vs to a good end by receyving vs into his euerlasting rest. Thus ye see in what wise we ought to marke this doctrine if we purpose too fare the better for it. Furthermore, forasmuch as we see men so turmoyled with vnquietnesse, and tormenting themselues with their owne affectiōs and lusts: we haue so much the more cause to bridle our fleshly affections. For which of vs coueteth not to liue in peace? VV e can well confesse that although we haue all the world at wil, yet notwithstanding if we be vnquieted in our selues, behold it is so great a corzie, that all the rest is nothing woorth: we can confesse this. And wherin lieth our peace. In hauing our eye vpon God, and in resting in such wise vpon the loue that he beareth vs, namely vpon his free loue, as we do acknowledge ourselues to be alwayes unhappie, till he receive us to him selfe: and moreover in traueling towards him and his kingdome, without setting our harts vpon these corruptible things. Lo wherein the peace of men consisteth. But in steede heereof it seemeth that we will make warre with God, to the end he should rise vp against vs and make vs feele what an enemie we haue when he is faine to set vpon vs. And therefore let every of vs beware that hee bridle his passions and affections. For if we come like wild beasts to liit vp our selues against our God, must we not be worse than starke mad? Then let vs beare well in mind what is saide heere concerning the troublesomnesse of mas life: let vs so thinke vpon it as it may serue to rule and correct our wicked lusts, which stirre vs and thrust vs forward vnto all euill. Ye see then in what wise we ought to practise this lesson, to receiue good and available instruction by it to our saluation. Specially vpon this poynt where it is said, that no man can make that thing pure and cleane whiche commeth of vncleannessse and filthinesse: let vs marke well that heere our Lord ment to send vs to confusion, to the intent we should not haue aught wherof to boast, but only in him and of his meere goodnessse. And it is requisite that men should be shamed after that sorte, because they blindfold their owne eyes, and beare themselues in hand that there is much worthinesse in them. VV e see the diuell neuer ceased yet to deface that which is contayned in the holy scripture concerning the corruption that is in man. There haue bin heretiks ynoch, which haue borne the world in hand, that originall sinne is nothing, except we follow Adam of our owne will. But yet Gods will was that they should not altogether preuayle. Neuerthelesse, in the papacie, there is forging of free will, and there is building of morall vertues: the reason whereof is set downe afore. And to what end tendeth all this, but that men should like well of them selues, and

thinke them selues to haue some goodnessse in them? Not that any body dareth saye that a man is able to save him selfe. For euen in the papacie it will be confessed that we haue neede of Gods grace, not only in forgiuing oure sinnes, but also in aiding vs with his holy spirite. And yet for all this, they say not that all commeth of him. The Papists will not confess that. But they say, that we haue a certaine portion of goodnessse in our selues, and that God had neede to helpe vs out with the rest. Lo howe 10 God is made a cohelper: that is to say, he must help our infirmities, but yet must we on our side be companions with him. The deuill hath so bewitched men, as he maketh them beleue they be l wote not what: and yet for all that, we see also, that too the worldward men stande greatly in their owne conceits. How commeth it to passe that such as haue any wite or knowledge do so aduance themselues? As for them that are in credite and authoritiē, are they not as idols that honoure themselues? To be short, there needeth nothing to perswade men that ther is great woorthinesse in them. For although no man tell it them: yet doth every man forge and frame store of leasings to beguile him selfewithall: and if there be any flatterings put to vs besides, we receiue them as easly as may be, and they be suger to vs. God therefore is fayne to knocke vs hard vpon the heads with great beetles to beate vs downe: for if he should let vs alone as we bee, pride wold dwell continually in vs, and wee wold not bow downe our necke, neither wold we be acknowledne of our dette, as they say. And that is the cause why the holy 20 Ghost speaketh to vs of the vncleannessse which is in vs by nature, as when Dauid in the one and fifteth Psalme saith, that he was begotten in sinne and that his mother conceyued him in sinne: he accuseth not neither his father nor his mother, but pleadeth giltie for him selfe, as if he had said, that hee was vncleane before God, euen from his birth. Howbeit we see that Job was so carried away in his former passions, as he applied this thing to thā cleane contrarie. VVherefore saith he that the thing which commeth of vncleannessse cannot bee pure and cleane: His intent is to seeke some startinghole, to abate the damnation that lieth vpon all men. But it is cleane contrariwise, as we see in the text that I alledged out of Dauid. For after that Dauid had acknowledged his horrible sinne whereby he had offended God, hee hild not him selfe contented with that, but passed further, saying: Alas Lord, it is not only in my life time that I haue done amisse: but I haue also brought such a possession of sinne from my birth, that euer since I was borne into the world I haue still increased more and more in the euill wherof 30 I had the seed within me.

Thus ye see how Dauid did set originall sinne before his eyes, not to hunt for any pretence to cleere himselfe before God, but to passe the condemnation wherein he was. Then must we so deale, when we speake of originall sinne, as it may not bee too exempt our selues from Gods iudgemente as we see these skoffers do, whiche say, that seeing man is ordeyned to sinne, seeing hee is misframed by nature, seeing there is nothing but ignorance in him, seeing he is al togither rebellious agaynst God: what can the poore creature do? Is it meete that God shoulde therevpon condemne vs? For certes although we be so wretched: yet is that no shifte for vs, but it rather serueth to inhauince our euill. VVhen Sainte Paule saith that we be naturilly the children of wrath: meeneth hee too cleere men that they might haue a good case to Godward, and that our sinnes might not bee layde too our charge because we haue the roote of them in our owne nature? Saint Paule meeneth no such

Psal.15.b.7

Eph.2.4.3.

Rom.3.10

such thing; but faith it is to the end that all fleshe should be confounded and all mouthes stopped before God. Ye see then to what point we must come as oft as we speake of originall sinne: namely, we must from day to day enter into the examination of our selues, to knowe that we haue offended God so many wayes as we haue deserued to die for it, and theraypon to say, Alas, when we haue gathered togither all the faults that we knowe of, yet are there an infinite sort beside. For it is vnpossible that men should call to mind the hundredth part of the offences that they haue committed against God. And yet besides all this, we be borne in sinne, yea and we bee so kocked in it, and behold we besinners before God, before we haue any discretion. VVhen we bethinke vs of this, we shall haue cause why to humble our selues and too yeeld all glory vnto God. VVhen Job saith, *Who is he that can make a pure and cleane thing to come out of uncleanness?* thereby he sheweth that men are starke mad when they beare them selues in hande that they bee pure and cleane.

Therfore let vs bear in mind, that as in respect of our selues, there remaineth nothing for vs but confusion and decay, bycause we be so ouerladen with sinne and vices, that God might rightly cast vs away: and yet neuerthelesse that forasmuch as he chalengeth to him selfe the office of washing and clensing vs from all our spottes, we must resort to him for refuge, and that specially bycause hee hath giuen vs our Lord Iesus Christ, who hath all cleannessse in him. God seeing vs defiled and stayned, and that the way was ouerlong and high for vs to come to him: hath vouchsafed to give vs such a holines in Iesus Christ: that if we can once wash our selues in his bloud, we shall

become pure and cleane from all our filthynesse.<sup>26</sup> VVhen we once know what lump we come of, and that there is nothing but vncleanness both in our bodies and in our minds: Let vs pray our Lord Iesus Christ to voutsafe to rince vs with his bloud, and to shew out those his cleere waters vpon vs, whereof Ezechiell speaketh: that is too. *Ez. 36.e.26* witte, That by the holy Ghost whiche was giuen vnto him in all fulnesse, we may be so washed frō day to day, as in the end we may come to the purenesse which hee hath promised vs. As now we haue need of a double cleasing. The one is that God should forgiue our faults: and that is the washing away of our spottes. The other is that he should renew vs by his holy spirite and clese vs from all our wicked affections and lusts. Hath he done so for one day? He must be faine to continue it all our life long vntill he haue brought vs to the perfection whiche wee long for, and shew vs that our hoping hath not bin for nought, and that we shall not bee disappointed of oure longing, condicionally that wee haue waited for it as hee requireth.

But let vs fall downe in the presence of our good god with acknowledgement of our sinnes, praying him too make vs so to feele them, as we may know how greate neede we haue to flee to his mercie: and that when hee shall haue made vs to feele his goodnessse in the middes of our afflictions, we may not desire to liue in this world, saue only to glorify his holy name. And so lette vs all say: Almighty God our heauenly father, we acknowledge and confess according too the truth, that we bee not worthy to lifte vp our eyes to heauen, to present our selues before thee, nor to presume so farre as that our prayers should be. &c.

### The. liij. Sermon, which is the second vpon the. xiiij. Chapter.

5. Are not his daies limited? Is not the number of his moonethes in thee? Hast not thou made an ordinance vvhich he shall not passe?
6. Turnethee avvay from him, and let hym beat rest, till hys desired day come, as the day of a hireling.
7. For there is hope in a tree that is cut dovvne, that it shall spring againe, and that his impest will grovve vp agayne.
8. Although his roote be vaxed old, and that his body be seared and dead.
9. Yet vwill he spring agayne by force of vvater, and then vwill he spred foorth as a plant.
10. But if a man faile, so as he die, he commeth no more.
11. Like as if the vvaters should shrinke out of the Sea, and that a riuer should passe avvay.
12. Euen so men rise not agayne, till there be no more any heauen: they thinke not of it, nother do they rise againe out of their sleepe.

  
Esteady wee sawe the request that Job made by reason of the sickenesse of mans life. The sum wherof was, that forasmuch as man is so fraile and flightfull a creature, it seemeth not reasonable that God shuld pursue him with such rigoure, and vther his force so against him. And (as we haue seene afore) he declareth that the life is not so short, but it is muche more miserable, and men are as it were in continuall torment in it.

But nowe hee addeth further, that God hathe the life of man in his hande, and hathe limited it a tearme which cannot be passed. If a man liued but for a fewe days, and that God hath not ordeined it: yet might a man say, well, God is displeased and therefore he cannot abide that a little time should passe without punishing

them that haue done amisse. But seeing he hath foreordained that we should liue, and al at his pleasure and determination, and seeing he hath poynted the last instant of our life and will haue vs to come to the same: seeing it is so (saith Job) that he cannot indure that a man shuld finish his course, and come to his daies end as dothe a hireling: why doth he not handle me more gently? And seeing we be so troubled with vnuquietnesse in this presente lyfe, it may well be said that we be like a laborer that is hired by the daye. Looke vppon a labouring man, see howe hee toyles himselfe too earne a peice of money: but when his dayes worke is at an ende, hee taketh his rest, he hath his wages. Euen so is it with vs, all oure life long: bycause it is subiecte too so manye myseries, wee are in hope that when that is paste wee shall bee quite discharged. For if Deathe bee once come, it is as if wee hadde made an ende

an end of our taske, we haue cause too be glad bycause we come to rest. Thus ye see what Iobs meening is. But heerewithall we must also beare continually in minde what hath bin said:namely that heere he declareth hys owne passions,which we must not allow of, for somuch as God condemneth them. And wherefore are they written?First to the end that we might see that euē the perfectest sort, (although they be neuer so pacient faille not to haue great hardnesse in fighting againte the passions of their flesh, when God layeth his hand vpon them.) VVe 10 must not thinke that lob and such other like were made of steele,or senslesse folke. Although there were a singular stoutnesse in them, and that they indeuered theselues to obey God:yet was it not without touch of brest, for they were faine to feele maruellous stings in their flesh. And although they outloode the temptations and gat the vpper hand of them : yet had they stormes and were tossed too and fro in the meane season. And this is tolde vs to the end we should stand the more vpon our garde, and pray God to strengthen vs, assuring our selues that 20 although we had neuer so good a desire to honoure him yet should wee be vanquished by and by, were it not that he holdeth vs vp by his hand and giueth vs stregh from aboue to fight valiantly with stedfastnesse. Besides this, we be admonished also not to be out of hart, though we seeme at the point to quaille, nor to bee discongaged for all that. For the excellenter men that euer were, haue alwayles bin so effeble for a time : howbeit God hath stood to them in such wise as they haue gotten the vpper hand in all their battrells. And God will giue vs such vic- 30 torie also,if we call vpon him, and be not so foolish as to sooth our selues in our owne vices. Finally let vs consider to what vse we ought to applie that which is sayde heere:namely, that *God hath bounded the time of mans life.* Very well. Is it to the end we might say he ought too leauie vs as he found vs: and that he should get him away from vs? as Job saide yesterday that it seemed vnreasonable that God should open his eyes vpon so wretched creatures, and that he ought to let men alone there because they be not worthy to bee matched with him, for 40 what strength is there in them? No. But let vs marke what a faire hande we should make if God shoule get him away from vs: I meane, if he shoule not guide vs to redresse vs when we do amisse. If we liue but one daye without Gods visitation we fail asleepe in our sinnes: & much more if he spare vs a long time : according as wee see that when men are in prosperitie,they know not that there is a God which is a judge ouer them: they cannot find in their harts to be hild vnder any yoke or to be bridled:a man cannot by any meanes bring them to reason. Seing it is so : how rebellious wold we be if God should let vs alone all the time of our life? How wold we play the horses that are broken looce? There wold be no way to make vs to knowe our selues, that wee might returne vnto God. Theresore it behoueth vs to pray him to pitie vs, and so to tame all the lusts of our flesh, as we may be teachable and obedient towards him. So then let vs marke well that it was an excessiue passion in Job to alledge that it were meete and conuenient for God to let men alone as they are, because their life is short and brittle, and because that hee him selfe hath assigned it a determinate terme. Againe it is very requisite that God should watch ouer vs and looke narrowly to vs, because it lieth not in vs to guide our owne steppes. And if wee were not in his protectiō, I pray you what wold become of vs? For it is pitifull to see with how many deathes we be besiegued. Had not God neede then to haue a fatherly care of our life? So whereas Job desireth God to with-

draw himselfe from him , let vs pray him to draw neerer vs, and that in two sorts. The first is,that in ismuch as it is for our behoofe to be in his custodie to be mainteined by him:because we liue not but in him,nor are susteined but by his power : it may please him to make vs feele hys presence, and to know that he is neere at hand to vs,too aide vs and succoure vs. And furthermore (which is the second point) that it may also please him to be neere at hand with vs to chastize vs when hee seeth vs too farre out of square. True it is that we ought to pray him too vse such gentlenesse towards vs, as we may not be presed more than we be able to beare. But yet therewithall we haue also to desire him to lift vp his hand when hee seeth that we haue neede of any correction: For if hee should let vs alone, it were ynough to rocke vs asleepe and to make vs very blocks. Thus much concerning that point. But aboue all we ought to wey well that which is said heere,namely *That the life of a man is determined by God, that he bath the account of our monethes in his bandes, and that he bath set an ordinance whiche cannot bee passed.* Heerepon wee haue cause to take great comfort, for that our life is in Godshand. Behold heere what is the cause that me are so fearefull as they dare not stirre one finger but with trembling, and it seemeth too them that this thing or that thing may befall them:namely for that they knowe not that God hath them in his keeping, and that it belongeth to him as well to take them out of this world as he hath created them. For were we throughly perswaded of that,it is certaine that we should go on our pace, and not be so tormēted as we be:So much the more then ought we to make account of the doctrine that is conteined heere : that is to witte that God hath limited our dayes. Howbeit it is true that we must keepe a mean in this behalfe. For although we ought to warrant oure selues seeing our life is in Gods hand : yet must we not be rash to cast our selues geerishly into any daunger:but we must walke aduisedly according as God commaundeth vs. There are some fantasticall persons, who hearing that the dayes of a man are numbered, and that we can nother lengthen nor shorten our life, because it is in Gods hand and at his good pleasure:will by and by saye, very well,then if I do all that comes in my head, it is all one : he that is borne to be hanged shall neuer be drowned,as the proverbe saies among the papists. Yea and whē the vnthrifts that are amēg vs are disposed to dally with God : they vse the same : and wold God it were not so common as it is, but in dede it is too common, and men know welynough of whom I speake. So the ye see how these despisers of God take occasion to say that we may shut our eyes and passe through fire and water, because God hath limited our dayes. Yea but it is not to that intent, that the scripture speaketh so. It saith that God having put vs into this world knoweth how long he ought to hold vs there, and that we be in his hande, and that it behoueth vs to depart hence whensoever it shall please him according also as it is saide in the nintieth Psalme. *Psal.90.4.3*

And wherefore is it told vs:to the intent we shuld learne to put our selues into Gods hand, and to say: VVe Lord seeing it is so that thou dispositest of vs at thy good pleasure:giue vs the grace to liue and die according too thy good will, that we may not couet to liue longer than shal please thee, and also that our life may not seeme ouerlong to vs when thou listest to hold vs heere; and that in the meane time we may serue thee by spending the time well which thou hast giuen vs, the rather for that it is so short. And agayne, heerepon, Lord,seeing thou holdest our life in thy hand, and yet will not haue vs to knowe what the terme of it is , but hast reserued it to thyne owne

owne knowledge : graunt vs the grace to walke in feare and warely. Thou hast giuen vs meanes to mainteyne this present lyfe, thou hast gyuen vs meate and drinke. Giue vs the grace to vse them soberly and with all temperance.

Moreover thou hast giuen vs remedies: If wee bee diseased, thou wilte not haue vs too want any thing. And therefore giue vs the grace that we may not desire to tari in this flightfull life , but only to serue and honoure thee. So Lord let vs walke in all points as thou commādest vs, according to that which is said in the one and nintieth Psalme, that God will send his Angels to garde vs that we may not stumble nor make a false step when we walke our wayes, that is to say, that we may not play the stray colts,nor skurrie heere and there,as these vnythrifts do, who will not by any meanes submit themselfes vnto God. Therefore whensoeuer we abide in the way that he sheweth vs:then are we garded by hym and his Angels. This done , wee must also conceiue a good and holy hardinesse when God will haue vs to enter into any daunger. As how: VVe see at this day what the state of the poore Christians is : that is to witte, that they be as sheepe in the woolues mouthes. Now if wee should go about to excuse our selues from seruing of God, and forbeare to confess our faith because it cannot be done without ieopardie of our life : suppose yee that God will accept so fond an excuse: No. And why ? For he hath our life in his hand : let vs trust in him that he will keepe vs as he is good and faithfull : if it please him that we shall continue, it shall not be without hys will, and then will he giue vs strength and power. Thus ye see how we must applye that to our vse which is spoken heere. Otherwise, it will betide vs as we see it hath done too many others, who shrinke away and give ouer the seruice of God because they shun the crosse. And why is that ? Their vnbeleefe is the ground thereof, because they know not, or at leastwise are not throughly perswaded that God hath appoynted their tearme, and that they cannot prolong it,do what they can. For if we were fully resolued of that poynt, it is certayne that wee should be the bolder to spend our selues when it standeth vpon the honoring of God and the performance of our duetie, according as becommeth every man in his degree. I say we should haue another manner of constancie and stoutnesse than we haue. True it is that this must not make vs rash,in such wise as we shuld go seeke daungers of our cwne heads and without aduice. But whensoeuer neede shall require, we shall not sticke to go vnto death,forsomuch as we know that men(whatsoeuer they attempt or practize against vs) are able to do nothing.

So then seeing that this doctrine is greatly for oure profite, lette vs determine too beare it well in minde, and therupon conclude , (according also as our Lorde Iesus Christ telleth vs) that the very heares of our heads are numbered, and that God holdeth vs in such wise in his custodie, as we neede not to feare that any thing can happen vnto vs without his good pleasure. True it is that Satan assayeth all the meanes he can : and on the other side we see that men make full reckning to turne all vpside downe , and it should seeme they wold confounde heauen and earth togither.Yea but when they haue done their vttermost, they are not able to take away our life except God giue them leaue and be willing therewith. And how can we withstand them ? So then,let vs looke only what God commaundeth vs, let vs looke what our calling and duetie beareth to do, and let euery man imploy him selfe faithfully, assuring our selues that we sha-

finish our course, yea euen bycause we be in the hand of God. Thus ye see what we haue to marke vpon this sentence. Now after that Job hath said so, he addereth: *That there is hope in a tree: when a tree is cut, he may spring againe, and specially if he haue nurisshment of water, he may flourishe afresh. But there is not the like hope of a man: when he is once dead, he is past recouerie (saith he) and therfore God ought to haue pitie of so poore a creature.* Heere at the firste blush it may seeme strange, that Job cutteth off all hope from a man when he is once dead. For it seemeth that heere is no rememberance of the euerlasting life, as though mes soules died with their bodies. But let vs note first of all, that when Job speaketh of men, he speaketh in his passions and torments(as we haue seene alredy)and therfore he hath no further respect but to this present life, according as when we be pressed with any miserie, our minde runnes vpon nothing but that. If it be sommertime and we be ouerwhot, we thinke that hard frost were the pleasantest & hol somest thing that could bee. And why? Because we be forepossessed with the passion that greeveth and tormenteth vs. So the forasmuch as Gods hand was so sore vpō Job, he had none other regard but to get out of his presente peynes : and as for the hope of the life to come, he minded it not at all. And heere it is to be seene what menne are when they bee troubled after that sorte with aduersitie,if God doe not releue them and strengthen them.

True it is that Job cannot be charged to haue cōcluded that God doth vtterly roote out men, when hee taketh them out of the world:Job(l say) made no suchfinal cōclusion. But yet for all that we must note that he was so dazeled with his passions, that as then he remembred not that man continueth stil in God after his death, and hath there a secret life, & that the same life hath a good seed, so as we shall be fully restored to a perfectiō, from which we be farre off as now : that is to witte , in his heauenly glory, and glorious immortalitie. Job the had not that remembrance with him,to settle him selfe therupon, but was dazeled in his passions for a time. And therefore we must looke to our selues, that we be the warer,as I saide afore. Euen so is it in the rest of these words. Certainly Job knew wel that God doth men a singular good turne when he visiteth them. And if a ma had asked him why? Is it not a great honor that God doth to vs, in that wheras we be but stinking carkeffes, yet he voutsafeth to cast his eye vpon vs, and to chaitise vs whē we haue done amisse,as the father doth his child? He wold haue answēred, Yes. But yet for all this, he was not able to conceiue it at the first brunt, that he might haue resisted hys owne passions, but was faine to be tormented and too indure great distresse. So much the more then ought we to receiue this aduertizement : Alas Lord,our life is but short and brittle, there is nothing but filthinesse and corruption in vs, and yet for all that, thou forgettest vs not. Deserue wee that thou shouldest regarde vs ? Are wee worthy that thou shouldest visit vs: Alas no Lorde. For the very Angels of Heauen are not woorthie of that : and how then shoulde we be worthy, who are but rottenesse and stinch? But what for that ? Thou of thine infinite goodness art willing to be friendly and familiar with vs, and thou beholdest vs with piie. And when we haue done amisse:in sted of tying vs therunto, thou still pullest vs backe to thee, and assayest all meanes:to bring vs to repentaunce. And Lorde what a goodnessse is that? Lo how we ought to speake. The same also is to be said in this presente sentence, that wee may fare the better by it. For sith that men haue no strength in them selues, nor can spring and shoothe foorth braunches

new againe as trees do which haue some roote in the earth:but do rotte away quite and cleane:let vs acknowledge the good that God doth vs in that it please him to preserue our life after the common order of nature, and also keepeth it hidden aloft to be manifested againe in time conuenient. Therefore let vs acknowledge the same to be an inestimable priuiledge. But for the better vnderstanding of this lesson, let vs marke first that althogh men bee immortall, yet they haue it not of their owne strenght. For it is not without cause that Saint Paule yeeldeth the title of immortalitie and euerlastingnesse peculiarly vnto God. And what shall wee saye of the Angels then? VVhat shall wee saye of men? Are they mortall as the brute beasts? It is certayne that we feele wel how god breatheth power into our soules. Ye see then that we haue this spirituall life from elsewhere and as it were do borrowe it. But that is not all. For although oure soules come not to nought, ne rotte away as our bodies do:yet notwithstanding whē they be alienated from God they be in a farre more horrible death, than if they were vtterly returned to nothing. Our state were better if we were vtterly foredone than to be separated from God and to feele him to be against vs. Then must God be faine too giue vs another life, which is, that he knit vs to himselfe by the grace of his holy Spirite, so as hee may liue and reigne in vs. If we haue this once:it is the chiefe benefite wherein we can ioy. But in the meane while God worketh after a straunge fashion and vnknowne too mans reason. For let vs consider what the state of the faithfull is during their life in this world. They are not only set in like state with the vnbeleuers, but are made much more poore and miserable. For if a man looke vpon the children of God, he shall find that they be afflicted, so as it seemeth that they ought to be cut off from mankynd as though they were not worthy to liue vpon the earthe. Thus ye see after what sort God suffreth his to be dealt withal. VVhat is to be done then? Let vs come backe to that which Saint Paule saith to the Colossians, that is to witte, that we be dead, and that our life lieth hid in oure Lord Iesus Christ, and God will shewe it in due time. 40 And by this we see a goodly similitude in that which Job setteth downe. For he saith that the trees fade at the coming of winter, there appeereth no more greenenesse in them, and it seemeth that all is dead when the leaues are falne off, and the trees themselues frostbitten: and yet for all that, life ceaseth not to lie hid both in the rootes and in the heart of them. VVe see that when the spring time is come, all shoothes foorth againe, and the liuelines that was vnsene for a time sheweth it selfe anew. Now if God shew vs this in the trees:will he not vtter a greater operation towards vs that are so excellent creatures? Soothly when Saint Paule speaketh of the resurrection, he reproueth men for their beastlinesse, because they consider not how God doth shew vs as it were natural figures of the resurrection, by the growing of the corne vpon the earth. Looke vpon the corne that is in the barne, it is drie, it is cast into the ground, and there it rotteþ. VVe see it springeth vp againe, and for one graine there commeth vp twentie, or thirtie, or ten. Seeing then that God reneweth the graines both of wheate and of other corne yea and that euē by rotting: what will he do to men? VVill he not vtter a farre greater woork in them? Now then, are not we senslesse and brutish, when we perceyue not after what manner God woorketh to confirme vs in the hope of the life that he hath promised vs? As much is to be thought of that which he sayth heere now. For when we see the trees(which in winter time were dead, or at leastwise seemed dead) become fresh and greene a-

gaine in the spring time: we must be confirmed in that which God declareth to vs, namely that although our life be hidden, and we be heere as it were in the shadow of death, yet shouldest not that hinder vs to lifte vp oure heads continually, and looke for the resurrection that he hath promised vs. Yea and euē now although wee seeme dead, yet haue we Gods spirite dwelling in vs, which is a sufficient warrant of our life. And whensoeuer it shall please God to take vs out of this world, although our bodies rotte away:yet notwithstanding, seeing hee hath printed the seale of his holy spirite in our soules:think we that they shall perish when as he is the protector of them? So then, the fraikie that is in mans life ought too stirre vs vp the more to magnifie Gods goodnessse towards vs. If God wrought after another order, that is to witte, if when he bringeth vs backe to hym selfe by faith, he shoulde place vs heere as it were in a little Paradise, so as wee shoulde be lyke the Angels, and his power should shew it selfe in vs, and we be void of all these infirmities which we see, and our lyfe might not be like a shadow that vanisheth away, nor we bee walled in with so many miseries, but God shoulde dwell in the midds of vs and reigne peaceably in vs: Verely these gracieuse gifts were so well worthy to be highly esteemed: But yet shouldest wee in the meane while mistake them, we shoulde not knowe from whence they come, we shoulde be caried away into a vaingloriousnesse. As nowe when God humbleth vs so many waies, if wee looke vpon our present state, we see nothing but death. And yet neuerthelesse on the other parte hee sheweth vs and maketh vs too perceiue it both by experiance and by faith, that we be aliue, yea verely in him, as of whose life we be partakers, and he maketh vs to see as it were in a glasse the said immortalitie which we waite for. Seeing then that God after he hath humbled vs, bringeth vs to the hope that I speake of: haue wee not the more cause to make much of his goodnessse to vsward, and to say: Alas Lord that thy spirit should dwell heere in oure bodies which are but wormes: and as for our soules there is nothing but wickednesse in them: and yet notwithstanding, thou O Lord hast chosen both our bodies and our soules to be the temples of thy maiestie, thou hast dedicated them to that vse. Lorde how greatly are wee in thy dette: How much are we boīd vnto thee? Againe, although this body heere do go to decay, yet are wee sure that they shall be restored once againe, and that instead of this transitorie lodging, we haue adwelling place prepared for vs in Heauen, and therefore it ought not to greeue vs to droope away by little and little till we bee quite and cleane dispatched. Seeing we haue that, ought we not to be stirred the more to praise God? So then, we see how we may applie that thing to our instructiōn, whiche Job turneth heere too an euill vse in going about to expresse the pangs that he felt, and whereagainst he fought.

And furthermore when we speake of our owne state, let vs marke well that on the one side we must consider what we our selues are, and on the other side what God is able to do, and what his power is. I haue saide alredy that it is very requisite that men shoulde know themselues and looke into them selues. And why? I haue told you that also alredy: that is to witte, because wee neede no prickinge forwarde to vaingloriousnesse. For howe frayle so euer we be, yet it is too bee seene that the most parte of vs ruffle it out, and runne riot, and forget the miseries that ought to bridle them.

VVe see thys with our eyes, and euery one of vs should be infected with that vice, if God prouided not for

for it. Therefore we cannot forbear the considering what our miserie and feeblenesse are, and that our life is as wretched as any thing can be. VVhe we know this, we shall haue good cause to mislike of our selues and too call vpon God and to pray him to haue pitie vpon vs. And also therewithall we must consider what his power is. And why? For if we measure that which we hope for, by that whiche wee see, what will become of it? VVhat shall become of the resurrection? VVhat shal become of the euclastic saluation that is promised vs? VVhat shal become of his heauenly glory? For is it likely, that when our bodies are rotten, they shall bee partakers of Gods glory? Or that we, who see our selues to bee so fraile as now, must be companions with the Angels in Paradise? or specially that we shall be matched with the sonne of God? VVe knowe that all maiestie and all soueraintie both in heauen and earth are giuen vnto him. [Is it likely] that we should resemble him? or that we shoulde be members of his body to be partakers of al that which is giuen vnto him? Can this enter into mans reason? VVhat is to be done then? Let vs acknowledge that

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which Sainte Paule saith to the Philippians, that God will raise vs vp by his power, whereby he made al things. See whither Saint Paule sendeth vs when he intendeth to strengthen vs in the hope of the resurrection. As if he should say, My friends, let vs not looke at that which is possible in our imagination, for God will not haue men to rest there. But let vs enter into a higher consideration, which is that God disposeth all things, yea euen aboue our vnderstanding, insomuch that whē we thinke vpon his works, we be astonisched, and not without cause. For he worketh wōderously: insomuch that we through that power of his (faith he) whereby he made all things, are trāfformed into the glory of our Lord Iesus Christ. And although our bodies be now weake, and subiect to so many necessities: yet shall they be taken into the heauenly glory.

Thus yee see the two thinges whiche wee haue too consider: namely too humble oure selues on the one side: and on the other to haue a certaine and infalible hope of that which surmounteth our capacitie, and cannot be conceiued of vs in case as we be. But heerewithall let vs gather that which Job meeneth heere. For insomuch as man cannot receiue of him selfe, nor is renued as trees are, but is as if a riuier shold drie vp, or as if the waters should shi:ake out of the sea: therefore wold he that we should not be plagued at Gods hand, so long as we be in this world. Yea but it is cleane contrarie. For if that men so destitute as they be, cannot for all that hold themselfes from pride and exesse and from starting out of their bounds: what wold they do if they had no correction, as I said afore? So much the more then had God neede to abate mens pride and presumption which cannot easly correct it selfe. Forasmuch then as men do so lifte vp them selues against God, and every man forget himselfe, yea and is puffed vp when he hath rest and ease: we had neede to be chastized, and to haue new correctiōs day by day. Yea verely. For if God shuld let vs runne out the race of our life without making vs to feele his roddes, and not quicken vs vp when we haue done amisse: Alas he shuld never come in time. VVhere-to tend the corrections that God sendeth vs now a dayes, but to call vs to repentance? Now if God shoulde tarrie till we were dead, the gate would bee shut, there wold be no time of returning vnto him.

*2.Cor. 6.1.2.* Beholde (saith Sainte Paule) the acceptable dayes and the dayes of Saluation are while we be in our way. Then if God shoulde see men go astray and runne here

and there, and let them go on till they were falne downe and tumbled headlong into the pit whiche they couldē never get out of: what a thing were that?

Therefore it behoueth vs too reason contrarie too that which Job did: that is to witte, that seeing our lyfe is short, and not in so good case as a tree ('et vs put the case it were so) bycause that when wee bee departed out of the world, it seemeth that all is perisched: therefore it is good that God shoulde chastize vs as long as wee lyue. And to what end? To call vs to repentaunce: for after death there shal bee no more time. And as for the rest, let vs not doubt (as I haue touched afore) but Job was of opinon, that it is good for men to bee visited of Gods hande although they shunne it. But there are skoffers whiche alledge Iobs example for a shrowding sheete, saying: Behold, the holy men haue forgotten the hope of the resurrecōion, they chafed agaynst Ged, and complayned that God pressed them ouersore, in somuch that they had no leasure to subdue their imperfections: and why then shall not the like be lawfull for vs? But (as I haue declared alredy) although wee bee pacient in bearing of Gods chastizements, and in induring them quietly as we ought too do: yet fayle we not to be moued, too haue our fleshe to shewe it selfe somewhat rebellious in vs. Therefore we cannot come vnto God to serue him, but wee shall bee astayled and pricked on ali sides. But what for that? VVe must still fighte, according as the Apostle saythe, that we shall get no victorie but by fygting. And the cheefe battell that we haue to fygchte, is against oure selues and against our owne vices, and that is the thing wherein we must imploy our whole force.

So then lette vs marke, that whereas Job speaketh heere of the lyfe of man as a person without regarde of the resurrection to come: he rested not wholly vpon that poynte, (for he had well forseen what that was) but meant too expresse the passion that he felt, too the ende that every of vs should betinke hym selfe, and not be earied away when suche temptacōions befall vs. Moreouer if Job were weakened after that sorte: let vs assure oure selues that we shall bee weakened much more. Howbeit, God which assisted him, will do the like for vs also. For his power is as invincible to main-teyne vs at this day, as it was then. Hee calleth vs too hym at this day euen of his owne goodnesse, which is not abated that he shoud not make vs to feele it as well as he made his seruantes of old time to feele it. And therefore when we see all things so confounded nowadays in the world, as we wote not what to say nor where to become: let vs runne to our good God, casting oure eyes vpon our Lorde Iesus Christ, who will deliuere vs from all miseries and from all the troubles that are at this day in this world. VVell then do we feele our selues feeble and weake? Let vs looke vpon our Lorde Iesus Christ, who is the power of God his father. Do we see our selues as good as alredy dead? The fountaine of life is come vnto vs forasmuch as God hath sent vs his on-ly sonne. And to what ende. Euen to drawe vs out of the dungeons of death, and to assure vs that being vni-ted vnto him, we can never be set beside the saluation that is prepared for vs. Ye see then that if wee haue our eye settled vpon our Lorde Iesus Christ, wee shall not fai'e to thinke oure selues lase as well in the middes of death, as of the troubles of this world, bycause that by the meanes of him we be sure we shall come to the heauenly glory wherinto he is entered before vs, when we haue finished the course which we haue to runne, which now is subiect to so many miseries.

But let vs fall downe before the presence of our good God with acknowledgement of our faults, praying hym to make vs perceiue them better than we haue done, and yet notwithstanding after such a sort, as we may not become as folke forlorne, but returne to the remedie, desiring him to be pitifull to vs, and to shew himselfe the same towards vs, which he hath bin towards his in all times: and furthermore, that seeing it hath pleased hym to be at one with vs in the person of our Lorde Iesus

Christ, and that our Lord Iesus Christ hath giuen in his owne selfe vs so good a gage of his loue, specially by the death and passion which he indured [for our sakes] he suffer vs not to forget or to despise so greate a benefyte, but rather that we may put our whole trust in him, and by that meanes be stirred vp to call vpon oure good God in all our necessities and miseries. That it may please him to graunt this grace not only to vs but also to all people and. &c.

### *The lv. Sermon, which is the third vpon the. xiiiij. Chapter.*

13. O that thou vvoldest hide me in the graue, and that thou hadst shut me vp till thine anger vvere abated, and that thou vvoldest set me a time vwherein to thinke vpon me.
14. Shall the man that is dead liue agayne? All the dayes of my battell I vvill vvaite till my chaunge come.
15. O that thou vvoldest ansyver me vwhen I call to thee, O that thou vvoldest fauoure the vvorke of thy hands.

Esa. 2. d. 19



He Pprophet Esay shewing howe horrible Gods wrath is and howe heauy to beare, saith that such as feele it wold faine that the mountaines should hide them, and wish that they might fall downe vpon their heads: and oure Lorde Iesus

Lu. 23. d. 30 Cointallo hath vied the selfe same words. And that is done to shew vs that we must not be so dulheaded as we be: For we know not what a thing it is to haue God against vs. True it is that we shall well ynough feele the mischiche when he persecuteth vs: but that is not all, nor the chiefe thing that wee haue too do. It standeth vs in hand to wey throughly what Gods wrath is. And why so? For when we understand Gods hand, then bethinke we our selues of our sinnes. And therewpon we be abashed, and perceiue full well that we must needes perish except God haue pitié vpon vs. Howbeit forasmuch as we shunne that feeling: our Lord exerciseth vs to make vs throughly awake, when he intendeth to shew vs mercie. Thus ye see what is to be gathered of Iobs wordes when he saith, *O that thou woldest bide me in the graue.* For he preferred death before his life in case as it was. And why? Because he wold haue escaped Gods hand if it had bin possiblē. For he knew well it was a far terribler matter to haue God to be his iudge, than to die a hundred times. And this ought to touch vs the neerer and to make vs thinke better vpon our sinnes than we haue done, too the end we may know that when we shall haue indured all the miseries of the world, it is nothing in comparison of appeirring before Gods iudgement seate, when it commeth to the yelding vp of an account. If we be but sicke a little, we crye out alas: and if there happen vs any mischance, men shall heare vs make complaints: and yet our sinnes shall be buried all the while, and never come too our thought or rememberance. Heereby we shew howe vntoward we be in judging of things. Therefore as ofte as we heare that those which haue bin scourged at Gods hand haue desired death and to be hidden in their graue: let vs assure our selues that the same is the thing which we ought to feare aboue all other, that is to witte, that God sheweth him selfe as it were an aduersarie against vs. And when we be perswaded that the same is the greatest daunger that can befall vnto man, we will laboure by all meanes to retourne vnto him. VVhen our sinnes come to our mind Alas (will wee say) in what case are we? For if God shew him selfe our enimie, how shal we do? in what case shall wee be? Then let vs preuent the

matter: and behold we shal be so prouoked to seeke vnto God for grace, as we shall never be at rest, till he bee at one with vs. Thus ye see the vse wherevnto we ought to applie this lesson. And we must marke well howe he saith, *I wold fayne that thou baddest bidden me in the graue, and that I were shut vp in it, vntill such time as I were cut off.* Heere he sheweth wherfore hee desireth deathe: namely bycause hee felte himselfe shut vp vnder Gods iudgemente, and could find no way to scape out. And heereby we be warned that our startingholes shall serue vs to no purpose in the end: and that when wee haue fisked hither and thither never so much, wee must bee fayne to be as it were shut vp. VVee shall haue profited wel for one day, if wee can haue this lesson in minde. VVhy so? For although God threaten vs never so much yet it is seene that there needeth not any thing to make vs belieue that we be able to shift out of it, according as euery of vs imagineth one shift or other, in somuch that our hipocrisie is the cause that Gods threatnings pierce not our harts, as were requisite. And there is nothing that prouoketh more Gods extreame vengeance, than when he sees that we make none accouut of his wrath. Lo what prouoketh him extreameley.

So then let vs learne by that which is said heere, that whensoever G O D listeth too pinche vs in good earnest, there will bee no scaping for vs nother by one meanes nor other, but wee must bee fayne too bee fastshut vp. On the other side if God giue vs anye respit, and specially if hee shewe vs how we may obteine fauoure at his hande: let vs vse that oportunitie. It is said immediatly, *I wold that thou baddest bidden me in the graue.* Heere it mighte be demaunded, And is not death a token of Gods wrath and curse? Is oure comming thither too any relief? VVhat doothe that boore vs? Verelye it seemeth too bee the vttermost extremite, and that God cannot shewe any greater rigoure vpon vs than too put vs too deathe. But Iob hathe heere conceyued deathe amisse, as I haue shewed heeretofore: and that must we beare well in mind. Hee was ouerpessed with anguishe, bycause G O D made hym too feele his miserie. Therevpon hee bethinketh him selfe howe hee myghte bee ridde of it. At leastwise (saythe hee) I shoulde wander in the darke. But as long as I beare my fleshe, (as hee saythe for a conclusion in the ende) and so long as my soule is in me, I am in paine, I am tormented, and I haue no thyng but distresse. If God had taken me out of thy world, I shoulde haue some ease, and there wold be

an end

be an ende: and (as he hath sayde afore) he should haue his ende as the hyreling, whome yee see at rest when his terme is at an ende, and his couenant come out. Thus yee see why hee desirith heere too bee shette vp in his graue. Furthermore let vs marke, that hee knewe well ynough that men ceasse not too bee vnder Gods hande by dying, but that they must bee fayne to be iudged by him, and to feele him still. Job knewe that well ynough. But in the meane while hee had an eye too the miserie wherwith he was pressed: and he was as it were so fast tyed therewith, as he thought not of all the rest. Ye see then that when God persecuteth a poore sinner, hee hath no further respect but to say, Alas must I be enclosed heere without remedie, and must my miserie encresse, and I perishe in the ende, because God will never leaue pursuyng me? The sinner hath no respect but of the thing that is so harde for him to beare. For this cause hee thought death too bee nothing, and that it shoulde serue him to bee a salve for his sores. After that manner spake Job in desiring to be couered in his graue and to bee as it were locked vp in the same. And when hee sayeth, *Vntill thou bethinke thee of mee, and vntill thou set mee a day*: thereby hee sheweth howe there is some feeling stil euuen after death, howbeit that to his seeming as hee was then caryed away and rauished, there shall bee some respite for him to take his breath, insomuch that when he shall be gone out of this world, then shal he not be in such confuzion, nor in so hard and heauie case as he felt there. But (as I haue sayde) Job coulde not but knowe that euuen after death wee haue an account too make, for hee sayeth, *I will wylte in the graue vntill thou appoynt mee a time too bethinke thy selfe of mee*. This Be-thinking heere is nothing else but Gods calling of hys creatures too iudgement. But Job was so troubled in witte, and the sayde passion did so turmoyle him, as hee judged not with so settled a minde as he ought to doo. And why? First and formost, so long as wee liue in this worlde, what shoulde wee more desire than that God shoulde haue vs in remembrance? For if hee forget vs, what shall become of vs? Peter sayde, Get thee away

Luk.5.b.8. from mee O Lorde, for I am a wretched sinner. Yea but we must go the contrarie way to worke and say, Lorde come neerer vs: for without thy grace, we bee nothing. So then it is very needful that god should remember vs. And how? To mainteyne and preserue vs, so as hee vpholde vs and haue pitie vpon our feeblenesse, to releue vs the same and to guide vs by his prouidence. Ye see then that God must be faine to remember vs, or else our state is verie miserable. For there is nothing that a ought to be so much afayde of, as to be forgotten of God. Lo heere one poynt. Againe, although God take vs out of thy world, yet forgettest he vs not, though he seeme to forget vs. For hee keepeth those that are his, alwayes in his hand & custodie. And as for those that are damned, they be reserued as it were in Chaynes vntill the day of executing the sentence. Ye see then that God doth alwayes beare vs in minde. And when the scripture sayth that he hath forgotten vs: it is because we perceyue not his present succors, like as if a poore man that lingreth in paine, desire God to helpe him, and feele not his helpe nor sees any likelyhood that God heareth him. Thus ye see after what sort it is sayd that he hath forgotten vs: to wit, for ought that we do perceyue: but yet for al that he remembreth vs continually. Job then did amisse to surmize that if he were dead he should be forgotten till God should call vp all his creatures at the latter day, & summon them to his iudgemēt seat. Job therfore did not consider this remembrance of Gods towards vs so well as was requisite. But

we may well see it, if we be perswaded of that which I haue sayd: namely that God ceaseth not to thinke vpon vs though hee leaue vs there for a little while, so as oure bodies rot in the earth, and our soules abide in suspence, wayting for the day wherin all the world shall be repayed. Moreover, so long as we liue, let vs be fully resolued, that there is nothing better for vs than to haue God too thinke vpon vs: yea euen though it were to punish vs. If God thinke vpon vs to make vs feele his fauor: there in consisteth all our ioy and glorie according as it is sayde in the eight Psalme. Alas what is man, that God shoulde vouchsafe to looke vpon him, and too watch ouer him? VVe be as a little shadow, we be nothing at all: and yet it pleaseth God to haue a fatherly care of our life. And ought not we to acknowledge a woonderfull goodnesse in him in that behalfe? So then we must highly esteeme the sayde mercie which God sheweth vs, in being mindfull of vs, euen too make vs feele his goodnesse. But (as I sayde) although he chastize vs for our sinnes, yet is he gracious to vs. For thereby he sheweth that he is lothe we should perish, in that he calleth vs back againe to him when he feeth vs in the high way to destruction. For are not all his chastizings as manie warnings, which he giueth vs to come to repentance? Ye see then how we ought to set the more store by Gods grace in that hee is mindefull of vs: and not desire him to forget vs. This is it in effect which we haue to remeber concerning this sentence. Nowe there ensueth, *Shall the man that is dead lye agayne? For I looke for my chaunge all the dayes of my battell, or of my trauell*. Heerein Job sheweth how sore hee was troubled in minde, better than hee did afore. For hee was in suche distressse, as hee wist not what the ende of men is, or whither they shoulde bee rayzed againe or no, when they bee deade. Truly this seemeth straunge at the first blushe. But wee muste marke what I haue sayde afore, namely that Job speaketh of hys former temptations whiche hee withstood. There is great difference betweene beeing vtterly beaten downe by a temptation, and betweene the feeling of it, or the beeing shaken with it, and yet in the meane while too withstandit. VVhat a number of euill opinions and fancies will come in our heade? According as we knowe that men receyue many mockeryes at Satans hande. Beholde, one wicked fancie that commeth in our heade is that wee greatly distrust God, [as if wee shoulde saye] what canst thou tell whither God thinke vpon thee or no? Howe knowest thou whither hee hath giuen thee ouer? VVhat wotest thou whither hee vouchsafe too looke towards mortall men or no? Behold the thoughts that men haue euer among: and that is to make vs humble oure selues. And forasmuch as wee see our selues so full of vanitie: we haue so much the more need to walke in the feare before God [and to say:] Alas what a thing is this? I ought to implore all my wittes to the glorifying of my God, and behold the most part of my wit is occupied about such maner of thoughts. Yea and there come outrageous blasphemies in my head. Greatly then ought men to be grecued with themselues when they conceiue such fancies. But the faithful do repulse the incōtinently. For assoone as the devill goes about too trouble vs after that fashion, we be armed with Gods word, & fence our selues with the buckler of faith as the scripture speaketh. Although the diuell cast firie darts at vs, as S.Paule sayth: *Eph.6.1.* yet enter they not so into our soules as to wound vs: the poysen of them percerth not so deepe into vs. True it is that Satan will assault vs mightily: but yet that sting of his shal be neither deadly nor infectiue. VVe then shall repulse al these wicked conceyts when we be so assayled.

R.

But

But the other sort are wholy possessed, and are so farre out of square, that sonic doubt of Gods prouidence, and othersome think that God hath vtterly reiected them, by meanes whereof they bee as it were vtterly vnder foote. Then is there great difference betwixt a fleeting fancie that commeth in our heade for a while, and which wee withstand: and a sure perswasion that settelth it selfe and taketh root in vs. True it is that whē we shal haue fought against all the temptations of Satan, and ouercome them, yet shall we not come to a full end, but we must mourne still before God, because wee haue not glorified him so perfectly as were requisite: neuerthelater hee accepteth such stedfastnesse, when we resist euill after that maner. See howe Iob hath delt in that behalfe. He reherseth the temptations wherewith hee was assayled, but yet for all that hee was not ouercome of them. And verely there are three degrees to be noted. For somtymes there come fancies to our minde, and wee drieve them away out of hande. Sometrymes wee shall be in paine and distresse, so that we shall bee almost tyred with them, [and say] Howe shall I outweare this temptation? But yet in the ende when Satan presseth vs therewith, God dooth still strengthen vs. The thirde degree is when wee bee vtterly borne downe and ouercome. As for Iob, hee not onely came to the first degree too haue the fleeting fancie to aske whither men shall rise agayne or no: but also he came to the seconde step of temptation. For when he sawe himselfe so pressed with miserie: hee thought with himselfe, what intendeth God to do with mee? It seemeth that he is minded to wipe me quite away. And seeing I haue him mine enimie what shall become of mee? Iob then was tormented with that temptation (which was euill) because he marked howe God was so agaynst him: but yet washee not ouercome. And al- though the battell were verie sore and harde for him to endure out: yet gat hee the vpper hande. Thus yee see after what sort we must take this sentence. For had Iob settled in that opinion, it had beene a cursed blasphemie to aske whither man shall rize againe or no. But surely hee was assayled in such wylc, as yet neuerthelesse he abode still in the beleefe that hee had conceyued, and the spirite of God gaue him the vpper hande. VVee muste not therefore charge him with blasphemie for so dooing, neyther muste wee condemne him of misbeleefe for it. For fayth is not without fighting: it behouethe to bee throughly exercized. And howe is that done? By the diuels casting of many occasions of vnbelinefe and misbelieve in our way. Thus yee see the true tryall of our fayth. Iob then must not be cast out of the number and companie of the faythfull for being so assualted. Also it is too bee noted, that hee did not aloneby doubt, but also was so caried away, because he was pres- sed by Gods hand. If Iob had bene demaunded whither men perish vtterly by dying: he woulde haue answered no. For although the body rot away, God will raise it a- gaine: and the soule is reserved till the last day, at which time we shall be wholly restored. Iob would surely haue answered so, if he had bin examined of death in general. But sorasmuch as the case is nowe become peculiar too himself, because God pincheth him so sore as he woteth not where to become, insomuch as it seemeth that god is fully determined to confound and ouerwhelme him for euer: he is sore disraynd therat, & that is the cause of his doubting. Therfore let vs mark that Iob had an eie to that which was in his owne person: that is to wit, to Gods ri- gor, which was so great, as there was no likelihood at all that euer he should get out of the misery wherin he was. For this cause he sayth, *Shall the man that is dead rize again?*

Verely he meeneth of death, in case as when God vt- reth all his force to bring a man to naught. And what is that? It is as if he should say: Alas Lorde it seemeth that thou art minded to bar me of the hope which thou hast giuen vs of our rising againe. For seing thou handlest me so rigorously, doth not this straunge dealing which thou vseth towards me, tend to the vtter fordoing of me? And when thou hast fordone me, who is he that can make me vp againe? Then his surmizing is, not that God will put him ouer to a further time: but that he will vtterly root him out of the number of creatures. And that is the cause why he demaundeth whither it be possible for a man to come to life againe when he is once dead. It is because God dealeth so straungely with him, as it may seme that he is minded to bring him vtterly to naught. And heere- by we be warned to pray God to handle vs so measura- bly, as wee may always haue the hope too assure our selues, that our miserie shall not endure for euer, but that God will remedie them, and that it is his office to rayze them out of their graues which are in them. For if we beleue not that, wee must needes fall into horrible dis- paire, which wil dismay vs, as we see it had happened vnto Iob, if God had not hilde him vp by strong hand. And here ye see also why it is sayd, *Lord chastize me, howbeit with reason.* Not that God is at any time vnreasonable: But by this worde *Reason* or *Judgement*, Jeremie ment a moderate fashion agreeable to our infirmitie, when wee be not tempted so strongly but we may always perceiue that God will pitie vs in the ende, and remedie our mis- eries. Thus ye see wherof wee bee admonished in this text when it is demaunded whither the man that is once deade shall liue againe. As touching that which insu- eth, namely, *I will wayte till the day of my chaunging come:* some men expound it, that if Iob wist that God woulde rayze the dead, and that there were any hope of the re- surrection and renewement: he would wayt for that day. But it must be taken more plainly: that is to wit, Lorde comfort me, for I am nowe at my wittes ende, I see thou vseth nothing but force, I see thou executeſt nothing but violence agaynst me: and so must I still fight and streyne my selfe too the vttermost, and I haue none other com- fort but onely to wayte for the day of my chaunge. See then in effect after what sort Iob vnderstoode that say- ing. Hee rather reasoneth with himselfe and with God, whither a man shall returne too lyfe agayne when hee is deade. As if hee shoulde say, I see my selfe heere in so wretched state, as too mine owne seeming I must be vt- terly confounded, and there is no meanes of recouerie. For sith that God is agaynst mee, and is minded to bring me to naught: what is to bee sayde to it? But yet heere- upon hee inforceth himselfe, and calleth his courage too him, concluding thus: yet will I wayte for the day of my chaunge. Heereby therfore wee perceyue that Iob gat the vpper hande, and wanne the prize in that battell. For notwithstanding that he entered into debate whither he should rize againe or no: yet in the ende hee sayth, *Be- holde, I will wayte for the day of my chaunge*, yea even *all time of my trauell*. As if he had sayd, True it is that as long as my time lasteth, I wishe that God shoulde keepe me sherte vp in my graue, that hee shoulde cast mee intoo some dungeon, and that he should cause the hilles to fall vpon mee: but yet must I tarie his leysure still, yea euen in the middes of the afflictions wherein I am. And al- though they be harde and vnable to be endured, yet not- withstanding forasmuch as there is a chaunge, the same must suffize me to giue me some comfort, & to nourish me in the obedience of God. Now we see what the mee- ning of Iobs wordes is. And we haue a good & profitable lesson

lesson to picke out of this saying. First, whensoeuer wee be assayled by Satan, and tormented with naughtie imaginations, and specially when there commeth any distrust to leade vs too dispayre : wee must not make these disputations, but quickly and shortly conclude too resolve our selues vpon Gods truth. Ashewe? Some haue a pleasure too intangle themselues in lewde imaginacions : and there will come some opinion in theyr heade, yea euen some opinion that is lewde, and tendeth euen to the dashing of themselues agaynst God. And heere-  
vpon they fall too debating and imagining whither the same be possible or no. And howe fareth it? Therefore when our heades runne vpon wheeles after that sort, and wee fall to chawing vpon the bitte, in hatching so lewde opinions which are cleane contrarie to fayth: it is all one as if men should fall to devising of their state wyth their enimies that come too beseege their Citie. For if they giue care to them and allow their counsell, it is the destruction of the whole towne. They will not set opē their gates to them: but it is all one as if they did. Euen so is it  
with those that snarle themselues in their owne lewde opinons which Satan putteth in their heades: for if they abyde by them, the ende will be the leading of them to destruction. VVhat is to bee done then? Let vs followe the experience that is shewed vs here by Job. Verely he was assaulted daungerously when he doubted whither he should euer rize again or no, seeing that God had brought him so low. And if he had continued in that minde too the ende, what a thing had it beene? But after hee had beene so assayled, he cutteth off the matter out of hande.  
No (sayth he) I will tarie the day of my chaunge, how so euer I speede. Lo what we haue to do: namely to conclude according to Godstruth. Also when we conceiuе any lewd imaginations that may turne vs from the faith, and from the way of saluation: we must by and by come backe and take holde of some sentence of the scripture: and when we see our selues fenced with Gods truth: the conclusion must be that we will not dispute about it seeing that God hath spoken it. Thus ye see the souerein remedie that we haue to beate backe Satan, in this behalfe: that is to wit, when he goeth about to turne vs aside from the fayth, and from obeying of Gods worde. Furthermore when Job sayth that *be will tarie for his chaunge*: that worde deserueth to be weyed throughly. Verely he speakest of the resurrection, and therefore meeneth that we must be wholly renued, so as the corruption which is in vs by reason of Adams sin, be vtterly done away, and god receiue vs into the immortalitie of his kingdom. Lo here the chaunge whereof Job speaketh: And the same is also the thing that we must haue an eye vnto. For without the resurrection we cannot comfort our selues, neyther wil al that euer man can alledge be sufficient to cheere vs. VVe see also that the holy scripture directeth the faythfull thither when it purposeth to content them, and too giue them assured and settled rest. Be ye sure (say the seruants of God) that wee bee called to be partakers of the heauenly glorie which God hath promized to those that are his: and therfore be ye glad of it. Howbeit for the better assurance of this last chaunge, wee must consider the chaunges that God maketh at this day euen during the course of this life, how God maketh many alterations in vs, whereby he giueth vs alreadie some taste of the last chaunge. As for example. VVe be in some trouble, & well, we be as it were shet vp there. VVhen we looke for the ende of it, we see none, there is no remedie, it is past recoverie, and we bee forlorne: and sodeinly God hath such pitie vpon vs as we be deliuered out of hand. See ye not a change that ought to lead vs furtherforth, which is

to vnderstand that there is a much perfeccter deliuernace than all these are which we perceyue at this day particullary? Then let vs learne to acquaint our selues well with the chaunges that God maketh dayly, that we may bee lifted vp a high, and by that meanes be quiet till the time that we be renued in the kingdome of heauen. Also here ye see after what maner Dauid hath spoken. For when he speaketh of the chaunges of Gods hand, whither it be *Psal.77.c.15* in rescuing men out of trouble or in casting them into it, that saying is of great weight though it seeme not so. For men haue alwayes this fonde opinion concerning fortune, [to say,] See what ill fortune is befallne mee, see what good fortune is happened mee. No: they bee the chaunges of Gods hande, and to that poynct must we alwayes bee brought. Howbeit among all the chaunges that are made in the worlde, the liuelyest Image of the laste renewement, is Gods quickning of vs by his holie spirit, and his inlightning of vs by fayth, and his making of vs newe creatures in oure Lorde Iesu Christ as the scripture speaketh. Let vs consider what the birth of men is. True it is, that when wee come into this worlde, *2.Cor.5.c.17* wee bring some remnant of Gods Image wherein Adam was created: howbeeit the same Image is so disfigured, as wee bee full of vnrightuousnesse, and there is nothing but blindnesse and ignorance in our minde. Yee see then what the state of men is at their birth. But God inlightneth vs by his holy spirite, yea euen in such wise as wee bee able too beholde him, so farrefoorth as is expedient for the transforming of vs into his glorie and for the reforming of vs by his holy spirite. Therefore when God shall haue so chaunged vs, as wee feele him dwelling in vs, and by meanes thereof wee fight agaynst our wicked lustes: and whereas other men do ordinarily delight in their vices, and as it were bath themselues in them: we seeke the cleane contrarie: so as what euill soeuer is in vs, the same mislikes vs, and we mourne for it, and therewithall follow the good, and bee altogether desirous to giue our selues ouer to the seruynge of God: Is not that a woonderfull chaunge? For such maner of doings will neuer spring out of our selues. VVhen wee taste of Gods gooiness, so as we be sure of his fatherly loue towardes vs, and specially haue the certeintie of our saluation too call vpon him as our father: See yee not a chaunge that is able to shewe how mightfull Gods hand is? For men of their owne nature can neuer open their mouthes too call vpon God in truth. True it is that they may well haue some ceremonies, as the Heathen folke pray vntoo God, and the Papistes also do babble and make prayers that are long ynough: but all this is nothing because they be not assured in their prayers, nor fully persuaded that God should be their father. Do wee then see that God is willing to heare vs? Are wee desirous to serue him and to honour him? It is euen as much as if he had chaunged vs, and cast vs newe againe in a mowlde, and as though hee had put vs newe againe to making. For doubtlesse it is not for naught that the scripture calleth vs newe creatures in oure Lorde Iesu Christ. And in other places where we bee sayde too bee his woorkemanschip, because he hath created vs to good *2.Cor.5.c.17* *Gal.6.d.15*. *Epb.2.b.10* woorkes: Saint Paule meeneth not that God hath created vs, onely to bee mortall men: but also to the entent we should do good woorkes. Therefore when God doth so chaunge his faythfull ones, yee see a speciall woorke of his wherin he vtereth his power aboue nature. And heere ye see why I sayd that we must take holde of such chaunges, that we haue assured hope of the resurrection. If wee doubt whither God will renue vs at the last day when we must come before him: how hath God chaunged

vs alreadie? To what purpose doth he now put his grace into vs? To what purpose shall he haue giuen vs corage to serue him and honor him? And to what purpose also shal he haue giuen vs the spirit of adoption, but to assure vs of the hope wee haue of the euerlasting glorie? All this were to no purpose. So then the chaunge that wee perceyue in our selues as nowe, is an infallible witnesse of the heauenly glorie which we see not yet, and which is hid from vs. But God giueth vs a good ernest pennie of it, according as it is sayde that the holy Ghost is the earnest pennie and pledge of it. And why? It is because of the effectes. For the holy Ghost is not ydle in vs, but rather sheweth openly that he dwelleth in vs, to make vs the children of God. And wee no sooner bee Gods children, but we must by and by enforce our selues to do good workes, and to follow his will. Ye see then in what wyze the faythfull ought too practize this lesson. And Job sayeth precisely, *that bee will wayte for that chaunge all the dayes of his trauell.* VVhich saying is woorthie too be well marked. For if we be tossed with neuer so many troubles, it is not ynough vpon some good motion and affection, to say, now must wee trust in God: for that is nothing vnlesse we holde out, yea euен in the middes of all our encounters. First of all therfore let vs marke, that hope is not a dayes bird or a monethes bird, but must continue too the ende. And doublesse when we be ful-  
ly settled vpon Gods promises, he holdeth vs still in the same, too the end wee may not quayle every day, but that when wee haue ouerpasseſ ſome tyme, wee may alwayes bee ſtabliſhed more and more, vntill God haue 30 perſoured the things which as yet are delayed too another time. Yee ſee then that it booteſt not too haue had ſome good affection, or too haue truſted in God, except it continue ſo throughout. And Job hath ex-  
preſſed the ſame thing the plainlyer vnder the woordre *Trauell or Battell.* And why ſo? For he meeneth that we go not to God at our eaſe, as wee ſee well ynough. As long as we ſuffer nothing, we can finde in our hartes too liue ſtill in this worlde, & to prolong our life double if it were poſſible. Our deſire is then that God ſhould handle 40 vs without greeuing vs, and pleafe vs in all reſpects, and obey vs in all our deſires. See how eaſily we would paſſe the time if we might go but our owne pace, if we might haue no temptation, and that there might be no heauineſſe in feare, nor any ſuch thing elſe. But it is ſayde that wee muſt giue atteſtance all our life long, yea euен with fighting. In theſe woordes, *All the dayes,* there is ſhewed vs, that if the time linger and ſeeme long too vs, we muſt not take it for an excuse to doo euill, and too be greeued, and to giue ouer all in the middes of our iourney: but we muſt continue to the ende. Under this woordre *Battell or Fighting,* is expreſſed vnto vs the ſtate of this preſent life: which is, that beeing but wayfarers in this worlde, wee muſt be fayne too fight, too bee be-

ſeeged on all ſides, to be in continuall perill, to be tem-  
ped ſomtymes with cares, ſomtymes with aduersities, and ſometimes with ſome daunger. Therefore let vs thinke vpon it. Heerewithall let vs vnderſtande alſo that wee muſt fight agaynst the luſtes of our owne flesh. But notwithstanding all diſtresses, yet muſte wee ſtill wayte for our chaunge. Thus ye ſee what wee haue to beare away in this ſtreyne. And now for a concluſion Job ſayth, *O that thou wouldest anſwere him that calleth to thee, and that thou wouldest accept the worke of thine owne hand.* This ſerueth but for a larger declaration of the matter that wee come to treat of. His intent is to ſhewe what the change is that he hath wayted for, that is, that God ſhould bee gracious to the worke of his owne handes. Surely ſome expound this preſent ſtreyne as God would beare down the worke of his handes. But that is conſtreyned. There-  
fore his meening is nothing elſe but that he will quietly abide Gods leſure, till he ſhew by effect, that he will ac-  
cept him as his creature. And that is the cauſe why hee ſayth heere, *I will anſwere whenſoever thou calleſt me.* For Job protesteth that he wil no more ſhuſ god nor ſhrinck backe from him when he calleth him, but will be readie to come, yea euен with a cheerefull courage. And why? For he knoweth that God will ſhew himſelf pitifull to-  
wards him. Thus ye ſee that the thing which we haue to marke in this ſtreyne in effect, is that euен in the mids of our troubles, when it ſeemeth that God is ſore diſpleaſed with vs, and that we ſhall not come any more to at-  
tonement with him, yea & that he will not recken vs any more in the number of his creatures: when al this is come to paſſe: yet neuertheleſſe we muſt fight againſt ſuch diſ-  
payre, vntill wee haue gotten ſo much as to hope for the chaunge that we wayte for. See then how this teſt ought to prouoke vs to be of good comfort in our aduersities, and to pray God to ſtrengthen vs ſo with his power, that although we be tossed to and fro with many ſtormes, yet we may not ceaſe for all that too keepe on our way ſtill towards him, and to make no doubt of comming thither, howſoever the worlde go. For although hee ſeeme too haue caſt vs off and to be angrie with vs: yet if wee re-  
turne vnto him, and cal vpon him, he wil anſwer vs and ſtabliſh the hope of oure welfare by making vs too feele the loue that he beareth vs, that wee may bee throughly perſwaded and out of doubt of it.

Now let vs fal downe before the preſence of our good God with acknowledgement of our faults, praying him too make vs ſo too feele them, as the ſame may bee a meane too prouoke vs to returne vntoo him, with true repenteſce, and we may proſper thereiñ more and more, till hee haue taken vs out of the miſeries of this worlde, to gather vs into his kiŋdomē, where wee ſhall inioy his euerlaſting reſt to the ful, whereof as now he giueth vs but a taſt by his holy Ghost. That it may please him to graunt this grace, not only vnto vs, but alſo to all. &c.

### The lyj. Sermon, which is the fourth vpon the fourteenth Chapter.

*This Sermon conteyneth the reſt of the expositiōn of the. xv. verſe and then the teſt that followeth.*

16. Novv thou reckniſt my ſteppes, and makeſt no delay vpon my ſinne.
17. My miſdeede is ſealed as in a bundell, and thou haſt added to mine iniquitie.
18. A Mountayne periſheth in falling dovvne, and a Rocke vvafſteth.
19. The vvaters conſume ſtones, thou deſtroyeſt the earth vvith flouds of vvaters, thou takeſt avvay hope from the man that is in miſeric.
20. Thou vttereſt thy force to ouercome him, thou couerſt his face, and ſendefſt him avvay.
21. He knovveth not vvhether his ſonnes be exalted, or vvhether they be oppreſſed & diſtrefſed.
22. But his fleſh mourneth ſo long as it is vpon him, and his ſoule is in ſorrovv.



E sawe yesterday in what wise wee may answere God: that is to saye, in what wise we may come freely vnto him:namely by knowing that he loueth vs,& that he accepteth vs as the woorke of his hande. For so long as we know not whither God mislyketh vs or no, we must needes be afraied and shun his presence, as much as is possible:and so ye see in what case the wretched creatures are whiche haue no taste of Gods goodnesse too trust in him, that they might comfort themselues. Therfore let vs marke well,that it behoueth vs to bee perswaded of Gods loue towardes vs,that thereby we may conceyue such trust, as we may present our selues vntoo him , and bee well assured that our soueraigne welfare is to answere him, that is to say,not too hyde our selues from his sight , but too bee alwayes willing too be guided by his hande,so as wee desire nothing but to be vnder his hand, and at his direction. But by the way we haue to consider these wordes , *the worke of thine handes*. For, the thing wherein wee may settle oure trust that we be acceptable to God, is that he hath created vs, and that we be his. Then must wee not pretende to bee loued at Gods hande for any deserthes of our owne , but because hee sees we are his workmanship . True it is, that we are his woorkmanship alreadie,in that wee bee men : But there is yet more, that is to wit,he hath fashioneid vs new again after his own Image,through the grace of our Lorde Iesus Christ. VVhen the holye Ghost teacheth vs how we shoulde pray vnto God, he setteth these 30 wordes afore vs, Lorde we are thy workmanship . After

*Esa.64.c.8.* this maner it is sayd in *Esay*, & likewise in the fourescore

*Ps.95.b.67* and fiftenth *Psalme*. VVe are thy flock, we are the worke of thy handes : and in other textes . Lorde thou wilt not

*Ps.138.b.8.* despize the woorke of thine handes;thou wilt not forsake that which thou hast begunne,without finishing of it. Ye

see then whereof we ought to take occasion too trust in God. For if wee bee agreeable vntoo him, and come

vntoo him, wee bee sure that hee is readie too receyue vs. And why? Euen because wee bee his creatures, and hee

hath formed vs, and he will not cast away the thing that commeth of himselfe. Marke this for one poynt. How-

beit,(as I sayde) wee must not looke onely too our first creation : for the hope that wee shall haue thereby , will

bee verie slender, because Gods Image is as it were blot-

ted oute in vs by Adams sinne. But forasmuch as God

of his owne infinite mercie hath renued vs , and adopted vs too bee his children in our Lorde Iesus Christ, and

imprinted his Image againe in vs : therein wee bee hys

woorkmanship , and maye come with our heades vp-

right too call vpon him, and assure our selues that he will

not shake vs off , but that wee shall be welcome too him. Therefore let vs marke well this streyne , according too

the profitablenesse thereof : which is , that men are in a

wretched case when they knowe not whither God doo

loue them or no. And why? For they must needes bee

afrayde , and the same fearefulness muste needes cause

and engender a rebelliousnesse in them , so as they shun

God, and eschue his hand as much as they can, and striue

agaynst him. Yee see then that men are as wilde beastes,

and cannot submit themselues vnto God,vntil such time

as they know that he loueth them. But on the contrarie

side, when we knowe that God fauoreth vs,then are wee

bolde to approch vnto him,yea euen to answere him:that

is to say,to yeeld our selues simply to his will, and to take

in good worth whatsoeuer he doth or dispozeth of vs, yea

and although hee scourge vs, torment vs, and put vs too

distresse : yet must we still flee vnto him,as too him that

hath a care of our saluation, and will bring vs therenvto. And howe shall that be done ? Not for our deserthes, but because God is woent too poure o'ret his grace vpon vs, and because we be beholden to him for al the good things that we haue. Thus ye see that if wee acknwldege oure selues alreadie bounde exceedingly vnto God , and yet notwithstanding that he will still increase his grace in vs, vntill he haue brought vs to full perfection : we may bee out of doubt that he will performe all that he hath begon in vs. Lo here in effect what wee ha' e to beare in minde concerning this streyne. Therevpon Job entereth agayne into his complaints:And no maruell though he do so. For althoughe Gods children doo comfort themselues in the mids of their sorowes, and set before their eyes the things that may giue them good hope:yet for all that, they can- not but be tossed with some troubles, & when they haue indured one battell, they must bee faine to enter into a second and a third. See in what minde Job was. He tooke the sentence that we haue seene, to resolute himselfe that he might come freely vnto god. And the reason is,because God accepteth the woorke of his owne handes. But nowe beholde he is assayled newe againe. Howe? *Thou numbr'est my steppes* (sayth he) *and delayest not my sinne.* The text is, *Thou keepest not my sinne.* But this worde *keepeth* signifieth to watch or wayt vpon. In effect Iobs meening is,that Gods iudgement presseth him too excessiuely. Howebeit hee speaketh as a man not well at ease in his minde. For it is certaine that God is alwayes slow to wrath, as he himselfe telleth vs, and wee our selues see. VVhich of vs percey- ue not that god vseth great and long sufferance towards vs when we haue offended him ? For if he were hastie to punish vs,what should become of vs? So then we se that God doth well ynochough keepe our sinnes : that is to say, put them vp & not punish them so rigorously as we haue deserued. VVherefore then is it that Job complayneth so? It is because he felte himself shet vp in such anguish, as he was able to indure no more. He looketh not rightly vnto Gods dooing, neither is hee able too iudge aright in such trouble : but hee complayneth according too his greefe. Hereby we see,that when we be so heddie in our affecti- ons,we cannot iudge of Gods works with a settled mind. Therefore it is no maruell though at most times we glo- rifie not God as were requisite, and as wee ought to doo. And why? For our passions doo so carie vs away, that if Ged doo vs any good, yet can hee not content vs. For we be like vnstable gulfes, and we think that al that he dooth for vs is too little , and that hee ought to do euery thing that we woul'd. s. him. Againe if he chastize vs, we are so teder as it is a pitie to see it: by and by we fal to murmuring, we thinke him to rigorous, and although he handle vs after a gentle fashion , yet can not wee deeme so. And what is the cause of it? Our owne outragious af- fections. Yee see then howe God is not glorified at our handes as he ought to be : and that is because we be bli- nded by the affections of oure fleshe, which trouble vs in such wise,as we cannot haue a moderate and sure iudgement. So much the more ought wee to fight against such temptations, and to beatem them backe,to the end we may acknowlede that God handleth vs with iustice and e- quitie, and that all his doings are faultlesse and according to reason. To the ende then that wee may conceyue this thing : our affections must bee thrust downe, and kept as prisone. For if it befell to Job to deeme amisse of Gods iudgements,as we see he hath done : what will betide vs, who haue not profited the hundred parte that hee did? Notwithstanding Job is somewhat to be borne withall,because that God(as I haue sayd heretofore)handled him after an extaordinarie fashion. And if this be well consi-

dered, it is to the greater condemnation of those that are discontented with God though he haue wayted for them with long pacience. As howe? Beholde, a man, that hath committed many offences, and whome God hath long spared, is forced in the ende too feele some correction, or otherwise hee woulde still keepe on his owne race: and therefore God punisheth him. Now as soone as wee bee touched with his hande, we fall to crying out Alas, and to lamenting as though hee were ouerrigorous towardes vs: and yet notwithstanding wee cannot denie, 10 but that he hath delt gently and levingly with vs in deferring the punishment that was due to vs. If he punish one sinne, we haue committed a hundred, and if he send vs any correction, surely it shall be light in comparison of that which we haue deserued. If we were in Iobs case, so as God pressed vs, yea and that we knew not wherfore: if he made vs not to fele our sinnes(as we haue sene)but were minded too set vs as it were vpon a scaffolde for an example to others: or if he afflicted vs so without shewing vs why: howe sore woulde euerie of vs bee greeued 20 and disquieted? So then as oft as God visiteth vs wyth his roddes, let vs looke homewarde to thinke well vpon our sinnes, and to consider that we haue long time afore deserued that God should shew vs such rigor. And wheras we haue bene borne withal, & not touched at the first day: let vs acknowledge our selues beholding too him therfore, and that the same proceeded of his infinit mercie, & that his present afflictiong of vs is because we haue compelled him to do it, by prouoking him to much with our sinnes:and to be short, that we haue abused his good- 30 ness and grace, wherethrough he bore and forbore vs so long time together. Thus ye see what we haue to note. Furthermore let vs not quarell with God though he put not vp our sinnes. For what a thing were it for a man to haue euill lurking in him, if he be not purged of it? for the euill that is in him will become vncurable, whereas it might wel be remedied, if it be not delayed to long. VVe see what commeth of those that shun phisick. VVhen an inconuenience that is comming vpon vs is foreseen: if we refuze to take a purgatiou to preuent the mischeef, 40 and forslow to prouide for it till it be growne to the ful: it will bee past time to deale with it as then, for the disease wil haue gotten the vpper hand. If there be a strong feuer too come vpon a man: or if there bee any disease that is too bee taken out of him: if it be let alone, ye see it swelleth and rankleth, and it is ynoch too make the partie lose a limine, yea or his whole bodie. For it will kindle a burning feuer, so as there shall bee no more meanees to heale it. Even so is it with vs: If God shoulde put vp oure sinnes with silence, it were euen a ranckling 50 of them to encrease our paine: and when he should come to purge vs, it woulde be too late. And so God sheweth vs great fauour when he clenzeth vs of our sinnes, according as he knoweth to be meete for our welfare. Therefore we haue no cause to complaine of him, but rather to glorifie him in that hee hath a care of vs, and specially for that hee taryeth not till we aske the thing that is for our profite, but preuenteth vs by correcting the couert disease that is within vs. Thus much concerning thys streyne. Nowe Iob addeth, that his sinne is sealed vp, and 60 that God hath added to his misdoings. The worde *Adde*, is not taken in that sense which many men expound it, that is to wit, that God shoulde make Iobs iniquities greater than they were, (like as a cruell man is woont to do, who when a light and pardonable fault is committed, maketh a heynous and unpardonable crime of it, so that by this saying that God added to Iobs misdeedes, it should be ment that God did make them greater & more heynous than

they were indeede:) But the text sheweth that it tendeth to another ende. For it is no new thing, (specially in Iob and in the Psalmes) to see repetitions, as which is a very ordinarie matter in the Hebrew tung. But now let vs looke to the contents of the verse. Iob borroweth this similitude, namely that God hath bound vp his sinnes, as it were into a bundle, and locked them al vp togither in a chest, and set his seale to it, as who shoulde say, that nothing shoulde escape him. And therenvnto he addeth, that God hath layd a good weight vpon it, like as in Zacharie *Zach. 5.c.8.* (where it is ment that God shetteth vp mens sinnes) it is sayde that God layeth a masse of Leade vpon the vessel wherein they are, so that after he hath shet them vp in the vessell, hee layeth a masse of Leade vpon them that they shoulde not get out. So then Iob continueth heere the similitude that hee had set downe, saying that God hath sealed vp his sinnes to the entent that nothing shoulde escape him, and that there shoulde not be so much as any one poynt left out. And to expresse this, he sayeth, that God hath added a good counterpeyse or weight, so as nothing can bee drawne away, but all his misdeedes must abyde before God, to come to account, and to bee judged and condemned. Now then wee see what is the plaine meening of this sentence. And verely Iob had some occasion too speake so, because that (as I haue sayde) hee was pressed after an extraordinarie fashion, for that it is not Gods custome to handle men so roughly. Iob therefore had some occasion too make that complaint. But yet must we alwayes come backe to that which I haue touched: namely that he was forced with excessive passions, and therefore hilde no measure. For it is certaine that if God had listid to haue punished him with rigor, he could haue founde exceeding great sinnes in him, and haue made him too feele a farre greater chastisement. But what for that? He considereth no more but what God is woont to do to men, and therupon maketh his complaint. But we on our side haue first to consider, that we bee farre off from the perfection that was in Iob. Therefore whensoever the Lorde punisheth our sins, let vs assure our selues that if he chastize vs for one or two, there are three or four, yea and a great number mo. Let euery of vs call himself to account: and when we haue well examined our life, shal we not find a gulf of sin in vs? Shall not euery man be faine to confesse that he is ashamed of himself? Let men summon thesclues, & let the search a litle what our life is. And how are we to godward? VVe are but hypocrites & dullards if we be not ashamed of our selues, and as good as ouerwhelmed with cōfusion in that case. Sith it is so that God himself condemmeth vs, can we say that we suffer not for our sinnes, or that he doth vs wrong? Alas no. But we ought to know that he letteþ slip a great sort of our sinnes, yea and euen the most part of the, and that he is not desirous to punish vs rigorously, but giueth vs occasion to bethink vs of our sinnes, and leasure to be sorry for the, and to aske him for giueneſſe of them. Thus ye see what we haue to mark in this sentence. But herewithall let vs marke also, that Iob acknowledged his owne sinnes: & that is, to the entēt we should not think, that he meant to iustifie himself heretofore, or that he doth as these shamelesse persons do, who thinke themselues to be without spot, yea & that God is in det to them. Iob went not that way to work. And how then was he iustified? I haue told you alreadie after what sort: namely by acknowledging that which God did to him. But yet for all that, Iob doth here put himselfe into the aray of sinners, and hee knoweth well that God can finde faultes ynoch in him: neuerthelater it greeueth him that God should handle him with so excessive and

and vnaccustomed rigor. And hereby must we take warning, not to looke what God doth vnto other men. For that is the thing that oftentimes diueth vs to impaciece and murmuringe. VVee see that God punisheth not those which (to our seeming) haue offended as greatly as wee, yea and more too. Beholde, (say we) God beareth with such a one, and I see that if hee and I were compared together, it woulde be founde that he hath offended more than I. Thereupon we conclude, that God keepeth not so euē a hande nor such vprightnesse as he ought to do. 10 Or if wee bee shamed too blasphemē him so: yet ceasse wee not too repyne at him, and too say, what a dealing is this? VVherefore dooth God punish mee for my sinnes, when in the meane while I see hee letteh others alone that are no better than I. If I looke vpon my neighbours, I shall finde them more faultie than my selfe, and yet I see not that God handleth them so rigorously as he dooth mee. Thus yee see howe men are greeued at the hart when they looke heere and there. But what? It is a fonde fashion too passe from our selues: for euerie man ought too shette his eyes, and not to looke what God dooth vntoo other folkes. Let it content vs that hee is righteous, and if hee handle me more rigorously than those whome I take too bee more offenders than my selfe: well, hee knoweth it is good and expedient for mee, hee hath a reason that is hidde from mee, and it behoueth mee to bee contented with his will, and therewpon to submit my selfe simplie vntoo him. Furthermore wee bee greatly to blame also, in that wee take vpon vs too iudge oure neighbours. For wee inhaunce 30 their faultes, and lessen oure owne, and although wee knowe not the tenth part of the faultes that wee haue committed, yet are wee ouer sharpe fighted too marke and beare away what other men doo: yea and (which worse is) although the thing be good, yet are we so malicious that we ceasse not to condemne it. Therefore let vs forbear such maner of condemnings: and whensoeuer it shall please God to handle vs rigorously, let vs assure our selues hee hath iust cause too doo it, although the same bee vñknowne too vs as nowe. Thus yee see 40 what we haue too remember in this sentence. And immediately Job addeth, *That a Mountayne goeth to decay, that Rockes melt, that the water holloweth the stones, and that the man that is in miserie is destroyed by God, specially if God utter his force agaynst him.* So ne men are of opinion, that Job doth here compare death with the Mountaynes, Rocks, and Stones, as if he should say, how now? Mountaynes consume, and so do Rockes: but death endureth euer, death keepeh stil his strength & liueliness. VVhat is ment by that? But this construction is ouerforced, as 50 men may perceyue. Othersome thinke that Job is weary of lingring so long, and that therewpon hee sayth, Howe nowe? I cannot see mine ende, I desire death, and death commeth not. If I were a Mountayne, I might be vndermined in the while: If I were a Rocke, I might droppe downe, as we see Rockes fall into the deepe sea: and if I were stone, there needed but water too eate mee hollowe. And we see that if the sea ouerflow his bankes, it marrēth a whole Countrey: and if there come a great rage of water, it maketh suche a hauocke, as neyther feeld nor lande, nor cattell, nor house, nor any thing else remayneth vnturned vp. And I am a poore frayle creature, I am not so sturdie as the Mountaynes: and yet for al that, I cannot die. Verely this exposition is meetyt convenient, and it draweth nie to the true naturall meening. Howbeit, Job ment simplie, that the mountaynes consume, and that God vseth violence towarde him, according as it must needes be a great force that shall con-

sume mountaynes and rockes. Beholde then what Job ment. VVho am I Lord, sayth he? Thou seest there is nothing but weaknesse in me, and yet howe doest thou chaste me? Thou needest not but touch me with thy little finger, yea thou neededst not to come neere me, giue but a puffe at me, and beholde I am vndone. For if God doo but looke vpon vs with an angrie countenance, wee can looke for nothing but for death and destruction. So then God needeth not to arme himselfe, nor to gard himselfe with great power, to ouercome silie creatures that are lesse tha nothing. Therfore if he vse great violence, as though he would thunder vpon the mountaynes, or as though he meant to ouerturne the rocks and to clyue them asunder, and to scatter the stones: there is no reason in so dooing. Thus yee see what Job ment to say. But we must alwayes remember that Job speaketh not as a man in his right wittes, nor as a man that considereth things as he ought to do, that he might minde them with reason: but slingeth himselfe out of his boundes agaynst God. And why? For he sheweth after what maner he had beene tossed & shaken: not that hee resisted not the temptations (as I haue sayd afore:) but because he felt so vehement temptations in himself by reason of his vexation & torments, howbeit that he withstood them by the grace of God. By this we perceyue, that if God plague vs, it cannot be but we shall be troubled if wee looke vpon others, and the same is an augmenting of our owne miserie. So much the more the must we bridle our affections, and therewithal resort vnto God, that it may please him to restreyne our lusts, and not suffer vs at any time too ouershooote our selues: and moreouer, that when he intendeth to humble vs, & therewpon giueth vs the bridle in such wise, as we can not refrayne from chafing agaynst him when hee afflicteth vs: [it may please him] to graunt vs the grace to resist & fight still, and not suffer vs to abide in those murmurings too chafe still vpon the bit: but that we may so mayster oure selues by the apparant working of his holy spirite, as wee may subdue our fleshe, and holde our selues in true subiection: and as he may dispose of vs, and we gloriſe him in all his dooings. Thus yee see what we haue too beare away in the first place of this sentence. As for the rest, whe he sayth *that man is miserable, and bath such store of miseries as cannot well be expressed:* he meeneth to conclude therby, that God ought not to pursue men so sore. But by the way, let vs looke a little vpon the hardnesse that is in vs when God afflicteth vs. Though we be beaten neuer so much, is it seene that wee be euer a whitte the softer? or that we bow our neckes the more? or that he winneth vs to become teachable and obedient? Alas no. But wee see that God maye make the same complaint in these dayes, which he made in the Prophet Esayes time: what shall I do more, sayth hee? For from the sole of the foot, to the crowne of the heade, there is no whole part in thy people. God is wearie because hee had chastized that people so muche, and assayde too bring them to amendment. VVell then, yee see heere a people that was beaten, and double beaten, and forworne with plagues, warres, and famine, both generally and particularly: Finally, they are become like wretched lepres that rotte in their owne afflictions: and yet for all that they are styll as stubburne or more stubburne than euer they were afore. Yee see then that oure Lorde dealeth in this behalfe as a father that feeth no amendemente in hys Children, and is greeued at the hart, that notwithstanding all the correction which he vseth, yet his children are altogether stubburne and vnreformable, and therfore hee maketh his moane saying, Alas, what a thing is this? I haue lost my labor. Euen so doth God complaine

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of his people. And see wee not as much in our selues at this day? So then let vs marke, that although wee bee miserable, and haue many defaultes in vs: yet ceasse we not therefore too bee still harde harted and stubborne. Yea and in respect of the blind pride and feerche presumptuousnesse that is in vs, and as in respect of oure rebellion and wilfull stubburnnesse, in all these things wee exceede both the Mountaynes and the Rockes, notwithstanding that we bee but a little shadow or a smoke. And therefore let vs not thinke it straunge, if God vtter such force for the correcting of vs. And why? For hee respecteth not the infirmite that is in vs, but the wilfull hardhartednesse wherthrough we would withstand him. Are the Mountaynes verie high? Let vs loke a little vpon the hart of man. There is suche a trayterousnesse in vs, that wee coulde finde in oure hartes too mounte aboue the Clowndes, yea, and too attayne too Gods thronē too plucke him out of it. And although wee be but wretched carions: yet notwithstanding there is suche a malapertnesse in vs, as we woulde controll God in all his woorkes, and cannot finde in our hartes too submit oure selues vntoo him, and too say, well Lorde, holde thou the soueraigntie ouer all thy creatures, and let none grudge agaynst thee: but we will put God too his stint at every turne: and then if wee do not all things after our fashion and to our liking, we fall to checking of him. Againe if he giue vs not leauē too doo what wee list, but holde vs short: then, lo(say wee) must we be in so strayte a bondage? It seemeth that God is mynded of set purpose too trouble men here, without hauing regarde of our state: but sith he appoynteth vs to liue here bilowe: why suffreth he vs not to haue at leastwise that which our nature desireth, or else why gaue hee vs not another inclination? See the deuylishe prydē that is in men. Moreouer there is in vs a malicious wilfulnesse, so as if God labour too bring vs backe too him, is hee able too compasse it? Are wee teachable? On which side soever he turne vs, it bootteth not. For we haue alwayes the sayde ouerstatelnesse and pride of hart. And although we haue playde the hypocrites for a little while: let a man but turne his hande, and hee shall finde that there was poysone hidden vnderneath, so as we returne too doing as wee did afore. VVee see then that this hardhartednesse hath neede too bee corrupted after a straunge fashion. And this is it which our Lorde speaketh of in Ieremie. For hee complayneth of the people, that they were vnreformable: howebeit it is vnder another similitude than the Prophete Esay dooth it, as I haue alledged afore: and the comparision that God maketh there, is verie fitte for the matter which we be nowe in hande with. God sayth that the people are like a Cake that is baked on the one side, and vnbaked on the other. As for example, let vs put the case that a man make a hote fire, and the harth is all burning and sparckling: well then, one takes a Cake and layes it vpon it: the Cake baketh not, but scorcheth on the one side, and is soft paste still on the other. Euen so is it with vs: on the one part there is nothing but frailtie, according as it is seene that men can say well ynough, Alas what are men? they are nothing but wretchednesse and miserie. VV speake verie truely in so saying. Howbeit, when God visiteth vs, and chastizeth vs, doo wee shew that we can bake vnder his corrections? Nay wee will rather burne, than bake. That is too say, God shall not win one good amendment by all the chastizings that he sendeth, but we will rather fall to chafing and stomaking, and therewithall wee kindle the fyre of his wrath and vengeance. Ye see then that wheras God would haue vs to be well baked, we do rather burne. Lo why he vseth

such violence in chastizing vs. Now let vs go & complain that God should thunder vpon the mountaynes, and that there is no reason in his doing: and see if we shall mend our case by it. VVhat shall wee win by pleading so? It shall bee the next way to increase our damnation. Then let vs assure our selues, that seeing God sendeth such a wilfull hardhartednes in vs, hee muste needes set strong hande to vs, and not vse his fauourable meanes: for that will doo no good. Thus ye see what wee haue to marke in this streyne. And further let vs bee sure that when God chastizeth vs, if he strike not as boystously vpon vs as he woulde do vpon a Mountaine or Rocke: the same conimeth of his mercie. But wee see it is greatly requisite that God should vse such roughnesse. For we can not say but he regardeth our welfare howesoever the worlde go: I say euē when he sendeth vs. For when he seemeth to haue brought vs euē vntoo hell, yet doth hee giue vs wherewith to comfort and cheere vp our selues. But wee must thanke his fatherly mercie for it, and acknowledge it to be a wonderfull gracious goodness that God vseth towards vs, when in steede of iust thundring downe vpon vs, he sheweth himselfe so gentle and friendly, as hee seeketh nothing but to make vs feele his goodnessse. Thus then yee see in effect what wee haue too marke in this streyne. And immediately Iob addeth, that God vtereth his force so farre, that bee euē chaungeth his countenance, and frowneth vpon him, and bee knoweth not what his beyres shall bee, whether poore or riche, noble or vnmoble. Iob goeth on with his complaint, and sheweth that when God shall haue punished men all their life long, theyr ende also shall bee sutable therewith: and when they bee departed out of the worlde, they shall haue no more intelligence what is done heere. And afterwarde hee addeth for a conclusion, that so long as his fleshe is vpon him, it must needes bee payned, and his soule muste bee sorrowfull, and he himselfe muste mourne. Surely this complaingnt is not voyde of vnthankefulnesse. For Iob ought to knowe, that God doth alwayes mingle his fauor with the afflictions that he sendeth vs, so as we haue cause too blisse him. But he considered not that. VVhy so? Because hee was ouerpionate and sorrowfull. Also wee muste beare in mynde what wee haue sayde afore: that is too witte, that as oft as God scourgeth vs, wee must bethinke vs of the benefites that wee haue receyued of him, and that will helpe too asswage oure greefe. For when wee muze vpon nothing but the miserie that wee indure, wee are so ouerraught with sorowe, as wee can not blisse God, nor call vpon him, nor settle our trust in him. But if wee looke the other way, [and think with our selues] God hath done vs thus many good turnes, and will he not holde on still? Then oure sorrowes are asswaged: and therewithall also wee recouer boldenesse too call vpon God. Heerevpon wee conclude, that it behoueth vs too be pacient, and that it isynough that he hath shewed himselfe too bee our good father, and that his correcting of vs with his owne hand, was bycause hee tendereth oure welfare. Yee see then that the thing which we haue too marke in the first place, is that Iobs rushing out intoo such rage, was because he loked no further but to his owne miseries: and that therefore it behoueth vs to bethink vs of Gods benefits when he afflieteth vs, to the ende that oure sorrow may bee asswaged and sweetned thereby. And if wee doo so, wee shall find that God sendeth vs no such greefe, neither of body nor mind, but there is always matter of gladnesse with it. And howe? For although wee bee subiect to manie diseases, as colde, heate, and such other sufferings: yet when wee haue this shifft of approching vntoo God,

God, and power to vster our infirmities vnto him : Is it not a recompence that ought well to assuage all the sorowes that we haue conceyued ? VVee see then in what wise we may resist such manner of complaunts, which are full of vnthankefulnesse : namely by thinking vpon the benefits that we haue receyued at Gods hand in former times, & therevpon by trusting that he wil continue them in time to come . But verely we must be warned, that as long as this life lasteth wee muste be fayne to grone, and when our flesh is greeued, wee must be fayne to lament. 10 And why ? To the end wee desire not to liue here at our ease and as we would wish : God hath told vs that he wil haue vs troubled in this present life, bothe in bodie and minde, and therefore it behoueth vs to make full reckoning of it . But let vs marke, that euen in the middes of all our sorrowes, wee shall haue wherfore to prayse God Rom. 7. d. as S. Paule doth. He calleth himselfe miserable. VVretched man that I am (sayeth he) who will deliuere mee from the prison of my bodie ? But by and by he yeeldeth thanks to God through our Lord Iesus Christ . As concerning 20 that Job sayeth, that the man which is departed knoweth not what is done here bylowe, nor whither his offspring be poore or riche : It is not to grounde an article of our fayth vpon, that such as are gone out of this world know not what our state is : for Job speake as man ouercumbered . Therefore we must not take here any certainie of doctrine : nother is it greatly for vs too inquire of suche matters . And why ? Let it suffyze vs that God hath set vs in this world to communicate one with another : and every man ought too employ himselfe vpon his neyghours . God hath giuen mee such a gifte or abilitie, and therefore I must apply my selfe that way . Agayne one of vs may pray for another . But when he hath taken vs out of this world, the sayd communicating is taken away frō vs, and there is no more communicating as there was before : nother must we do as the Papists do, who are wont

to runne too the deceased Saincts, as though they had not yet finished their courses . Nowe for as much as the Scripture teacheth vs not what wee ought to doo in this behalfe : let vs leaue that thing in doubt and in suspence, whereof wee haue no certayne resolution by the wordē of God : for singlenesse of minde is also a thing wherein it behoueth vs to walke . But as touching this text, wee see in effect, that Iobs meening is nothing els but that man is miserable . And why ? For as long as this life indureth (sayeth he) it is full of Payne and anguishe . And what is death ? It is the extremest of all miseries, because that there a man seemeth to bee vterly rooted out . Job spake after that maner, because that (as I haue sayd) he was caried away of his passions . But on our parte lette vs bee contented to languish and to haue our flesh payned, and our minde distressed during this life : for yet haue wee whereof to reioyce in God, because he promiseth to bee alwayes our father and Sauiour . Doo we die ? VVee knowe that is our aduauntage, as S. Paule sayeth, Rom.14. b. because that by that meanes God taketh vs out of the mi- 8. & Phl. series of this worlde, too make vs partakers of his riches 1. c.21. and glorious immortalitie.

Nowe lette vs kneele downe in the presence of our good God with acknowledgement of our faultes, prayng him to make vs feele them so as wee may craue forgiuenesse of them at his hand : and that wee may bee so stirred vp to pray, as he may make vs too feele his goodnessse and mercie, and wee profit more and more therby : and also that all the time of our life wee may giue ouer our selues too the glorifying of his holy name, and to the praying of him as he deserueth : And that when he hath once brought vs into the right way, he will never suffer vs to swarue any more aside, but that wee may continue with inuincible strength and stedfastnesse, euen too the ende . That it may please him too graunt this grace not onely to vs but also to , &c.

### The. viij. Sermon, which is the first vpon the fifteenth Chapter.

E Liphias the Themanite ansyvered and sayd.

2. VVill a vvise man bring foorth knovvledge of vvinde , and fill mens bellies vvith the East vvinde ?
3. VVill he reason of vnmeete matters, and of vnlavyfull vvoordes ?
4. But thou pullest avvay feare, and turnest prayer avvay from God .
5. Thine ovne mouth shall reproueth thee of vnrightuousnesse, and thou hast taken the tung of craftinesse .
6. Thine ovne mouth shall condemne thee, and not I, and thine ovne lippes beare vvitnesse against thee .
7. Art thou the first man borne ? vvarst thou created before the mountaynes ?
8. Hast thou heard the secrete of God, or is vvisedome restrayned vnto thee ?
9. VVhat knovvest thou that vvee knovv not ? vwhat vnderstandest thou that is not in vs ?
10. For vvee be baldheaded and auncient . There is an older man among vs than thy father.



Hen wee know wee haue spoken truth and in Gods behalfe, and yet men reiect all that we haue sayd: it is a very harde and grieuous temptation . For in that case not onely we be blamed in our own persons: but also we see that men refuse the things that are of God . Neuerthelesse it behoued Job to vndertake such a battell, as we see in this streyne . He had maynteyned his case, not by suttletie, nor of wilfulness, nor through ignorance : and yet notwithstanding it was layd in his dish that he bad taken to him the tung of craftinesse, or of the despizers of God, and that all his sayings

had bene but as winde wherein there had beeene no firmnesse nor reason . Job therefore is greeuously charged here for maynteyning the doctrine which he knew to bee of God . And this muste serue for our example at this day . For many are so greeued when they see that men receyue not Gods worde, but rather that the most parte of the worlde condemneth it . But what for that ? Seing that men haue at all times bene stubborne against God, and he could never yet make them too receyue that which were for their behoofe: let vs not think it straunge that we also must passe the same way, and that the authoritie of God and of his woordē is imbaced by our stubbornesse and by the malice of men, consideringe

that their iudgement is so awke and that they cannot giue themselfes so goodnesse. And as for those that haue the charge to beare about Gods woerde and too preache it: though they see men reject it: yet let them stande too it stowly, and lette not such doings thrust them out of the way . For not onely Iob was condemned in his sayings, but the Sonne of God also . VVee see that men were so farre off from accepting his doctrine, as they did rise vp furiously agaynst it, and accused him of blasphemie . If the like bee done at this daye, it is no noueltie . But in the meane whyle lette vs determine too doo that which God comandeth vs . Let men aduaunce themselves as much as they list, and lette them resist God and his truth : yet must all that bee ouerpased, and wee must not ceasse to doo our duetie . Marke that for one poynt . And by the way it behoueth vs too marke, that although the woordes which are rehearsed here by Eliphias, haue bene misapplyed to the persone of Iob: yet neuerthelesse, in generalitie we may gather a good and profitable lesson of them . And firsfe of all where as it is sayd, *that a wryse man will not bring foorth Wyndie Woordes, nor fill his hearers bellies with the Easterne Wynde:* it is the same thing which we see commonly in the Scripture: that is to wit, that our woordes ought not to bee vnprofitable, but rather well seasoned with salte, according as Sainct Paule vseth the same similitude, and afterward to expresse his meening, sayeth that our woordes ought to bee substantiall, meete to edifie and too profit those that heare them, that they may bee instructed in the feare of God, guyded aright when they bee in the way, and incouraged . Yee see then that vpon this saying of Eliphasis, we haue too marke that our woordes ought to tende too edification . And if they do so: they shall not be lyke the winde: that is to say, they shal not be puffed vp with a vaine swelling, but there shalbee a substancialnesse in them wherewith too feede mens soules . And truely here yee see why it is sayd, that good and holy doctrine is as it were foode . By taking conuenient foode wee bee satisfied, we gather strength, and our stomacke is not accloyed, but there insueth good and naturall nourishment . Euen so is it with the woerde of God . VVhen it is well applied to our vse, we bee filled with it, and wee be nourished with it, and yet in the meane whyle there is no windiness that breakes vp vpon our stomacke, and brings no substanciall nourishment with it . See then the two poynts that wee haue to note . The first is that if men finde no sauour in our woordes when we haue tolde them the thing that is good, profitable, and of God: wee must not therefore be out of pacience, considering that the same hath happened not only to Iob, but also to all the seruants of God, so as their doctrine had no sauour to the worldward, but was mocked at, and taken to be but winde or a trifling thing . But contrariwise on our side let vs bee well aduised, that when wee speake, it may bee too the edifying of our neighbours, and carie substanciall profite with it: and euen in our ordinarie and common talke muste wee obserue the same rule . For although we haue there some more libertie: yet notwithstanding God condemneth the vanitie that is in vs, when wee bee giuen too prattle of vnprofitable matters . Neuerthelesse wee see that men can haue no holde of themselues, nother can they make any mirth, except they raunge out into windie woordes . And are men so greatly giuen vnto that? That is no warrant to say it is therefore lawfull for them . For God findeth fault with it as wee see . Therefore let vs holde vs to the doctrine that I alledged out of S. Paule: which is that our talke muste not bee vnprofitable, but seasoned with salt, that it may edifie and profite the hearers . But aboue

all, when the eace standeth vpon the handling of Gods woerde, it must be more neerely looked too without comparison . Then in this eace let vs haue a regard to vse such a sobrietie, as wee defile not the thing that God hath ordyned for our salvation . For it is certayne that when wee speake of God and of his woerde, if we do but dally with it, and rayse vnprofitable questions and vayne disputations about it: it is high treason to God . And wherfore? For our Lord hath shewed vs that his woord ought to profit vs . But if we fall to handling of it after such a sorte, as wee apply it not to his right and lawfull end, but play with it as with a tennisbal, and passe not for the good instruction of it, but haue our eares filled with winde, so as the same serueth but to satisfie mennes vayne curiositie: Is it not a desiling of a holy thing? Is it not a great wrong and dishonour to Godward, when the thing that serueth for our salvation, is despized and thrust vnder foote? So then, lette vs looke more neerely too our selues: and when we deale with holie things, let the same bee with such reverence, as good and substanciall instruction may alwayes issue of it: that is to say, that it may so settle in vs, as our soules may bee nourished by it . And it behoueth vs too marke well this similitude of the winde which Eliphias vseth here . For (as I haue sayd alreadie) if a doctrine bee good, there will bee such a substancialnesse in it, as wee shall be fedde with it, and wee shall finde that it is good too reste vpon it . Contrariwyse, too what purpose are all these curiosities? True it is that there will be good store of winde, of gay shewes, and of greate likelyhoods in them: but yet for all that, in the ende they disappoint vs . And here yee see why Sainct Paule sayeth, that knowledge of it selfe dooth but puffe menne vp, when it is not matched with loue: but loue edifieth, when wee heare Gods woerde too our owne instruction, or talke of it too the instruction of others . But if wee couet to bee counted skiffull, and by foolish vaynegloriousnesse desire every of vs too bee esteemed sharpwitted, and to bee thought well seene in the Scriptures: what is it else but winde and puffednesse as Sainct Paule sayeth? And lo what the Diuinitie is which menne haue forged and framed too themselues by their owne vaynegloriousnesse: like as wee see that in all the Papacie, that which men call Diuinitie is nothing else but as a blast of the Easterne winde which seareth things, and hath no substance in it to feede and nourish the poore soules withall . But a man might make a generall distinction of it in twoo poynts . One parte of the Popish diuinitie consisteth in questions and quarrels that bring no fruite . And firsfe of all they trouble themselues aboue them all the dayes of theyr life, and cannot finde any resolution of them . And why? for their minde is too seeke that which God did neuer disclose, yea and which his will is too haue hidden still from vs . Nowe wee knowe that when hee hath not spoken, hee will haue our mouthes kepte sherte, and that our eares shoulde not itche too listen what it shoulde bee, but that wee shoulde bee ignorant where hee teacheth vs not . Thus yee see that our true wisedome is, not too desire to knowe more than that which God sheweth vs in his schoole . And yee see also what the Popish diuines are, whiche moue questions of those things whiche God would haue vnowne vnto vs . They can well debate: but they can neuer conclude: for all their reasons are but guesses . But put the eace it were possible too haue certayne resolution, and too say, thus it is: yet shall a man bee never the more edified nor profitid by being resolued of that which they debate in their schooles . For there is no disputing whither wee be fauored by Gods only

onely mercie : they shewe not, that for as much as wee bee sure of the forgiuenesse of our sinnes, wee ought to haue so much the greater cause to prayse and magnifie his goodnessse towards vs : there is no telling what comfort wee ought too take in our aduersities. No, for there is not alake but of flittering in the ayre. The menne that doo least good, are counted of greatest skill : those are fellowes alone. For they bee contemplatiue, that is to say, they sore about in the ayre, and haue no steddi-  
ness in them. Thus ye see a shamefull defiling of Gods word, and although there were in the Papacie no doctrine that were wicked and fully false in it selfe : yet neuerthelesse that maner of veine which they haue founde out, is too bee abhorred : for by that meanes they haue peruerted the true and naturall vse of Gods word as I sayde afore. So then let vs beare well in minde, that all suche things as serue but too piffe men vp, and too seare vp their soules in steed of feeding them and giuing them good nourishment & substance, ought to be vtterly cast away. The seconde part of the Popishe diuinitie, is too stablishe a Freedome of will in men, and too make them beleue that they haue some power in them to attayne vntoo good: or if they atteyne not ful-  
ly too it, yet too bee helpers and companions too God when his grace hath preuented them, and to lift vp them-  
selues in such wise by their owne strength, as good deseruings may proceede thereof : and that when they haue done what is in them, the grace of God shall not fayle them (as who should say, they were able to binde it:) and on the other side that they be able to purchase fauour at Gods hande by their owne workes, and that if there bee any default in them, they may supplie them with satisfactions. Now then the Papists do thus teach men that they be able to do this and that of themselues : is it not a puffing of them vp with presumption and ouerweening, that they might aduaunce themselues agaynst God, and sooth themselues in their owne strength as though they were able to worke woonders? Marke heere a poynt which is muche more hurtfull than the vnprofitable questioning that I touched afore. Verely both of them are to be great-  
ly misliked : but yet is there much greater harme in this latter. For if men trust in themselues, and flatter them-  
selues in their owne strength : it is the next way to ouer-  
throe them quite, it is a deadly poyon, and it is not onely a simple puffing vppe, but also a diuelish pride, whiche serueth too sende wretched soules too destruction. By this meane then wee see, that all the Popishe diuinitie is but winde, which serueth but too piffe vp wretched soules, and not to giue them any nourishment. VVhat is too bee done then? Let vs learne too vse edi-  
fying talke, and such as may feede oure seelie soules, that wee may bee taught the feare of God, and therewithal knowe that wee can doo nothing of oure selues, but must bee fayne too drawe oute of the fountayne of all vprightnesse and iustice, and that God must be fayne to make vs partakers of his grace, for without that, we shall be voyde of all goodnesse. VVhen such doctrine as this is set forth, it will serue to edifie, and wee shall bee nou-  
rished and battled by it. Moreouer let vs indeuer also to drawe our neighbours too the lyke nourishment, so as we may bee fed with Gods truth, as with the substan-  
tiall foode that must edifie vs too the full. Thus yee see what wee haue too remember in effect concerning this sentence. And streyght after, there is another declaration whiche wee ought too marke well: For Eliphias shew-  
eth wherfore hee likeneth fondu doctrine too a blas-  
ting winde. *Thou takest awaie feare, and withdrawest prayer from God.* True it is, that the seconde woerde

which hee yseth, signifieth somtimes a *Muzing, Myn-  
ding, or Betthinking!* but yet commonlye it is taken for  
prayer and supplication. And no doubt but Eliphias ment  
heere too note the twoo principall partes of the edifying  
whiche wee haue too receyue by good doctrine. For  
what is the marke that God ameth at when hee setteth  
his woerde afore vs? It is too holde vs in awe, and too  
make vs too walke in his feare, and obedience: and also  
too make vs put our whole trust in him, and too call vpon  
him, seeing wee bee destitute of the spitte of wise-  
dome, rightuousnesse, power, and life. Marke then the  
twoo poyntes that wee haue too obserue, if wee intende  
too shoothe at the right marke, and too come to the poynt  
whiche God calleth vs vntoo. True it is that wee shall  
heare of many things when Gods woerde is handled a-  
fore vs. But (as I haue sayde) all commeth too those two  
poyntes. Eliphias therefore intending too conclude that  
Iobs learning was but a winde that puffeth vp and swel-  
leth the stomacke, sayeth that it taketh away feare, and  
withdraweth prayer from God. As if hee shoulde saye,  
when we be turned aside from the feare of God, and are  
not minded too call vpon him, and to flee vnto his good-  
nesse, all is but a winde that will make vs too burst, and  
not nourishe vs at all. By this then we may the better  
see what the edification is that he speaketh of. It is often-  
tymes sayde by S.Paule, that all must bee done too edi-  
fying. And what is that edifying? It is that wee shoulde *Ro.14.c.19.*  
bee taught too feare God, and stablished in the same *1.Cor.14.c.2:*  
more and more: And secondly, that wee shoulde bee *26.*  
taught too call vpon him, and warned too seeke all oure *1.The.S.5.b.11.*  
welfare in him alone, according also as that is the place  
where wee shall finde it. As touching *Feare* it importeth  
as much as that oure lyfe muste bee ruled according too  
the wil of God. For what becommeth of men when they  
knowe not themselues too bee subiect too theyr maker?  
They rushe out into all naughtinesse. VVe know what  
oure lustes are. Then if the feare of God reigne in vs,  
wee muste acknowledge that hee hath not put vs into  
the worlde to liue at suche libertie as wee liest our selues:  
but reserueth his whole right ouer vs, so as wee must o-  
bey him. Beholde (I say) what this woerde *Feare* impor-  
teth: that is to say, that we shoulde learne to direct oure  
whole life to the will of God. VVe haue his law where-  
by he guide.h vs, & sheweth vs how to discerne betwene  
good and euill. Then except we will be vtterly confoun-  
ded, we must beginne at that poynt. But yet for all that,  
what can further vs in the feare of God, saue onely  
the gouernance of his holy spirite? For wee bee voyde  
of all goodnesse, and are giuen too nothing but euill.  
And if wee lay Gods lawe too the lyues of men, wee  
shall finde a deadly battell betwixt them, as betweene fire  
and water, yea, even their whole nature: and that there  
is not any thing more contrarie to Gods rightuousnesse,  
than all the affections of our flesh. For (as Sainet Paule *Rom.8.b.7.*  
sayeth in the eyght too the Romanes) they are all eni-  
myes vntoo God. Seeing the cace is so, we must come  
to this praying, and forso much as wee drawe wholly vntoo  
euill, yea and are wholly caryed awaie and rapted  
vntoo furie, wee muste beseeche God too lay hande vp-  
on vs and too guide vs, and too make his hollye spirite  
too rule ouer vs in suche wise, as wee may freely and  
with a single harte sticke vntoo his rightuousnesse and  
vntoo all that euer hee calleth vs vntoo: and also that  
hee suffer not the temptations of Satan and of the  
VVorlde too turne vs from dooing good: and that it  
may please him too forgyue vs oure faultes, and too bee  
alwayes mercifull and louing towardes vs. Thus yee see  
howe prayer ought to bee ioyned with the feare of God.

For it is not yngough for vs to be shewed what we ought to do, and what God requireth at our hand, and what is our ductie: but wee must also be encouraged too go to him, and to haue our whole recourse vnto him, to seeke that thing there which wanteth in our selues, to the ende that he may releue our neede, and remedie the same, as who is the chiefe and only Phisition. And when we haue well borne away this text, wee shall haue profited greatly for one day. VV<sup>e</sup> come oftentimes to sermons. But what for that? VV<sup>e</sup> do but wander if we bring not these two points, and giue not diligent hearing. For wherfore come we thither? To know what God requireth at our hands, and how we ought to walke, that wee be not as beasts in this worlde. But God alloweth none other rule but only that men should obey him and frame themselues according to his will. For all the deuotions that men can devise, are but starke folies, according as wee see how the wretched Papists torment themselues fore, so as there is no end of doing one thing or other. But what for that? what gayne they by it? For all their doings are but their owne deuices: the Lawe of God is as good as buried among them. So then let vs beware we beguile not our selues: but let curcomming vnto Sermons be to attayne to a certaintie wherein we may not fayle. VV<sup>h</sup>ich thing will then come to passe, when we admit nothing els but onely Gods will to rule and gouerne our whole life. Howbeit, that is not all that we haue to do. For it is to no purpose for men to beate our eares with preaching, and to say, behold, thus muste yee do, behold, thus doth God commaund you: vntil such time as we haue learned that it is he only that printeth his lawe in our harts and ingraueth it in our bowels, that it is he which giueth vs power to sticke to his comauendements, that it is he which by his holie spirit giueth force & effectualnesse to the doctrine, that it is he which of his goodnesse accepteth vs & forgiueth vs our sins: [I say it is all to no purpose] til we haue learned those things, and bene taught to resort vnto him, to demaund at his hand whatfoever we haue neede of. It is not yngough for vs to haue it tolde vs, thus and thus must ye doo: but (as I sayd) God must bee fayne to giue vs strength to performe that which wee shall craue at his hand. Furthermore by this we be admonished, that our fayth is not edified by aduersitie: but that it alwayes ingendreth in vs a desire to prayse God, and to resorte vnto him. VV<sup>h</sup>en it is tolde vs that our Lorde Iesus Christ hath reconciled vs to God his father, and shed his bloud to wash vs with, that wee might be pure and cleane, and that he hath payde the price of our rausome, that wee might be quit by his rightuousnes, & so become acceptable to God, & he vse his mercie towards vs: the knowing of all these things (say I) is to the end we should throughly cleave vnto him, and say, well then, how may we be sauued but only by the mere grace of God, in asmuch as our Lord Iesus Christ hath made satisfaction for vs: and to the end that our fayth should rest therepon? But must we therfore lie still asleepe? No no: but we must awake that wee may repayre vnto God, and say, where is our welfare? In the death and passion of our Lorde Iesus Christe, therfore we must seeke it there, for we shall not finde it among men. And how must wee seeke it but by prayers and supplications? Then let vs come vnto God, and say, Lord sith thou seest vs voyde of all goodnesse: fill thou vs with thy grace. True it is that we be wretched sinners: howbeit for asmuch as wee bee the members of thy Sonnes bodie, wee shalbee made rightuous by him. True it is that wee bee full of spottes, but he hath wherewith too elenze vs, hee hath a good washing for vs. True it is that wee bee giltie of euerlasting death,

and bound therevnto: but our Lorde Iesus Christe hath set vs free from it. VVherefore, Lorde bee so good too vs, as to make vs partakers of the thing which is purchased for vs by thine infinite goodnesse. Beholde in what maner wee ought to haue recourse vnto God, [lette vs say] yea Lorde fill thou vs with thy holie spirite, that lie may leade vs by his strength: and suffer vs not to faynt for any temptation that can befall vs. Thus yee see in effect what wee haue to marke out of this streyne. But Eliphas doth afterward vpbrayd Job, *that he hath chosen the tung of craftinesse*. This present saying importeth that he doth but mocke with God as they do which are bereft of all feare and reverence, and haue not any more reason in them. For sometimes men shall sinne through simplicitie, and yet stande in some feare of God, howbeit they shalbe dulled [for the time:] according as wee shall see many that are not touched after a lively forte, but are little better than brute beasts, and yet notwithstanding there shall some feare of God lie hidden in them, which is as good as choked: well then, such maner of folke haue more simplicitie than craftinesse and malice in the. But othersome thinke themselues to be very sharpwitted, if they can scoffe at all religion and dally with God and with his maiestie, and take vnmeasurable libertie to follow all evill of set purpose. Yee see then that the crafte or subtle folke of whom Eliphas maketh mention in this streyne, are not such as do amisse through ignorance and ouersight, but such as wilfully and of sette purpose make none account of God, nor of the handling of his woerde contemptuously, to make a sporte or a stage play of it: for behold, that is the toppe of all iniquitic. So then let vs marke well, that if God let men runne so farre vpo the brydle, as to shewe themselues futtlewitted agaynst him: then hath Satan taken such possession of them, as it is right harde too bring them backe againe to the right way, yea and in a maner impossible. And wee see also in what wise the Prophet Esay thudereth against such kind of folke, saying, *Cursed be you that make you lurking-holes*: for he vseth that similitude in speaking of these futtleheaded folke, which beare themselues in hand that they can beguile God. VVhen they haue sharpened their wittes and inuented fine slightes, behold, all their straying of themselues is to abolish the feare of God. For marke whereat they begin. If we be so brydled (say they) that if there be but one woerde of Scripture for a thing, wee muste yelde vnto it without gaynesaying: what a thing were that? for there are many things that are not vnderstood, and againe a man may doubt of this or that. And what a thing is it for vs to be compelled too yelde such authoritie to Gods woerde, as it may not be lawfull for vs too aske howe the case standeth? These politike heads therefore whiche are so desirous too worke wyles with God, begin at this poynt: namely of taking leaue to keepe men from seing what the thing is that menne call Gods woord, to the end that all mouthes should be tung-tied, and that men might raze it out quite and cleane. And when they be once entred into that doubt: afterwarde they harden themselues in it. And good reason it is that God should leaue them there, and that Satan should cary them headlong. And when they be come to that poynt: they doo nothing else but bleare out their tung against al doctrine, there is no more greefe nor remorse of conscience in them: but to be short, they be bereft of all humantie and become brutish. Thus yee see why I sayd that it is impossible that those whome God hath left at that poynt, should euer returne to the way of saluation. And therfore let vs beware that we hold our selues streyly in subiection vnto God, to beare such reuerence to his word, as we

*Esay. 29.c.*  
15.

as we may shun and vtterly abhorre and detest the slights and suttleties wherin the wicked sort delight and welter themselues. For they thinke not themselues to be sharp-witted ynough, till they haue dispyzed God. Also there are of these fanatical and fleeing heades to bee seene, who thinke themselues to bee verie dullards and of no estimation, till they haue learned to mocke God, and rid themselues quite of all Religion, so as they herken not any more too him, too say, Beholde it is God that speakest, and he is too hee obeyed. VVe see many nowe a dayes who thinke it to bee an ouergreat simplicenesse too submit a mans selfe so willingly vnto God. And what meane they by it but to shake off all feare of God? To such confuzion are we come: and therefore it behoueth vs to be verie ware, and to set much store by the simplicitie which God requireth of vs. Verely his minde is not too haue vs dulheaded, for fayth is not as the Papistes imagine, namely that men shoulde go on lyke Goslings. VVhen the Papistes say, men muste liue simplie: what simplicitie meane they? It is that men shoulde not disceirne betweene white and blacke, nor knowe what they ought to holde and to follow. But God(as I sayd) will not haue vs so ignorant, we must bee children in lewdnesse,

*1. Pet. 2. 4. 2.* and not in vnderstanding (as Saint Peter sayth) and wee  
*1. Cor. 14. 4.* must learne of God, and fetch light at the brightness of his holly spirite and of his woerde, that we liue not lewdly, but desire to be fed with the foode of simplicitie and vprightnesse as with milke. For like as God handled his children after that maner in olde time: so will hee haue the same foode set before vs at this day also.

But by the way we haue to note, that Gods seruants must be readie armed agaynst suche stumbling blockes, when men cast them in the teeth that they dispize God, and that theyr whole drift is too bring all too confuzion, as now adayes the Papistes are so shamelesse, as to vpbrayde vs that wee seeke nothing but to bring men to a fleshly libertie, that there might bee no more honestie among men, nor any man passe to serue God, or to exercise himself in brotherly charitie. VVell this is layde to our charge: but not to our charge alone. VVee see that Job was assayled wyth the lyke temptations: and therefore let vs beare them with such pacience, as we may shew before God and the worlde, that men doo vs wrong in charging vs with that euill: and well may we answer so, if we haue had an eie to frame our selues to that which God sheweth, and too giue attentiuē care to that which he sayth to vs: and furthermore that wee chalenge not the knowledge of any thing but that which we haue learned in his schoole, that we may continue in the same. For that onely worde is ynough too beate backe all the flaunders which the enemies of the truth do lay vpon vs. Herewithal let vs turne men away from trust in themselues. For whereas we be commaunded to serue God purely, is it not too the ende we should put our whole trust in him, and that we should vnderstande howe we ought not to do whatsoeuer seemeth good too our selues, too turne aside eyther too the right hande or too the left, but simplie in all respectes follow whatsoeuer God commaundeth vs: Ye see then that we ought to be pure afore God, and also to haue a good report among men that we walke aright. But if wicked folke flaunder vs, we must beare it paciently, and yet for all that, knowe them too bee impudent and shamelesse. Eliphias hauing spoken so, addeth that Job ought not too trust so much to his own wit. *Art thou the first man (saith he) wert thou borne before the mountaynes?* Heere are auncient and gray bearded men, yea euen such as are elder than thy father? *Art thou of councell with God?* VVhen Eliphias vpbraydetb Job after this fashion, that hee is not olde

ynough, and that he ought not to take vpon him such a libertie of judging: verely hee hath some colour in his saying, as we haue seene afore. For when God is so gracious vnto a man as to let him liue long time heere: hee may well haue learned many a thing. And agayne wee knowe that mennes wittes are the better settled by age, and that yong men cast foorth many bubbles, which age reppresteth. So then it is too bee presumed, that an olde man forasmuch as hee hath profited by liuing long in this worlde, ought to be perfecter and to haue more certaine skill than other men. But yet for all this, we see that in steed of profiting by long life, the most part go backwarde. For men might oftentimes with their age attaine to good knowledge and vnderstanding, yea and vntoo some wisedome. Howbeit forasmuch as naturally wee go from euill to worse, if God vpholde vs not: Therefore it is to bee seene that the most part of men become more fooles in their age than they were in their youth. Marke that for one poynct. Againe also there is no trus-  
*10. Pet. 2. 4. 2.* ting in oure owne agednesse in respect of Gods wise-  
*10. Cor. 14. 4.* dom: For hee dealeth it foorth as it pleaseth him, both  
to yong and olde: according as hee sayeth by the Pro-  
phete Ioell: Beholde, the dayes shall come that I will  
poore oute my spirite vpon all fleshe. Your olde men  
sayeth hee, shall dreame dreames, (that is too say) they  
shall bee my Prophetes, for I will teach them) and your  
sonnes and daughters shall see visions. In that place wee  
see how God calleth as well yong as olde, and aswell wo-  
men as men, to the receyving of that wisedome which  
he sendeth into the worlde. And so must all the glory [of  
age] be throwne downe, and when old folke haue liued  
neuer so long, and haue neuer so muche experience, it  
behoueth the to know that yet for al that, it foloweth not  
that they must needes know the secrets of the kingdome  
of heauen. For that is in the hand of god, & men must not  
presume to know it by reason of long time. True it is that  
if God call vs in our childchoode, we ought to be confir-  
med more and more. But age is not the thing that brin-  
geth that. It is the working of Gods grace, and everywhit  
of it proceedeth from him. Therefore we haue no cause  
to stande in our owne conceyte nor to brag, as if hee had  
any thing at our handes. Heerein wee see what the do-  
tage of the Papistes is, who grounde all the foundation  
of their fayth vpon antiquitie, saying: See sirs, oure  
doctrine is not newe, it is not start vp yesterday, nor a  
yeare [or twaine] ago: but the worlde hath liued so long  
tyme and wee bee in possession of it. But what is that  
too the purpose afore God? For the case standeth vp-  
on the hauing of the euerlasting truth, whiche hath  
beene from before the making of the worlde. And so  
wee must go to God, and to our Lorde Iesus Christ, if  
wee will haue a sure resting stocke for our fayth to leane  
vnto. For the matter concerneth not a score of yeares,  
nor foure hundred, no nor a thousande: wee muste  
haue the euerlasting truth whiche hath beeene disclo-  
zed to vs from the making of the worlde. For if wee  
haue that, oure fayth shall bee well settled. But if that  
want, all is but vanitie, wee shall always bee in a mam-  
miring, there needeth but one little blaste of wynde;  
and beholde, oure fayth is quite blowne downe. Then  
let vs beare in minde, that antiquitie muste not beare  
suche sway with vs, but that yong folke maye vtterly  
refuse to bee ruled by suche as are their elders, speci-  
ally if they go about to turne them from that which they  
haue learned concerning the onely one God, and hys  
truth. Lo what wee haue too marke. And heerewyth-  
all as for those that haue liued long time in this worlde,  
let them not glorie in theyr age, nor say that they ought  
*10. Pet. 2. 4. 2.*

too take other folkes in a trip : but rather know that they are so much the more bound vnto God, sorgiuing them the meanes and occasions too bee settel and stayed : and furthermore lette them farther all their wisedome vpon God, so as all pryd be cast downe, that they imagine not themselves too haue gotten any knowledge eyther by length of tyme, or by finenesse of witte, or by their owne forecast, or by their great experiance, or by any thing els. How then ? Because it hath pleased God too powre out his spirite vpon vs, that wee might knowe howe greatly wee be beholden vnto him . And lette the yong men also on their side knowe, that if God haue giuen them any gifte of grace : it is because he will not leauem them destitute of his spirite, no more than the olde folke and such as haue liued a long time : but intendeth too shewe that in making vs all partakers of the selfesame grace of his spirite, he will also make vs all heyres of his heauenly

kingdome and to come to his euerlasting glorie, which he hath now reuealed vnto vs alreadie in part.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs so to feele them, as we may flee to him alone, as to the partie that is able to remedie all our harmes, and seeke him in such wise, as wee may bee hilde prisoners vnder his obedience, and not desire any thing but too sticke purely and simply to his woerde, renouncing what soeuer is of our owne nature, bicause there is nothing but corruption and fowardnesse in it, and also praying him to renew vs in such wise by his holie spirite, that by being like shapen too his image, wee may haue so much the better certentie and prooef that he taketh vs for his children, and wee also may yelde him thankes agayne as too our father . That it may please him to graunt this grace, not onely too vs, but also to all people, &c.

### The. viij. Sermon, which is the second vpon the fifteenth Chapter.

*This Sermon is yet still vpon th: viij. ix. and x. Verses, and then vpon  
that whiche followeth.*

11. Seeme Gods comfortes a small thing vnto thee ? and is this straunge vnto thee ?
12. VVhy is thy heart rauished : and vvhy do thyne eyes makeligne,
13. That thou bucklest thy self against God, and vitterest the vvordes of thy mouth before him ?
14. VVhat is man that he should bee cleane ? or he that is borne of vvoiman, that he should bee righteous ?
15. Behold, he findeth no stedfastnesse in his Saincts, nother are the heauens cleane in his sight :
16. And hovv much more is man abhominalle and filthie, vvhodrinketh iniquitie as vvater ?



Ee sawe yesterday the reproch that was offered vnto Iob in respect of his age : and therewpon I sayde it was good reason, that yong folke should bee ruled by the counsell of their elders, and giue eare to such as haue had more experiance by reason of long vse : and also that forasmuch as God hath giuen old men the grace to liue long, they ought too consider that they are bound to teache others, and to shewe them the way : and yet for all that, that both yong & old ought to know, that there is no true wisedome but of God, who giueth it frō aboue, and that God dealeth forth the same in such wise as he thinketh good, and men must not imagine that he is bounde vnto them : for he hath promised too poure out his spirite vpon great and small as he liileth, to the end it may be knowne too be a free gift, and that the prayse of it ought to bee giuen too him alone. Now heere againe Eliphas vpbreydeth Iob, that he bath 50 not heard Gods secretes . This poyntheth at all men in generall. For it behoueth vs too vnderstande the rudenesse and weakenesse of our owne witte : and the true meane to do it, is to reuerence Gods secretes, knowing that they are incomprehensible, & to ligher for vs to atteyne vnto. For as long as men presume vpon their owne witte, and thinke to atteyne to the heighth of Gods secretes: it is certayne that they cannot be humbled, nor brought to any modestie. Yee see then that the poynth whereto we must come, is that wee must reuerence and honour Gods secretes, seeing we haue not the capacitie to comprehend them: in so much that we haue no more to do, but to acknowledge our owne infirmitie, and to crie out euery one with Dauid, Lorde howe high are thy determinacions, howe ought we to reuerence them ! Yee see then in effect what Eliphas ment in saying vnto Iob, that he had not heard the secretes of God . And this doctrine is as often repeted and as common in the holy Scripture as any can bee, bycause

it is harde too abate the pryd which is naturally rooted in all men. For not only euery one of vs will take vpon him too bee wyser than his fellowe : but also wee cannot finde in our hartes too acknowledge our owne slendernesse, to humble our selues even when wee come before God . Therefore wee haue neede to be brought lowe, and too bee warned (as the Scripture doth it) that wee must not go about to comprehend the purpose of God. For that is to high and to profound a thing for vs. VVhat remayneth then ? To honour it, acknowledging our own rawnesse and weakenesse as I sayde afore . But by the way wee muste come to that which Sainct Paule sayeth in the first to the Corinthians : that is to wit, that our Sauiour hath giuen vs of his owne spirite , whereby wee know and comprehend that which is aboue all our capacietie. Then although we be not of cousell with God : yet hath he shewed vs the fauour and honour, to disclose vnto vs that which is vnknowne and hidden from vs. How is that ? There is none that knoweth what is in man, but the spirit which dwelleth in him sayeth S.Paule : and the spirit that dwelleth in God is giuen vnto vs . Thus ye see how we be made partakers of the things that are vterly separated from vs, and wherevnto wee cannot by any meanes approche. Marke heere a singular grace which wee ought too make greate account of : namely that our Lorde hath enlightened vs, even vs that were wretched blinde soules . And althoough wee comprehend not the things that are here bylowe : yet are wee lifted vp aboue the heauens, and that thing is reveled and knowne to vs, which the Angels wonder at. See ye not an inestimable honour ? howbeit, when Sainct Paule sayeth that this is done by Gods giuing of his spirite too vs, he excludeth not his woerde . For when God intendeth too disclose his secretes, he not onely sendeth vs inspirations, but also speaketh vnto vs. Neuerthelesse it is not without cause that Sainct Paule imputeth that thing too the spirite . For wee may well reade and heare : but wee shall not

not profite a whit except God open our minde, that wee may vnderstande what hee telleth vs by woerde of mouth . Therefore wee muste match the Spirite and the woerde together : that is too say, wee must beleue that our Lorde hath layde foorth the treasures of his infinit wisedome vnto vs, in giuing vs his Lawe and in teaching vs his will by his Prophetes, but specially in his Gospell. And on our side let vs also consider, that his opening of our eyes is, to the intent that the things which are conteyned in the holy Scripture, shoulde not be as a strange language to vs, but to the intent we should acquaynt our selues therewith : for by our owne wit wee should neuer attayne to it. Now then wee see how men must humble themselues, knowing well that they be not of Gods counsell, and therefore ought to honour his secretes . And furthermore forasmuche as it hath pleased God to make vs priuie to his will : Let vs conceyue his meening according as he sheweth it vnto vs. But yet for all that, wee must not be ouerwise, for when God giueth vs his spirite to shewe vs the things that are hidden from vs and passe the reache of mans reason : it is not to the ende wee shoulde know all that is in him, for wee must holde our selues contented to know but in part as

*1. Cor. 13. d.* yet, as sayeth Sainct Paule. Therefore let vs beware wee

12. passe not our boundes, but onely let vs discretely seeke that which God would haue vs too know . And we shall finde that, in the holy Scripture : lette vs go no further. Furthermore although wee vnderstande not the tenth parte of the things that are in the holy Scripture : lette vs pray God too discouer dayly more and more , the things which are hidden from vs as yet : and therewithall let vs walke vnder his subiec<sup>t</sup>ion, that wee bee not rashe too runne too farre . For it behoueth euen the forwardest and perfectest men too vnderstand, that it is not for them as yet too know all the secretes of God : for that is reserued till the latter day . And surely it is not without cause, that Davuid (though he were so excellent a Prophet) crieth out, that Gods determinations are a wonderfull thing . Hereby he sheweth vs howe it is impossible for vs too atteyne to the perfection of such vnderstanding, vntill God haue bereft vs of this mortall flesh : and so lette vs assure our selues, that as long as wee be in this worlde, wee are but in the way . Thus yee see what wee haue too remember in this streyne . Nowe Eliphias addeth, *Wecness thou that Gods comfortings are but a small thing? and is there any secrete in thee, or is it straunge to thee?* For this woerde *Secret* betokeneth straunge . Eliphias meeneth heere too reprove Iob of prude and vnthankfulness : for he sayeth too him , Howe now ? It seemeth that thou despysest the consolations of God, and thou thinkest it straunge that he shoulde comfort thee. If any man were at that poynt, surely it were an ouer greate prude, yea and a despysing of Gods grace, whiche were not too bee borne withall . And why ? for wee ought to esteeme Gods comfortings aboue all things . If wee bee troubled, what shifte or what remedie is there for vs, except God bring vs backe againe into the right way ? So then lette vs marke well, that if wee bee combered with any perplexitie, and bee at our wittes ende in any matter, wee can not dispatch our selues of it, nother is there any other shifte for vs, than that God doo pacifie vs and content vs : and that is suche a meane as wee muste make great account of aboue all things . For when wee bee in the greatest trouble in the whole worlde, God can well inighten our wittes and bring vs too quietnesse . Then neede wee no more, but that God shoulde shewe himselfe, and wee bee ridde out of all trouble . If heauen and earth shoulde (as yee woulde say) bee confoun-

ded togither, so as there were nothing but confusion ouer all : yet if it please God too appeere vnto vs, he will sette all things in order agayne after suche a sorte, that the things whiche were as greatly intangled as could bee before, shall become cleere, so as wee shall see nething too trouble and vexe vs . Lo what cause wee haue too commende Gods comfortings. But this consisteth more in deede than in woerde. For they that flee too God for refuge, may well perceyue of howe greate force his comfortes bee, and what a strength they haue to appeaze vs . If wee haue but the least comberance of the worlde, beholde wee bee in vexation and distresse, according as wee knowe that menne are giuen too vnquietnesse, and as soone as they haue neuer so light an occasion of greef, it seemeth that they themselues kindle the fire too torment themselues withal to the vttermost. See (I pray you) in what state men are, so long as God leaueth them a sleepe. But whē we be in such troubles, then we perceyue dayly how God bringeth vs backe . Verely it seemeth to our selues, that we shal neuer scape out of some perplexitie, & therfore we are astonished at it, and say, Alas what shall become of mee. VVe be drowned so deepe, as wee thinke we shal neuer be able to get out of such cōfusion: and yet notwithstanding God setteth suche an order, as wee be vtterly abasshed, and our mindes are in quiet and appeased . VVhereof then commeth suche alteration, but bycause God woorketh so mightyly in our hertes, too the ende wee shoulde magnifie his comforts exceedingly . But what ? Although wee bee conuincyd by experiance, that none but onely God can comforte vs in our perplexities and anguish, and that when it pleaseth him so too do, wee haue well wherewithal to content our selues : yet notwithstanding wee forgette it in the turning of a hand, and if any grieve befall vs, there is none of vs all but he feedeth the humour by chafing vpon the brydle . There is no talke of repayring vnto God, too say, how now ? Behold, thy God hath shewed thee heretofore, howe it is he too whom thou muste repayre, and yet notwithstanding thou thinkest not of him . So much 40 the more then must we marke well this sentence : that is to wit, that when men make not account of Gods comfort, to be deliuered thereby frō anguish, perplexitie and trouble of minde : they be tootoo vnthankful: & besides their vnthankfulness, they haue also a shamefull pride, in that they perceyue not their owne necessitie, that they might seeke remedie for it. And their prude is expressed yet better in the woord *Secret*, when Eliphias sayeth, *what secret is there in thee?* as if he should say, wretched creature, feelest thou not thine owne frayltie ? But surely if men knew themselues as they be in deede: they should needes fall to agreement with God, and be inflamed with suche desire thereof, as they would neuer be at rest, vntill God had made them feele his grace. But what ? we be so blockish, as we weene our selues to be wise , whereas there is nothing but foolishnesse and vanitie in vs . VVe thinke our selues too haue the remedie of our miseries in our sleeues . If we happen to be combered with any trouble, we fal to sharpening of our wittes, and we muste needes be deuising of some shifte or other : as who would say, that 50 all that matter could be forged in our own shap. But yet for al that, mē are so ouerweening. And therfore it is sayd heere, *what secret is there in thee?* Then if wee perceyued how grosse, ignorāt, and doltish we be : surely we would not be such foples, as to surmisse that we haue wherewithal to deliuere our selues out of our anguish & trouble: but we would go streight wayes vnto God, being well assured, that he onely can set things at a stay, according as we perceiue in very deed, & as he himself sheweth wel ynough.

Thus

Thus much therefore concerning this sentence. But (according as I haue sayde alreadie) let vs put the same in vre. And forasmuch as our life is subiect to so many miseries, as it is impossible that a man should haue one minute of rest in himselfe, withoute carrying awaie and without forgetting of himselfe: let vs go to God that he may comfort vs, & let vs make account of the warnings that he giueth vs, as they deserue. And God comforteth vs diuerse wayes: for (as I haue sayd alreadie) he cleareth all the troubles, wherout of it seemed that we should neuer get out, and dispatcheth them in such wise, as we perceyue that he hath deliuered vs. Now let vs come to that which Eliphias addeth. He sayth, *that Iobs hart is caried away, and that bee maketh a signe wyth his eyes to lyft vp him selfe agaynst God.* Heere Eliphias reproacheth Iobs pride, howbeit wrongfully and without cause. But according to that which I haue sayde alreadie, although this matter be misapplyed to Iob himselfe: yet may we gather a profitable lesson of it, and suche a one as serueth all oure turnes. Therefore hee sayeth. How is thy hart rauished, 20. howe hath it surprised thee? For worde for worde it is thus: *Howe, hath thy hart seazed thee?* And how is it that thou maketh countenance with thine eyes to plead against God? to make a signe or countenance with the eye, is to bee so scornewfull, as to do nothing else but leere (as men say) and to turne away oure eares when men tell vs any thing. And we knowe that men do so, when they regard not the things that are spoken, but take them as superfluous matter, as if nothing could be alledged which were not knowne afore. To be short, we see that Eliphias ment 30 to condemne such a pride in Iob, as though he humbled not himselfe vnto God, to hearken what he sayde vnto him. Herewithall he sheweth that such pride is yll grounded, when he sayeth that Iobs hart is rauished. Then is it certaine, that this pride is alwayes one of the vices in men: and therfore inasmuch as our Lord seeth men stand so in their owne conceyt, and wex hard in their pride: he is sayne to shewe them that they bee but fooles, and vtterly witesse, in presuming so much of themselues, and in bearing themselues in hand that they haue whereof to 40 vaunt. For if we haue any appearance or likelihood of a bilitie, by and by ye shall see vs lifted vp so high, as there is no holde of vs, and we stie so farre till we bee readie to breake our neck. Our Lorde perceyuing vs so wholly giuen to be puffed vp with presumption, asketh vs, who are ye? VVhat haue ye? Open your shop, and let men see what is in it. But if men shoulde come too such triall it would soone be perceiued, that there was nothing but foolish weening in al that euer they imagined to be in them. Thus ye see what we haue to gather vpon this text, where 50 it is sayd, that if men open their mouths agaynst God, or pretende to vaunt themselues and humble not selues as becommeth them to do: the same proceeedeth of a fren tikenesse, and they be not well settled in their wittes. For had they never so little knowledge and discretion: it is certaine that they would be humbled, and not go aboue to withstande God after that sort, nor presume vpon any thing that is in themselues, considering that they haue not any thing but condemnation in them, and that they must be sayne to abide confounded in their owne shame. Behold heere an excellent sentence, if we haue the skill too appie it well to our owne instruction. VVhat is too bee done then? Let vs learne, to know our selues, and according to the old Prouerbe, we shalbe hibled by and by so as we shall not vaunt our selues. But what? men can not refreyne to start out of their boundes: and that is the cause why we runne so a head as we do, yea euен to the casting of our selues into suche ouerweening, as God is

fayne to fall vpon vs, as the enemie of the proude. And this will not be very hard for vs, if wee be not rauished nor caried away too stande vpon our selues. For what causeth men too bee so blinde when they haue any vertue, vprightnesse or wisedome in them? It is bycause they are prisoners to themselves: that is to say, bycause they bleare their owne eyes, and blinde themselves wilfully. For he that will not beguyle himselfe, but marke what God commaundeth him: shall finde ynochough there to humble himselfe withall. But wee will stoppe our owne eyes wilfully, wee will needes be deceyued wittingly. Nowe when men carie themselves away after that sorte, they must needes giue God the slip, and not regard any thing that he sheweth them, but rather make a mocke of all that is tolde them. But in the end all must fall out too their confusion. Now lette vs come too the principall poynt. For hitherto Eliphias hath vsed a Preface, to shewe that nothing hindered Iob too make his owne profite of the warnings that he had heard, but that he was puffed vp with pridy, and was vnthankefull vnto God. Now he addeth: *VVhat is man that he shoulde be able too iustifie himselfe before God, or that he shoulde bee found pure and cleane?* For God findest not stedfastnesse in his Sainctes, (that is to say in his Angelles) nother are the heauens cleane in his sight: and what shall become of stinking, abominable, and corrupt man, which drinketh iniquitie as water? Like as fishe is fedde with water, so are men soked in sinne and wickednesse: and shall they then take in hande too iustifie themselves before God? For firste and formeſt they had neede to be cleaner and purer than the Angels, and they had neede to surmount the brightness of the Sunne and the Starres, seeing that the heauens themselves are infected before God, if comparison should be made betweene them and him. This hath bene treated of in parte already heretofore. Howbeit, as it is not repeated here without cause: so haue wee neede to call too minde the things that haue bene sayde afore. For it is a notable lesson and such a one as cannot be minded too often. First it behoueth vs to know after what sorte the Angelles haue not stedfastnesse before God. Some haue expounded it of the Diuelles: but there is no reason in so doing. For what a thing were it too say, the Diuelles are not rightuous, and therefore muste not men take vpon them too bee so. VVe know that the Diuell is the Prince of all iniquitie and naughtinessse. But here is expresse mention made of the Angelles. And yee see howe that in this place they bee termed the Sainctes or holie ones of God, according also as the holy Scripture yeeldeth them the same title, and oftentimes calleth them the eleſt or chosen Angelles. But nowe lette vs consider after what sorte God findest 1. Tim. 5. d. 21. no stedfastnesse in them. It is not onely bycause they shoulde not haue the constancie too continue in goodnessse, vnlesse God preserued them by his power: but bycause that of a very truth, they haue not so found and exquisite a rightuousnesse, as that they might rest themselves vpon the same when it commeth too the poynt of presenting themselves afore God too render their account. That poynt (say I) shall not bee founde in the Angelles. And howe so? For wee see they haue none other desire but too obey God, nother are they subiect to euill lustes as wee bee, there is no temptation in them too thrust them out of the way. And when wee desire that Gods will should bee done in earth as it is in heauen, wee meene thereby that the obedience which the Angelles yeelde vnto God, is without impeachment, and not an vnperfect and feeble thing as ours is, who when wee desire to doo good, do go too it limpingly, and

and are not the tenth parte so giuen too the seruing of God as were requisite. How then do we understand that God finideth not stedfastnesse in his angels,that is to say, they be not able to answer before him ? I haue told you afore,that in iudging of vs god vseth the measure which he hath set downe in his law : that is to witre, that wee loue him with all our hart,with all our mind, and with al our strength. I hys ye see a meane righteousnesse wherewith God contenteth himselfe when the eace concerneth the iudging of Angels and men. But euen according to this righteousnesse we be faultie : for who is hee that can boaste of the yeelding vp of his whole affection vnto God and not to haue bin drawen away from it by some wicked lust? Alas,we be so farre off from atteyning to that poynt, as it is very much if we be in the way thitherward. Ye see then that all men are condemned before God,euen as in respect of this meane righteousnesse. And ye see also that when Sainte Paule alledgedeth this sentence, Cursed is hee that fulfileth not all the things that are conteined in the law: he saith it is a sentence that condemmeth vs all. But the Angels are acceptable too God in respect of this righteousnesse. And why? Because there is no blemish nor spotte in them, but all their desires are set wholly to the seruing and honoring of God, so as they giue themselves to nothing else. And so according to the righteousnesse of the law, God accepteth the as I said afore. But ther is another higher righteousness in God, which surmounteth all creatures , in somuch as no Angell is able to satisfie it. And no wonder at all : for what comparison is there betweene an infinite thing, and a thing that hath bounds ? Behold, although the Angels haue great glory in them: yet are they but creatures. And what is God? He is an infinite thing, insomuch that whē we think vpon him,we ought to be rauished into astonishment. So then let vs not thinke it strange, that Gods righteousness should be so high, that when all creatures come to that poynt, all that is to be found in them shall be nothing at all, but they shall deserue to be vterly wiped out. Therefore it is said heere, that God finideth no stedfastnesse in his Angels : that is to say, if he listed too vse the said extreame examination toward the Angels, they must needs vanish away, and all must needs bee cast downe and sunken. Howbeit forasmuch as God is contented to be honored and serued by them according to the rule that he hath giuen vs in his law : they stande before his face, and hee auoweth them for righteous, as they be in deede and tried so to be. But these be two diuerse things:namely that God hath a righteousnesse which he hath measured after our capacite:and yet commeth to such rigoure as to say, who is he that hath attained to it? Now then we see that if we come before god: there we shal be condemned and accursed. And so farre are we vnable to stand vpright , that the very Angels of Heauen are confounded there. And why? Because the very Heauens themselves are not cleane. For whereas God hath created the Sunne to give light to the worlde, and giuen some brightness too the starres also:it foloweth not therefore that they haue a diuine perfection. VVe must remember what hath bin said afore: namely that all the creatures that God made,do keepe still some marks of his grace. But if a man woulde compare that which is in the creatures,with that which is in God : he shall finde that the one is all, and the other is nothing. Thus ye see how the heauens are not cleane, that is to saye, that there is alwayes some imperfection in the creatures, so as they haue not the power to stand before god,as in respect of the infinite glory that is in him. And now it is said,that seeing the eace is such,what shall be-

come of men? This is it that I haue touched alredye : namely that although God wold examine vs but after the meane righteousnesse which he hath set foorth in his lawe : yet we should all of vs be found gilty, and an vniversall damnation shold lie vpon all mankinde, vnder the which we lie ouerthrown.

To be short,behold how men are confuted two ways. For if we will come to God with our head vpright, and go about to iustify ourselues before him:our confusyon must needes appeere so much the more. For shall wee be rightouer than the Angels of Heauen ? But we see there is no creature that is able to hold out, when hee commeth before the creator. The Creator must needes swallow vp all with his glory, and make all things to vanish that seemed too bee aught woorth , yea and all that seemeth to be woorderfull:according as it is said , That the Sunne shall giue no more light, and the Moone shall be darkned. And why? Bycause the glory of God shall Esa.13.b.10 shine faire brighter.

The Prophet Esayes intent is to do vs to witte, that whensoeuer God spreadeth foorth his glory,all that euer is in creatures must vanish away,though it haue bin neuer so highly esteemed afore. If the Sunne(which is but a sensesse creature) do darken the light of the Starres all the day long, so that although they abide still in the skie, yet they are not seene while the Sunne shineth : what shall the maiestie of God do? Are the creatures able to approch neare vnto him ? If one creature excell another:what shall God himselfe do? Thus ye see howe we be confuted in one wise if we presume vpon oure owne righteousnesse, and come to God with a foolish ouerweening, thinking that God ought to bee bounde vnto vs, and that we were able to bring any woorthinesse vnto him. For though we were rightouer than the Angels of Heauen , and purer and cleaner than the very Heauens:yet were it nothing at all of that which we surmisse ourselues to haue. Marke this for one poynt. Howbeit let vs not go to the perfect righteousnesse, lette vs come but only to the meane righteousnesse which God hath set out vnto vs. Let vs looke no more but what may be in creatures,he requireth nothing but that we should loue him with all our hart,with all our mind, and with all our strength. And no man can say, but that this is more than reasonab'e:but yer for all that,do we it? VVherevnto do we give our minds? Are they set wholly vpō God? Are they so loozened from the earthly bandes , as they may lift themselues vp to heauen? Do we leade heere a spirituall life, forsaking ali things that may turne vs away from God: It were very meete we shoulde so If the matter stand but only vpon praying vnto God:(let vs take that for an example)the scripture sheweth vs,that when a man commeth to pray vnto God , he must retire into himselfe, and discharge his mind of all eaces,of all passions, and of all other like things that may hinder him , so as we must be vterly ouerthrown by feeling our owne wretchednesse , that wee maye seeke helpe at Goddes hande.

Lo how prayer is a thing of greater prerogatiue than all the rest of our life:and yet come we once to praying: we see our selues to be so fleshly , that we haue an eyre to many wicked fancies, whiche wee cannot quite and cleane leave. And although we haue some good mynde in praying : yet misse wee not too be drawn still diuers wayes. Seeing then that wee be so fugitiue in so holye a thing as prayer is: what will the rest of our whole life be? In deede every one of vs ought too perceiue it well ynoch: and it is a foule shame that we must be tolde these thinges, and that men know them not throughly

of themselues. Sith the cace standeth so: Alas can wee be able to stand before God? shall we stand now vpon the iustifying of our owne righteousnesse? It is true that Job went about no suche thing, and that Eliphas did hym wrong and iniurie in accusing him of pride. But by the way we must profite our selues by this lesson, and consider aduisedly what is said heere of men. For they be not only charged with frailtie, (as the Papists them selues will easly confess) that we be weake, and therefore that there is no sufficiete righteousnesse in vs too satisfie God) but wee be led further heere, that is too witte, that men be altogether faped in sinne. For it is not demanded in this sentence, how men can iustify them selues, sith they be not able to fulfill the law, but are bewrapped in many imperfections, laden with so many infirmities, so inconstant and fleeting, and such other termes whiche might be spoken against men without comming too the very poynct: but it is said that men cannot iustify them selues, because, as they are abominable, and filthy, and drinke iniquitie as water: that is to say, their proper nurishment is sinne, and there is not somuch as one droppe of goodnesse to be found in them: and to be short, lyke as the body draweth his sustenance of meate and drinke: so also men haue none other stiffe in them but sinne: all is corrupted. Not that the very substance (as men terme it) of our bodies and of our soules is an euill thing: for we be Gods workmanship. But in this cace we speake grossely, to expresse that all that euer is in vs is atteyned with euill. Verely our bodies in their owne being, are the good creatures of God: and so likewise are our soules: but all that is in them is peruered. For wheras God created our soules good, they notwithstanding are infected with euill, and there is not one droppe of goodnesse in the which is not stained & vterly imbaced. Thus ye see in effect what is shewed vs here. The first of al, we haue to note, that there is great differēce betwixt weakness and corruption. For if it be saide that men are weake as the Papists prattle: the heathē mē haue said ful asmuch. And who is he that saithe not so? The Paynims haue said that mē are inconstant, that it is a very harde thing to followe vertue, and that we be inclined to vice. The Paynims (I say) knew al this welynough: and the Papists themselues will confess it at this day. But yet for all that, they know not of a very truth that there is not so much as one drop of goodnesse in mē, & that they be abominable before God, vntill he haue reclaymed the by his grace. Howbeit to the end that men should not presume vpon any thing that is in the selues: the holy Ghost calleth the here abominable, stinking, fylthy, & nougāt-woorthe. Behold also how it is said in the Psalme, God looked downe from Heauen to see if there were one righteous man, and hee founde not one. They are all gone oute of the waye, they are all become abominable and stinking. True it is, that in steade of stinking, some haue translated vnprofitable: but the very meaning of it is, that we be withered away, that there is nothing left in vs, but are as a thing that is vterly corrupted. And it is said expresly in the Psalme, that God knew men to be so. And why? Because men wold always be theyr owne judges. To what purpose is that? Forsooth wee wold haue God tied to our fancie, and bycause we think ourselues men of sufficient abilitie, we wold that God shoulde content him selfe with our opinion. But on the contrarie part it is said, that let men iustify themselues as they list, let every man cratch his fellowes itch, lette them sooth one another in their naughtinesse, and lette them play the drunken sortes: and yet shall not G O D leauē hys looking downe from Heauen. And what shall

he synde heere: stinch and lothlinesse. VVē be lothsome to God, and yet in the meane while we thinke ourselues to haue maruellouse stiffe in vs. But what gaine wee by it? So then as oft as we be tempted to pride and state-  
linesse, too thinke wee haue any appearance of vertue in vs: lette it come too oure mynde to summon ourselues before God, and lette vs bethinke vs of thys dreadfull saying, that when God hāthe looked downe, and when he hathe examined men throughly, there is not one, no not euen one, but hee is infected and stinking before him, and lothly in his sight.

Thus then ye see how this sentence is to be vnder-  
stoode. And whereas it is said that we diuinke iniquitie as it were water: it serueth yet better to expresse, that all our whole life is giuen to euill: and that as a fish feedeth vpon the water, so men do nothing else but feede vpon sinne. Verely wee ought not too blame God for the euill that is in vs: for Adam was not created in the corruption which is spoken of heere, but he purchased it of hym selfe: for God founde all the things too bee good whiche hee had made. Man therefore who is the excellentest of all creatures, was not marred after that fashion, till hee had withdrawn himselfe from God. Gen.1.d.31. But when hee had once separated himselfe from the fountaine of righteousnesse, what could remaine vnto him but naughtinesse and corruption? Thus we see from whence all our naughtinesse proceedeth, and that wee oughte not too blame God for the vices whervnto we be subiect, and vnder which we be hild prisoners, according to the scripture, whiche sayeth that we be sold vnder Rom.6.c.16 sinne, & become the bondslaves of Satan. VVe must not 17.φ.7.. blame God for this, but we must learne to know that it 14. is the heritage which we haue frō our father Adam, and therfore we must take the whole blame to our selues before God. Lo in what wise we must vnderstand this corruptiō and bōdage of sinne that is spokē of heere: not to make it serue for an excuse, to say, alas what can we do withal, as we see those do whiche blasphemē God for (say they) seeing that men are so giuen to euill, what can they do with it? They haue not the power to withstande the temptations: and ought they not then to be acquitte? And if God condemne them therepon, is hee not too cruell? Ye shall see men blasphemē after that sort. And therefore let vs keepe our mouthes shut, assuring our selues that all the euill resteth in our selues, and that we be vterly sooked in wickednesse: and that if we will bee iustifyed before God, it behoueth vs to yeld our selues giltie of our owne accord. Otherwise, that which is said in the one and fyfteenth Psalme must euermore be accomplished: namely, that God shall alwayes bee founde righteouse in iudging. Though wee fall to checking against him, yet shall hee continuallayes righteouse, yea euen to our confusion. Are we then desirous too bee iustifyed before God? There is but one onely meane to do it, which is to come and confess, that there is nothing but horrible confusion in vs, and that wee haue not so much as one drop of goodnesse. And therefore lette vs desire God to receiue vs to his mercie, and too make vs righteouse for oure Lorde Iesus Christes sake. That is too saye, too wſhe away all cure fylthynesse with the bloud of hys Sonne, and too impute hys righteousnesse vnto vs: as, of a truth, when wee be clothed with his garmente, we shall be acceptable to our good God, because we shall haue a perfect and more than angelicaly righteousnesse in vs.

Now let vs fal downe in the presence of our good God with acknowledgement of our faults, praying him too reach vs his hand that we may not continue in trouble and

and shame:and that although we haue to walk through many temptations, yet we may not be destitute of hys ayde and succor:but that by his comforting and strengthening of vs, we may so get the victorie in all encounters,as we may haue cause to yeld him thankes:and that according to his working in vs,we may be stablished for

the tyme to come , euen till wee haue obteyned the full victorie , and are come too the glorie of Heauen, where wee shall triumphhe with oure Lorde Iesu Christe. That it may please him too graunte this grace not onely too vs, but also to all people and Nations of the earth,&c.

### *The lix. Sermon, which is the third vpon the xv. Chapter.*

17. I vvill tell thee, heare me: I haue seene, and I vvill declare vnto thee.
18. VVhat vvise men haue told, as they receiued it from their fathers, and haue not concealed it.
19. To vvhorne alone the land vvas giuen, and the straunger passed not through them.
20. The vvicked is alvvayes as it vvere in trauell of child, and the number of yeeres is hid from the outragous.
21. The noise of feare is in his eares: vvhen he is in peace, behold the destroyer shall come vpon him.
22. He beleeveth not to get out of darknesse: he shall see the syword.



Esterday we sawe in what plighe man is when he is out of Gods fauoure:that is to witte, that there is nothing but confusion and fylthyngesse in him:so farre is he off from being able to haue any righteousnesse that may stand before God. Now in the meane while wee haue too consider Gods great goodness towards vs in clothing vs with a righteousnesse that surmounteth the righteousness of Angels. VVe be as wretched and miserable sinners as can be, and yet notwithstanding God maketh vs righteous after a more excellent and precious manner than the very Angels are as in respect of their nature only(tor otherwise,they be partakers o: the glory of Iesus Christ, because he is the common head of al. for Christites righteousness is giuen vnto vs, whiche farre excelleth the righteousness of the Angels. And heerein wee haue cause to magnify the goodness of our God. But in the meane season let vs come too the matter that Eliphias purifieth heere. He treateth of a thing that is true in it selfe,if it were rightly applied:that is to witte, *that the wicked never haue any rest*,but are in such vnquietnesse,as they neede none other hangman to torment them than themselues. But heerevpon he concludeth amisse, that Job is a wicked man. For although he were astonished at his greeves:yet notwithstanding(as hath bin said already) he ceassed not to trust still in God. The doctrine therefore(as I said)is good and holy:but the same must be applied accordingly. And for this cause I told you that in reading the holy scripture,we must alwayes pray God to giue vs the skill and discretion to perceiue to what ende he tendeth, and what his drift is , that wee may fare the better by that which shall be shewed vs: for we shall go continually backward if God drie vs not forward. But to the end we may take the more profite by that whiche is conteyned heere:let vs follow the proesle of Eliphassis words.*Hear me (saith he) and I will tell thee what I haue seene.*He speaketh of his owne experience:and afterward he addeth, that the same doctrine wasreceiued and hild after the same maner among the wise men too whome God had giuen the grace not only to be able to rule wel themselues, but also to haue the gouernement of realmes and countries:and he addeth, *that they bld them peaceably without any passing of straunger through them*: that is too say, without any mans usurping of that which God had put into their hands. Vereyly whensoeuer God indueth men with excellent gifts, we must not despise the same,

but consider that the spirite of God dwelleth in them, and that if we be so skornefull as to refuse that whiche they tell vs, the iniurie thereof redoundeth not to a mortall wight, but to the living God. For thereafter as God vttereth his gracious gifts, so wil he haue vs also to receive them to our common profit. Eliphas therefore hath some good colore and pretence to alledge the authoritie of luch as had ruled realmes and countiess : but yet is not that ynoch, except we knowe that it is God which speaketh. And for performance thereof, ought we to trust to the authoritie of men? True it is that God comandeth vs to be teachable, and not too be stubborne-harted and hard to yeld obedience when we know that the thing which is told vs is true. And so ye see how the authoritie of men ought to be received. But if they fall to turning of the truth vpside downe, and to conuerting of it into falsehood, there is no reason why men shoulde be wedded vnto them. Thereforie wee must beare this poynt well in remembrance. For we see there are two vngacious extremities The one is when men reiect all knowledge and wisedome. For if there be any men among vs, whome God hath aduaunced aboue others, and vnto whome he hath dealt greater abundance of his holy spirit:it is certaine (as I said afore) that in despising them,wrong is offered vnto God. Neuerthelesse, we see many stubborne folke, which will not by any meanes submit themselues to the counsell or aduise of any man. There is also another extremitie , whiche is, that being possessed with a foreconceiuied opinion that a man is skilfull, of great witte , and well experienced, wee bee so sotted therewith, as we looke no whit further. But we must not suffer ourselves to be led so : for God doth alwayes reserue his owne right to himselfe. And what is that? Vereyly that we shuld be subiect to him alone,speciafly in caces of salvation. True it is that there are ordinances and ciuill polices of me,wherto we must be obedient, but yet is al that referred vnto him, & depedeth vpon him. In the meane season ye see heere a resolute poynt, which is that God wil have vs to be taught at his hand. For when we yeld such authoritie vnto me, what do we else but rob God of his authoritie & preheminēce? This extremitie therfore is to be contēned as well as the other. The meane betwixt these two vices is, that when we see that God hath bestowed of his gracious gifts vpon any man,we must haue him in estimatiō, take counsell willingly at his hand, and vnderstand that in despising hym we do wrong vnto God , because it is his will that wee should honor such. Is it so? Yet notwithstanding let vs not ceasse  
S.ij..

ceasse to discerne, least we be beguiled vnder the shadow of some opinion that we shall haue conceiued of some mortall man, and thereby bee turned out of the righte way, and God also disfeated of his preheminence by the same. Thus much concerning this poynt. Now Eliphias addeth, *that these men haue not concealed the things that they had learned of their forefathers.* VVherein hee sheweth, that they had behaued them selues faithfully. For whensoever God giueth vs the grace to be wel taught: he doth it not for our selues only, but to the intent that others also should be drawen to the same knowledge, and that we should all of vs be partakers togither of the thing that hath bin giuen vs. And heere ye see that Gods instructing of vs first, is to the end that when we see our neighbours ignorant, we should indeuer to leade them with vs into the same way wherinto we our selues are entre already. He that knoweth Gods truth, must not keepe it close to himselfe, as though it were but for him alone. VVhat then? He is bound to his neighbours. And therefore if hee see them go astray, let him reach them hys hand, let him call them to him, and let him shew them what he knoweth. For wee neede not bee afraid that it shall be any prejudice or hinderance to vs, though all men be made partakers of that which God hath giuen first of all vnto vs. If a man haue but small store of worldly goodes: surely if he deale them foorth vnto others, he shall soone see the end of them. But when God hath enlightened vs with his word, and also giuen vs his spirite: the more wee laboure too giue vnto others, the more shall we be enriched ourselues. Thus ye see a sentence 30 which we ought to marke well when Eliphias sayth, *that those to whome God had giuen singular gifts aboue others, had not concealed the thing that they had learned of their aunceters.* And heere also ye see the marke that God gaue vnto his seruant Abraham, to shewe that hee wold use well and faithfully the couenant which he had receiued. Abraham (sayth hee) will indeuer to teache hys household and those that are to come after him: hee will shewe them the ordinances and Statutes of the Lorde.

Then let vs marke well, that when God openeth our eyes, and is so graciosa to vs as to teach vs his truth: it is not to the end that euery man should keepe it to himselfe, and other men haue no part nor portion of it: but we must (as much as in vs lieth) draw all the world to it. Now then seeing we be bound to all men in generall, yea euen vnto those of whome God hath not giuen vs the charge: what ought a houholder to do towards his seruantes and children? VVhat ought a minister of Gods worde too do, who is specially appointed to that office? 50 VVhat ought a magistrate to do, seing the sword is giue vnto him, and he sitteth in Gods seate? Then let vs marke well that although we haue nother wife, childe nor seruants: yet notwithstanding if God haue bestowed any gift vpon vs, we be bound to distribute it abrode, and to make it common to all men to their edification. Marke this for one poynt. Much more reason is it, that if a man haue a houholder, he ought to be so much the watchfuller and carefuller to instruct and teache those whome God hath committed to him, and of whome he shall render an account. Such as are ordeyned to be Shepherds to feede Gods people, must employ all their strength and power therevpon, nother must they openly or particularly conceale that which they haue received: according wherevnto Sainte Paule sheweth that he is cleere from blud: that is to say, he is not faultie before God, for hee had taught them Gods truthe faithfully without ceasing, as well at home in their houses as openly abrode.

Also let the magistrate for his parte looke to himselfe, and let him not through negligence quench the lighte that God hath put into him. But to the vttermoit of his power let him indeuer that justice may reigne and haue her full course, that God may be honored and hys truth receiued, and that leasings and all things that are contrarie to true religion may be done away. Lo what we haue to remember in this steyne. Now whereas Eliphias saith, *that God had giuen them the land and no stranger had passed through it:* it is to expresse that they had receiued an excellent prerogatiue from aboue. For it is certaine, that if a man be able to mainteine the gouernement that is put into his hand, it is a token that God favoureth him, and it becommeth him too acknowledge that benefite: For there is no policie of man able too do that throughly. Also whereas Eliphias saith, *that those of whome hee speakest, had reigned peaceably,* and that God had blissted them in such wise as they were not troubled, but had so guided their subiects as their dominion conteyned in quietnesse: thereby wee be done too vnderstand, that when God mainteyneth states, and a countrie is in peace, we must not fater it vpon mortall men, but acknowledge it to bee the speciall benefyte of God. And our acknowledging of it must not be only in honoring the men by whome God serued his turne in doing it, but also in yelding God his due praise.

Now let vs come to the chiese article that wee haue touched. Eliphias saith that *the wicked man is alwayes as it were traveling with child, that he never bath any rest, that he is in continual torment, that hee looketh euer at the sworde, and that he knoweth not the number of his dayes.* And oure Lord vseth the same threate against the transgressors of *Leuit.26.f.* his law: namely *that he will send them such a fearefulnesse,* *Deut.28.g.* *that their life shall hang afore them by a thread,* *65.* *that their eyes shall be sunken in their head,* and that *they shall be in such anguish of mind,* that in the morning they shall say, *who will warrant me my life vntill night?* and when night is come, *how may I endure till tomorrow?*

Lo how God punisheth such as walke not purely according to his law. And in good faith what purenesse is there in our life? If we desire to be at rest, and not too be tossed with any cares, it behoueth vs to know that we be in Gods protection, and we must be fullie resolute of it: and then it is certaine that we may passe through fire and water: that is to say, hap what hap will, we shall be sure of a good and stedfast leaningstocke. But if wee know not that God watcheth ouer vs, or at leastwise if wee thinke he is against vs: wee must needs be afraide and not know where to become. Therefore it is not without cause that God vseth the said manace against the transgressors of his law. And so is Eliphassis saying very true, that the wicked is alwayes fearefull according also as the Prophet Esay likeneth the thoughts of wicked folkes too waues that beate one against another. *Esa.57.d.20* VVhen any tempest is, yee see the water stirreth, and the waues come rushing one against another, and breake asunder. Euen so is it with a man that is not ayded by G O D. It is not any one passion that shall carrie hym away and torment hym, but there shall bee manye contraries, and hee shall bee in suche a peck of troubles with it, that hee shall bee vtterly at hys wittes ende. And so when it is tolde vs that the wicked manne is in suche vnpacience: Lette vs assure oure selues that it is Gods rightfull vengeance vpon all those that haue not soughte too bee at peace wyth hym. And howe maye wee haue peace with

with God? By walking in a good and pure conscience: and specially by knowing that we haue none other foudacion to stand vpon, saue only his mercie, in that wee be in his fauoure for our Lord Iesus Christes sake: and that therwith we call vpon him, assuring our selues to be happie both in life and death, bycause it pleaseth him to be present with vs, and to receiue vs and gather vs vp to himselfe. Marke (I say) how the way for men too haue peace with God, is to assure themselves that their sinnes are forgivien, and to pray vnto him: and therewithall to walke in his obedience, so as they indeuer to haue a good and pure conscience towards their neighbours. And this peace is ioyned with a ioy, which Sainte Paule termeth the ioy of the holy Ghost, which is when we be strengthened by faith. Saint Paule saith that this ioy is ghostly, and he vseth that terme purposely, bycause the wicked do sometimes reioyce: that is to say, they friske and laugh and are merrie when all things go well with them, and they forget themselves after such a sort, as they feele not their owne miserie, but become dull. Yea but this peace wherewith God filleth them, shall be nothing at all too their profite. And what manner of peace is it? It is not for that they draw neere vnto God: but rather they turne their tayles vpon him. But the true peace which is happie and blissted of God, is when wee haue an eye vnto him, and come to him, & therupon are in quiet, assuring our selues that he receiueth, reckeneth and auoweth vs to be his so as he will not giue vs vp, but guide vs always both in life and death. Thus ye see what we haue to remember in this sentence. Howbeit it is true that euer among the faithfull are insuche troubles, as a man can hardly discerne betweene them and the despisers of God: but yet in the end God setteth them at rest. For by handling them after that manner, he maketh them too knowe their owne weakenesse, that they may humble themselves, and learne to call vpon him, and put themselves wholly into his hand, and trust altogether too his goodnessse.

Moreover, sometimes he pricketh and spurreth vs, too make vs come to him the more earnestly, and to beseach him to reach vs his hand, and to shew that he hath a care of vs, and that whensoever we be tossed after that sorte, we neede no more but to vnload our cares into his lappe, and to rest our selues there in all caces, and there to take all our contention and comfort. Ye see then that the faithfull may well be striken with feare and trembling: but yet will God make them to feele what that peace is which he is wont to giue to those that are his. And although the same appere not at the first brunt: yet in the end they shall alwayes be comforted: according as it is said in the Psalme, Lorde thou hast comforted me after the sorrowes of my mind. For God may well hold vs short sometimes: but he will set vs at libertie in the end. And heere ye see how that which Eliphias addeth ought to be expounded: namely that the extorcioners, even the person that is full of violence shall not know the number of his yeeres. The faithfull are at that poynt as well as they. Furthermore, we haire what request Dauid maketh. Shewe me at leastwise (saith hee) what my time is, that I maye take my afflictions in good woorth, when I perceiue that they shall not last for euer. We haue seene the lyke request made by Job himselfe, saying that he knew not what the length of his time was, nor how long God was minded to hold him heere. Why then doth Eliphias referre it specially to the despisers of God, and to such as are full of pride and outrage? It is bycause they be full of care and thought for their life: & yet in the meane while wote not how to account it. And we for our part knowe

that we haue no certayne terme heere, howbeit that we shall continue heere so long as it pleaseth God to mainteine vs. Seeing we be come into the worlde, and it is God that hath set vs heere: we must giue him leaue to hold vs heere, or to take vs away at his pleasure. In the meane season we haire how he telleth vs by his worde, that he guideth vs altogether, that the heares of our heads are numbered, that wee neede not too be afraid of any thing though we were beset with neuer so many daungers, and that we ought not to surmisse that thinges are mingled togither in this world, or that fortune beareth any fway. For although wee be but fillie wormes of the earth: yet doth God thinke vpon vs, and he hath our life in his hand, and will keepe it well and safely. Ought it not to suffise vs when we know this protection of God? Seeing (I say) that we be assured that God keepeth a reckening of our yeeres and dayes, yea and that he numbereth the very heares of our heads: do we not perceiue a sufficient certaintie? And so it is not without cause that Eliphias saith, that the extorcioners know not the number of their dayes. And why? for they seeke it with as great anguish as may be, saying: How now: May we liue yet still? Are we sure of this or that? But when they haue made their long disputations, and great discourses: they always turne backe to a continuall vnquietnesse, bycause they rest not themselves vpon Gods prouidence. But we for our part must not do so: but we must pray vnto him, that after we haue put our liues into his hand, we may be quiet, whatsoeuer troubles befall vs: knowing that for somuch as he hath made vs and fashioned vs, he is able to delyuer vs from all daungers whensoeuer he listeth to shew himselfe our deliuener: and therupon we must conclude, that he will watch ouer vs when we be asleepe. As much is to be thought of that which Eliphias addeth: namely, that the outrageouse man doth alwayes behold the sworde, that is to say, he doth see the infinite daungers that hem him in round about, by reason whereof he quaketh and is agast. This agreeth properly vnto Tyrantes. True it is that their state may well seeme to bee happie. Howbeit they be so troubled in their mindes, that they perceiue it to be better for them to haue bin of small and base degee, than to bee so honoured and feared: and yet in the meane while they themselves are afraide, not onely of men, but also of every leafe that shaketh vpon a tree. Verely ther was a Tirant that confessed as much. For when one flattered him and said he was a prince of such maiestie as it mi<sup>c</sup>ht seeme that he was a God in the world, and that euery man might desire to be in his state: If thou (saith he) wart in the like case that I am, and knewest as much as I, thou wouldest not wish to chaunge thy state for mine. Heerepon he caused a goodly banquet to bee made redy, and setting this his familiar friend in his own place, caused a naked sworde to be hanged ouer his head with t.l.e poynt downward.

VVhen he saw the daunger that he was in, he could nother eate nor drinke: and as for all the braueries that he had esteemed so highly afore, he made no more account of the. And this is it that Eliphias meeneth: namely that Tyrantes and cruell folke shall alwayes liue in feare, notwithstanding that they seeme too bee well at ease, and haue great power and gardes. And why? For they haue the sworde continually before their eyes. Some man will demaund, whither the faithfull shall not seele the daungers that threaten them. Yes certainly: yea and it is good for vs to seele them. For if we wist we were wairanted, we wold not care to runne vnder the wings of our God, but we would play the colts that were broken looce.

*Psal.37.d.  
23. &c. 40.a  
3. &c.  
Proue.16.b  
9. &c. 20.d.  
24. &c.  
Ma.10.c.30  
Luke.12.a.7*

*Ro.14.c.17*

*Psal.94.d.19*

*Tsa.39.a.5*

God therefore is fayne too warne vs and put vs in minde that we be besiegged with a thousand deathes, and that we bee not able to step foorth one pace withoute tumbling into our graue. VVhen we confidet this, and therwithall see plagues, warres, famin, such store of myseries, such store of diseases, and so many other inconueniences both by beasts and by other thinges, so that looke how many creatures we see in heauen and earth, we see as many deathes or at least wise as many thynges against vs: then we bethinke vs, Alas wee be very wretched creatures if God pitie vs not. Moreouer we be prouoked to runne vnto him, and to say : Lorde thou seest that if thou sheeld me not with thy hand, I haue not one minute of an houre to liue, and therefore good Lorde voutsafe to preserue me. See how the faithfull beholde the sword : howbeit iu beholding it, they behold also the grace of God: and when they be made priuie to the dangers wherein they are, they flee to the said suretie which is shewed vs so often in the scripture: which is, that if we put our whole truist in God, hee will not only be a wall and dubble rampire to vs (as it is said in the Prophet Esay:) but also a wall of brasse or steele: and at a word , he will be an invincible fortresse to vs. Lo how the faithful hauing behild the sword, do neverthelesse behold Gods protection, being well assyred that although death seeme to manace them on all sides, yet shall not the sword come at them : and if it do come, yet shall they not fall headlong as men say. But the wicked shal for their share haue this fearefulnessse, that the beholding of the sword shall sinke into their stomacks, and make them say , beholde, 30 such a daunger or such a mischance will light vpon me : is there no meanes to shift it off? On the other side they shall see God pursuing them, with his darts ready to rush vpon them, and with his bow bent, that is to witte, with his thunderbolts to strike them downe. No maruell then though they be greatly out of quiet, & in great distresse. And so we see the difference that is betwixt the feeling of daungers by the children of God, and the troubles and fearefulnessse of the vnbeleeuers. True it is that sometimes the faithfull shall see the sword, and be afraide of it: but their feare bringeth them to that which I touched afore : that is to witte, God putteth them in minde too humble them selues, and afterward draweth them home to himselfe, and giueth them the rest whereof they were destitute for a time to their profite. And thus ye see what we haue to remember in this sentece of Eliphassis. And whē we once haue the knowledge of these things: thē we may well applie the doctrine to our i. nstructiō & soule-health. As how ? For first of all we see what the state of mā is. Ye see heere a lively picture, wherin our Lord sheweth vs, that while we be in this world, we must be put in feare and not alwayes haue rest, but sometimes bee disquieted . Very well, yet for all that, every man goeth astray, every man shrinkes away from God, and the mischiefe increaseth and groweth dubble , and therefore it behoueth the terrors to increase also and too become much more terrible, that they may daunt vs. VVhy so ? VVe haue made warre against God, and it is good reason that he should do as much to vs, yea and that al creatures should be armed against vs. This done, Forasmuch as we see the disease : we must come to the remedie of it, which is to acknowledge that our God wil not forsake vs, and that he tarrieth not till we come to seeke him, but preuenteth vs of his goodnessse, and sheweth vs that if we call vpon him, we may well put our life into his hands, and he will be a good and faithfull keeper of it. VVhen we know this once, then shall we see, that God doth vs much more good in mayntaining vs, and in taking vpon

him the charge and office of preseruing vs, thā if he exempted vs from all daungers. Put the case that men were in this worlde as in an earthly Paradise , so as nothing might trouble them. They should not bee so happie, as when in the middes of many afflictions and troubles they find that God commeth downe , that is to say, abaseth himselfe so low as to thinke vpon them, & to watch for the preuenting of inconueniences , and for the beating backe of all daungers that might befall them , and putteth himselfe betweene them and their harmes, too the intent they should not be ouermated and troubled out of measure. Furthermore let vs vnderstand, that if God do no v and then leau vs and withdrawe himselfe from vs , and hide himselfe in such wise as we perceiue not his succoure, nor can be assured of his protec̄tiō: we must not be dismaide for all that , but pray him to voutsafe to shew vs his countenance that wee may see it for our more assurance , according as wee see howe Dauid speaketh: Lord(saith he) make thy countenance to shine Psal.4.b.7. vpon vs, and it will be much better for vs than if we had abundance of all kind of goodes. VVhen Dauid sawe himselfe at such an afterdeale, & it seemed that God had giuen Satan and the wicked men bridle , yea and that he was troubled also in his mind so as there came no more helpe to him from aboue: Lord(saith he) I desire no more but that thou make thy countenance to shine vpon vs : that is to say, that thou giue me but some little tast of thy goodnessse, to know that thou hast receiuied me. Thus ye see how it behoueth vs to desire God too put away the grosse and thicke cloudes that hinder vs to perceiue the loue that he beareth towards vs. Furthermore when we see the wicked in such trouble and vnquietnesse, let the same be a bridle vnto vs. For we must profit ourselues by Gods vengeance when we see them a farre off vpon the wicked. VVe must not tarle till God bende himselfe against vs, & till he rap vs hard vpō the pates. No no: but if he spare vs, & in the meane while wee see he punisheth thole that haue despised him, and shakē off his yoke: Let the same serue to hold vs in awe and warinessse, so as we may say, Alas, we see heere these wretched caytifes that haue aduaunced ourselues in pride and presumptuousnes against god: & what paimēt haue they? we see they neede no hangmā to torment them. VVhy, who is he that tormenteth thē? It is god that persecuteth them after that sort. Thē let this wake vs and hold vs backe, that we cast not ourselues out of our bounds. Besides this, let vs also be so much the more giuen to the seeking of this peace which is an inestimable benefite & treasure: & let vs hūt after it so much the more busily , calling to remembrance what S.Paul saith. The peace of god(saith he)which passeth al vnderstāding of mā, keep your harts & minds: that is to say, whē we be once sure of this protection of God that we can resort vnto him, not doubting but that hee receiueth vs as his owne children: he saith that that manner of peace surmounteth all vnderstāding of mā. VVhereby he doth vs to witte, that we comprehend it not, except God giue it vs by his holy spirit, as in very deede he must be faine to worke in vs , to make vs come too that poynt. And by the way we haue to marke, how that for a conclusion it is said that the noise of feare shall alwayes be found in the eares of the wicked and of the despisers of God, and that when they be in most quiet, the extorcioner shall fall vpon them. Heere Eliphas speaketh two things: The one is, that whē the wicked are in their prospēritie, sodaine destruciō shal fall vpō thē like a storme 3. &. that they perceived not, insomuch as it is said of thē, that Pro.10.d. when they say peace, all is sure : and when they oueruaunt thēsclues against God laughing al his threatnungs to skorne:

to skorne: euen then will it come to passe that God shall ouerthrow them, when they mistruste it least. True it is that the scripture must needs be fulfilled, which is that the wicked shall feele the thing that he is afraid of. But contrariwise also God will send them that which they feared not, to roote them suddainly out of the land. Ye see then howe Eliphassis meening is, that euen in the middes of peace, pilling and polling shall light vpon the despisers of God. But the cheefest thing is the said souđ of fearefulness which shall alwayes afright them and hold them as it were vpon the racke. And what kind of thing is that sound: It is not the voice of man nor of beast: but a deaf sound, which God sendeth them euen when al things are at rest, when there is no noise at al to trouble them. For yet neuerthelesse must this pursue them, insomuch that they shall start and tremble at it, according as we see in the example of Caiue. Behold Caine had no rest, and yet who pursued him? God had appointed no iudge to arreigne him, nother had he any body to stand against him. Verely the bloud of Abel cried out for vengeance. But as for men, he was sure ynough, he triumphed, he built a Citie after the name of his eldest sonne, euery man stoođe in awe of him, and yet in the meane while he quaked like the leafe of a tree. And wheroft came that? Euen of the secret voice, of the voice that was not herd with the eare, but yet was the same a dreadfull noise, in somuch as although the wicked know not what it is that God sheweth them, yet notwithstanding they cease not to be continually agast. Now when we heare this, let vs pray God to make vs heire also the sweete and amiable voyce, whereby he sendeth vs tidings of his faterly goodnesse & loue. Thus ye see that the only reme-  
dy wherby we maye bee deliuere of the sayd scareful-

nesse and astonishe me nte wherewith the wicked are disnaide, is for vs to beseech God to make vs heare the voice of the Gospell, where he telleth vs that he recey-  
ueth vs louingly, that he is our father, that he accepteth vs as righteous for our Lord Iesus Christ's sake, and that both in life and in death he will alwayes hold vs in hys hand. VVhen this voice soundeth in our eares, so as we vnderstand it throughly, we shall not be dismayed at these deafe and blind skarings, as the vnbeleeuers are: but we shall be surely fenced against all the dismayings that can bethide vs. Therefore if we haue our recourse vnto God, and he by his holy spirit gie vs the grace to rest vpon his promises: let vs not doubt but he wil stablish vs more and more in all the good things that he shall haue giuen vs, and so strengthen vs by his power, that in all the terrours of this world we shall euermore stand stedfast, vntill he haue taken vs into his eternall rest.

Now let vs cast our selues downe in the presence of our good God with acknowledgement of our faultes, 20 praying him to make vs feele them to our disliking of them, and that in the meane time we may not ceasse to trust, that like as hee receiueth wretched sinners vnto mercie, which is the thing wherein he vttereth the richnesse of his gracie goodnesse: so also it may please him to make vs partakers thereof: and that therewithall it may please him also to continue that which he hathe begonne in vs, vntill he haue brought vs to the full and whole perfection. And so let vs all say. Almighty God our Heauenly Father, wee acknowledge and confess according too the truthe, that wee bee not worthye to lifte vp our eyes to Heauen, too presente oure selues before thee, nor to presume so farre as that our prayers should be. &c.

### The lx. Sermon, which is the fourth vpon the xv. Chapter.

23. Hevwill trotte vp and dovvne for breade, knovving that the tyme of darkenesse is in his hande.
24. Anguish amazeth him and ouercommeth him, as a king that is prepared to battell.
25. Bycause he hath lift vp his hande aganste God, and strengthened himselfe aganste the Al- mightie.
26. Hevwill leape vpon his necke, and crush the strongest part of his shield,
27. He hath couered his face vwith fat, and fatted his bovells.
28. He hath inhabited the desert cities, and the ruinous houses that vvere falne dovvne.
29. He shall not aduaunce himselfe, his riches shall not continue, nother shall there be any re-  
mainder of them.



Esterday I shewed you to how many miseries and daungers our life is subiect, in somuch that we must alwaies needes tremble for feare, if we seek not our rest in god, knowing that hee hath care of vs and wil maintaine vs. If this were not, we should neuer be in quiet. Moreouer when we vout-safe not to heare the message of peace which God prepareth and sendeth vs, we must be skared by men. And it is a iust punishment for the vnthankfulness of al such as receiveu not so great a benefite, for it is impossible that God should beare it. Behold how God sheweth vs, that first he is willing to forgiue vs our sinnes, and that al-though we deserue to be ouerwhelmed at his hand: yet he desireth nothing but to be at one with vs by his mer-  
cie. He addeth that he taketh vs into his protection, and

will be the keeper of our life. Are we not worthy to be deliuere vnto Satan, if we refuse this honoure and pri-  
uiledge? And not only to be vexed by men, but also to quake and be afraid though no man pursue vs. Then let vs learne to rest our selues vpon God and to sticke too the promises that he hath giuen vs, to the end we maye walke safely and quietly heere beneath in the middes of daungers.

60 And now Eliphas addeth, that the wicked man shall trotte vp and downe for bread, knowing that the day of darkenesse is in his hande. Some lay foorth this sentence as if hee saide, that God wil impouerish the wicked howe greate riches so euer they haue, so as they must bee fayne too beg. True it is that that curse is conteyned in Deut.28.d.33. the lawe, and we heare also how it is sayd in the Psalme, Psal.53.d.19. that the righteous is neuer forsaken, nor his seede Psal.37.d.19. begge their bread, but God nurishest those that are e.24.

his, in the time of dearth. If God prouide in such wise for his faithfull ones as to succoure them at their neede: wee muste not thinke it straunge that on the contrarie part he plucketh his benefites out of the wicked mens hands, bycause they be sotted on them, and make idols of them, certenly we see that therich folke of this world become hungerstaruen, notwithstanding that they despise both God and men, and beare the selues in hand that all is for them. And this causeth God now and then to spoyle them and strip them in such wise, as they are scene to go a begging, notwithstanding that they had such abundance erewhile, as they were redy to burst. But in this place Eliphias ment to say more. For he not only speaketh of the neede wherevnto they be brought which despise God but he meeneth also that euen in the mids of their riches they shall still be ful of care, and no whit better than poore folke, but shall thinke with them selfes: Go to, it may be that I shal want, as we see by experiece. For although God give the vnbeleuers all that euer they can wish, so as they haue their garners and cellars full, and money wherewith to buy both corne and wine, yea and although they haue prouision made for them: yet are they afraid that the earth shuld faine them. True it is, that sometime when all other men are lyke to sterue for hunger, it seemeth to themselves that they haue great store: according as we see how our Lord Iesus Christ sheweth in the example of the rich man, which saith, Go to my hearte, be merrie, take thine ease, thou maist sport thee at thy pleasure, for I haue store of goods laid vp for thee heere. The rich men therefore may well trust in their goods, and yet for all that they may be stiill in doubt and not ceasse to think, I may hap to fall into such an inconuenience, and such a thing may lig at vpon me. To be short, (as I haue touched alredy) they be vnfaſtiable gulſes: for although they had all the whole world yet wold it not ſufſice them. Thus ye perceiue what Eliphias ment in saying that the wicked ſhould runne vp and downe for bread, as we ſee it. Looke vpō a very rich man: if there happen him any little losſe, he will make a fisking, and he will not reſt: till he haue compassed that which he hath taken in hand, hee muſt pine and martir himselfe out of measure. And if he bring his matters to paſſe, he muſt raife yet a newe ſtocke of money too get more withall, and he dares not eate one bit wi houē cark and care: or at leaſtwiſe if hee eate but haife his fill him ſe fe, he repineth at thoſe that wil eate. And why? He is r̄uer well at eaſe, till hee haue pinched as much as will ſurue to compaſſe the thing that he goeth about. Is it not a trotting vp and downe for bread, when a man that hath wherwith to find haife a ſhire, thinks himſelfe too haue nothing bycause he is not able to ſtaunche his owne deſire: But God puniſheth him after that manner by a contrarie vengeance. Therefore when we ſee this, we ought to understand right well, (if we be not worse than blind) that God executeth a notable vengeance vpon ſuch me, and a vengeance worthy to be remembered. For can a man haue pleaſure in neuer beeing at roſt? If a man ſhoule grudge vs of our meat and drinke, it wold ſeeme vnto vs that he went about to starue vs, and wee woulde blame them of crueltie which ſhould do ſo. And if a man bee not his owne friende too do good too him ſelue, but thiſkes he hath not haife ynough, although hee haue a hundred times more than he hath neede of, is it not apparent that God hath blinded him? And yet notwithstanding this vice hath reigned in all times. Therefore it is not without cauſe that Eliphias doth heere ſet vs down a iudgemente of God in ſaying, that the wicked ſhall trotte vp and downe after bread. And he addeth, that

they know that the day of darkenesſe is in their handes. Some expound this to be meant that the day of darkenesſe is at hand, or else that trouble is at their elbow: that is to ſay, that God will pay them ſuch wages as they haue deserued. For whereof commeth it that they be ſo formeygred in the middes of their abundance which God hath giuen them, and that when he hath fraughted them with his benefites, yet notwithstanding they dare nother eate nor drinke? VVhereof commeth this? They be punished for their crueltie, rauenousnesſe, and deceites that they haue uſed towards their neighbours. Ye neede not ſeeke farre for the cauſe wherfore they be punished after that manner. For looke howe they haue troubled poore folkes, and raked other mens goodes too them, and taughte too them ſelues whatſoever they coulde fin ger: ſo muſt GOD bee fayne too recompence them agayne.

Thus yee ſee the darkenesſe that is in their handes: That is to ſay, all the miseries that they indure, proceede of their executing of tirannie againſt poore folks, for that they ſpared them not. But the plaine meaning of theſe woordes, namely (that they know that the day of darkenesſe is in their handes,) is that whatſoever they do or what paynes ſo euer they take, althoough they be rich and mightie, yet can they not wind them ſelues out of the affliction that God ſendeth vpon them. It is certaine that ali that euer the couetous ſorte do, is to prouide thit they may neuer want. But were they wel aduised, they wold be contented with that which they haue: but they can not away with that. And why? For (as I haue ſaid alreade) God ſo blindeth them, that they become ſo dull, as they cannot perceiue that the goodes which they haue, ought to ſuſſice them. Heerevpon they practise all that euer they may, they triall meanes to bring their matters about, and when one way will not ſerue, they ſeeke another way to the wood. The couetous ſort therefore haue not their hands idle, but take vpon them to remoue the whole worlde, rather than too be diſappoyned of theyr purpoſes. Dayly they bee making of new ſhiftes (as they tearme them) and yet in the meane while they ſee that darkenesſe is in their handes: that is to ſay, when they haue done what they can to prouide for them ſelues, when they haue uſed all meanes poſſible, yet can they not ſhift their hands from beeing in continuall miserie: for God hath bereft them of that benefyte, according as it is ſaid in the Psalme, that God will giue reſt to his weſbeloued, (whereas in the meane while the wretched vnbeleuers, Psal.127.4.2 ſhall riſe early and go late to bed, and not dare eate their bread but with ſorrowe, and yet notwithstanding ſhall further themſelues no whit thereby,) ſo as they may eaſily perceiue, that God hath bliſſed them, and increased the worke of their hands.

VVe ſee then contrariwise, that which is ſet downe heere: namely that the wicked ſhall haue much adoo to further their labours. And why? For their handes are againſt God: that is to ſaye, all their laboure is miſliked, and ſpite of theyr teeth they muſt bee fayne to knowe, that affliction is layde vpon them therein, and that they cannot rid their hands of it.

Then haue we heere a very notable ſentence: that is to witte, that the abundance of goodes is not able to ſuſſice vs, and that wee cannot make oure accounte too bee at oure eaſe, bycause wee haue ſtocke of corne, wine and money. And why? For the materre is not too bee founde there: but the perfectiōn of all happinesse, is Gods gyuynge of reſt to his faſthfull ones. Then let vs leарne not to gyue our ſelues to this outragious couetousnesſe, wherewith we ſee the moſte part of the worlde

world caught and caryed away. But after we haue betake  
our selues vntoo God, let vs pray him too make vs feele  
that he is our fosterfather, and let vs receiue whatsoeuer  
he giueth vs, crauing our ordinarie foode at his hād with-  
out attempting of vnlaful meanes, and absteyning from  
robberie, violence, deceytle and such other like things, &  
desiring to be nourished as it shal please him to shewe vs  
fauour. Thus ye see what we haue too marke in the first  
place. And furthermore let vs pray him, so to blisse the la-  
bour of our hands, as wee may perceyue that the things <sup>10</sup>  
are not inclosed therin: but rather to make his counte-  
nance shyne vpon vs, that is to say to make vs find his fauour  
and goodnesse by giuing vs good successe. For whē  
men that labour do get their liuing honestly, they haue  
wherof to thank God: & therby they perceiue that God  
hath enlightened them, and that his fauour is as a cresset  
to guyde them. Therfore we haue cause too pray to God  
for it. Furthermore if wee now and then recoyle backe  
insted of going forward, let vs lerne this counsel of  
God to refort vntoo him, and pray him that he suffer vs  
not to be of the cōpanie of those that see so much dark-  
nesse in their liandes, but rather that when he hath giuen  
vs any meane, he will make it to prosper in such wise, as  
we may knowe that he is neare at hand to vs. Thus you  
see in effect what we haue to remember in this sentēce: <sup>20</sup>  
now Eliphias addeth, *that for as much as he liftēd vp his hand  
against God, and strengthened him self against the Almighie,  
God will take him by the necke and catch hold of him, be strongest  
and thickest of his armour.* Here the reason is redred why  
our Lord sendeth fearfulnesse vpon the wicked, & why  
he tormenteth them, and also disappointeth them of all  
their attempts, and turneth all things cleane contrarie to  
their intent: namely bycause they liftēd vp themselfes <sup>30</sup>  
against him. True it is that a mortall man will be ashamed  
to think of making warre against God: and the wicked  
themselfes are so farre off frō being acknowleden that they  
be minded to lift vp themselfes against the almighty that  
they abhorre the verie woord: but yet for all that they  
ceasse not to do it. For proof hereof we need not to send  
a trūetter to God to desie him, when we mynd to make  
warre against him: for if we trouble our neyghbour wrōg-  
fully, if we use deceytle and extortion: behold, God setteth  
him self against vs. If we thought we made warre against  
him, and not against mortall creatures, would wee be so  
mad as to ouershoote our selues in such sorte as we doo?  
If we considered with our selues, that God sheweth him self  
to be an enimie of the outrageouse, would we then  
lift vp our selues after this fashyon against him? And whē  
we fal to outrage, I pray you is it not a full encountering  
against God? VVe take it not to be so: but yet is it so ne-  
uerthelesse. VVhat should there neede any Sophistrie in  
this behalf? As I sayd afore, when we speake of making  
warre against God, it is not men: that we chalendge him  
by an herault with a trumpet: but if we be so proud as to  
presume vpō our owne strength and power, to take more  
vpon vs than God giueth vs leauē to doo: it is certayne  
that we come to rush against God. As much do we when  
we disquiet poore folk, and go about to set our foote vpō  
the throte of them. Therfore whē we fall to aduauncing  
of our selues in this wise aboue our bounds: it is all one <sup>50</sup>  
as if we defied God to his face. And so this sentēce is  
woorthie of remembrance, where Eliphias sayeth: that  
God will leape in the neckes of those that aduance them-  
selfes after that sort against him. He sayeth expressely  
that they liftēd vp their hands against God. Verely this  
similitude is taken of those that fight in battell, neuerthe-  
lesse the meening of it extendeth yet further. For Eli-  
phassis meening is, that when men take that vpon them

which is not laufull for them, by vsing any outrage or iniurie: God will take part with their neyghbours against  
them. True it is that when they cannot compasse their  
matters by that meanes, they go too it with some deceytle  
and priuie packing: and the although the world perceiue  
not, yet doth not God ceasse to be their crūtie, for nou-  
rishing of their wicked affections secretly within them.  
How beeit they shall be so much the more vnexcusable  
when their iniquitie sheweth it self abrode. He therefore  
that polleth a man of his goodes, shall be hild for a mur-  
therer before God, yea euen though the wrong that he  
doeth may be excused before men. And so Eliphias ment  
to shewe here, that men ought not too think it straunge  
though God take such vēgeance of the wicked that haue  
not cloked their wrongfull doings, but haue made them  
knowne to the whole worlde. And in good fayth, when  
they shall haue runue in and out after that sort, whē they  
shall haue eaten vp one, and fleeced another, and when  
they shall haue executed many extortions and cruelties,  
is it not hygh tyme that God shuld step afore them then  
or never? For it is not for nought that he reporteth him  
self too bee the defender of the poore that are vexed  
wrōgfully. No, it is apparent: yea and oftentimes we cry  
out vnto God for vengeance. And wherfore doo poore  
folk indure such things? It seemeth too them that God  
leaueth them in the briars, and is not willing to do them  
any right. But in such temptations it behoueth vs to re-  
sort to that which the holie scripture sayth: namely that  
it is not yet conuenient tyme. He knoweth why he ma-  
keth delay, and it were for nothing else but to giue tyme  
of repentance to those that doo euill, too make them the  
more vnexcusable, and also too stire vp the poore folk  
that are oppressed to calvpon him, and to flee vnto him,  
and to betake themselfes wholly to his prouidence, assu-  
ring themselfes that he will ayd and succour them whē  
he seeth it meete and expedient for their welfare. How-  
beit when we see God woork in deede after he hath ta-  
ried a long tyme, ought we not to opē our eyes to behold  
his iudgements? Should we still be dazed at them? And  
<sup>40</sup> afterward he addeth, *that they had strengthened themselves  
against the Almighie.* When he sayeth that they strength-  
ened themselfes, he meeneth that they hardened them-  
selfes. For how is it possible that men should gather  
strength to lift vp themselfes against God? May it be by  
going about sea and land, and by assembling all the help  
that is possible to be found? No. Howthen do they strē-  
ngthen themselfes? By a false imagination, when they haue  
such an ouerweening of themselfes, as they think them-  
selfes able to withstand God. Nor that they are directly  
of that mynd, but bycause they forget that God is able  
to do them harme. For were it not so, they would not be  
so stubborne in euill as they be, nother would they be so  
wilfull when men shew them their faults, and labour to  
reclyme them. Therfore the pride & stubbornesse that  
is to be seene in men, is a sure record, that they take them-  
selfes to be strong and mightie ynough too beate backe  
the hand of God whē it commeth against them. Lo how  
this saying that they strengthened themselfes, to be  
vnderstoode, Not of the verie deed doing, for that is im-  
possible: but through due iish ouerweening, bycause they  
shake off al feare, and beare themselfes in hand that they  
shoud not indure him any more to be their iudge: and to  
be short that they ought not to owe God so much dutie  
as to come account before him: and therwithall they be-  
come the bolder to giue themselfes ouer to all naughti-  
nesse, as though it were laufull to do what they iſt. And  
Eliphias giueth the title of almighty vnto God purposely  
according to the circumſtāce of the place. Not that God

can at any tyme be ouercome:but Eliphas intended here to skorne the pridefulness of the wicked in strengthe[n]ing themselues after that maner against God. And who is he? what meene you? He is the Almighty: yea and what shall become of your strength? If ye had to encounter with creatures, it would stand ye in hand too knowe which of them is strongest: But sith you make warre with God: must ye not needes be ouerthrowne ere yee come to hand stroks? There is no strength but of him: yea and whereas yee haue borowed it of him, will yee come too turne it against him? Thinke ye that hee will suffer the strength which he hath giuen you, to diminish anie whit of his maiestie? Must it not needes serue him to confound you withall? Yee see then for what cause Eliphas hath expresa set downe here the woord *Almyghtie*, in reproching men for strengthening themselues against God. But we haue yet one other good and profitable lesson to gather hereof: which is that if we wil not haue warre with God, we must be well ware that we absteyne from all euill dooing and from all wrong, and we must liue among our neyghbours without woorking them any annoyanc or iniurye. For assoone as wee doo but stire one finger to poll other men of their goodes, or to trouble one and to devoure another: behold God is as it were chaledged by vs to make warre with vs, because wee haue gone about euill towardes them whom hee hath taken into his tuicion. VVe see that when earthly princes haue giuen their protection too any howse, if a man do them any wrong, it is not simple felonie, but hygh treason, whereof they will be auenged. And doo wee imagin that God will bee lesse priuileged than princes? He hath set his badge vpon all poore folk, by taking them into his owne charge and protection. Now if any man come to torment them and afflent them, will he suffer it? Then (as I sayd) let vs lerne too brydle our selues, too the end that wee vse no outrage against our neyghbours. And furthermore also let vs keepe ourselues from this frenzie that is spoken of heere. For wee bee not well in our witts if wee take our selues too bee myghtie and strong against God. Therfore let vs aduisedly walke in modeftie, and acknowledging the frayltie of our nature, let vs humble our selues, and let the same serue to hold vs within our bounds, and knowing that thing which God permitteth vs too knowe, let vs bee contented too walk playnly on our way without running ouer the feeldes like stray cattell: for what else is that but too strengthen our selues against God? when we presume to doo that which God hath forbidden vs, shall wee esteeme it to bee but a single disobedience? Is it not more than a diuelish furiousnesse? So then let vs vncease our selues out of all prude and presumption, and simply followe that which God sheweth vs. And if wee be tempted now and then with the sayd vayne fancies, let vs marke well this woord *Almyghtie* too brydle vs with all, saying: How now? wretched creature, what wilt thou doo? wherevpon muzelst thou? for thou strenge[n]est thy self in thyne euill: and behold God tellethe thee that he will lift vp himself against thee, and thou must be fayne too feele him thy soe and mortall enimie. Therefore restreyne thy self, except thou intend too feele his myghtie hand which is able to destroy thee quite and too make cleane riddance of thee. Mark (I say) what wee haue too note in this sentenc. And furthermore let vs herken how Eliphas addeth, that God will eaze the wicked folkes by the necks, and that if they bee never so well armed, so as they haue bothe helmet and sheeld, God will seaze vpon them through the thickest of their furniture. VVhereas hee

sayeth that God will seaze the wicked by the necke: it is too shewe that they shall bee caught in such wise as they cannot by any meanes escape. For it is sayd that a man is hild by the necke, when he is shet vp in extremitie and distresse. God therefore sheweth that he will deale after the same fashyon with wicked folk, and that he will not handle them with stroks of cudgells, nor only giue the a blowe or twaine, but seaze vpon their necks to choke them. And good reason it is that it should be so. For wee see how crueli they haue ben too their neyghbours, and that they haue hild their foote vpon their throats as much as they could. God therfore must not vse gentle corrections towards them: but his assayling of the must be with extremitie to their confuzion. And forasmuch as the wicked do trust in their armour and artillerie because they be well furnished: and forasmuch as they will needs barre God from comming at them: it is sayd purposely, that he will rip them through the thickest of their armour, and that all their resistance and fortifying of them selues against God, shal not boote them a whit against his force. They shall haue bothe corslet & sheeld, and yet for all that, God will compasse his intent. VVhereby we be warned to walk continually in feare: for wee ought to be afraide of Gods punishments according as the *Heb.10.f.31* holie scripture sayeth, that it is a dreadfull thing too fall into the hands of the liuing God. Let vs not surmyze that wee haue to do with a mortall man. Assoone then as *Prou.16.6.*  
God threateneth, let vs fall flat downe, and not be so hardharted as too swell against God. The wrath of a king (sayeth Salomon) is the messenger of death: and what will the wrath of God himselfe bee? when God sendeth vs woord of his displeasure, see wee not how death is present at our backs? Therefore let vs not misbehave our selues for all the help that we can haue at the hands of men or of al other creatures: let vs not think our selues to be euer the neerer our purpose when wee imagin our cage to bee well prouided for. For if wee were to fight against creatures, it myght auayle vs: but forasmuch as our warre is with God, can we serue our turns against him, with that which he hath in his hand, and with that which he disposeth at his pleasure? VVhen we shall purpose to marche on the one side, he will make vs turne head another way if he thinke good. Yee see then how wee haue too consider, that if wee arme our selues against God, our owne sword must cut our throte. For God will not send an armie against vs, nother needeth he to make any provision wherewith too destroy vs: for we our selues shall woork our owne decay. Therefore (as I sayd) let vs not trust to our owne fence nor to all the meanes that are here bylowe, assuring our selues that all those things shall nothing profit vs when wee haue too do with God. Again, if wee see the wicked aduaunced, so as their necks swell (as the *Ps.73.4.6.*  
*7.* threescoreandthirtenth the Psalme speaketh of them) info much as it seemeth that they should burst with their puffed necks: let vs neverthelesse wayt alwayes paciently till God lay his hand vpon them. For he knoweth well how to daunt them, so as all theyr swelling shall vanish away intoo the ayre. If wee see the wicked to haue so greate furniture, as (to our seeming) they be sure and no euill can befall them: let vs not think that all that can be any let vnto God that he should not ouerthrowe them and destroy them when their time commeth. Then must we not be afraide when we see the wicked florish and in their cheef Ruffe, or rather to be so well vphild and vnderpropped, as it seemeth that they bee not too bee delt withall. God, God (I say) must be fayne to strike the stroke. And when hee putteth foorth his hand, they may

may well seeke help and succour at the hands of creatures, but yet shall they be cast downe and vtterly destroyed. Lo how the faythfull haue wherwith to comfort themselues when they see wicked men rage in despizing of God and infected with all rebelliousnesse, or rather vtterly hardened, in such sort as it is impossible to make them bow, that they myght knowe that in the end God wil performe that which he hath sayd and spokē. For that which hath ben spokē by Eliphias, is as a sentence vttered by the holie Ghoste, euē for the two cōsidērations that I haue spokē of, that is to wit, that the faythal myght hold theselues in all modestie and lowlinesse, and not attempt any thing against God: and that when they see the wicked haue their full scope in the world, & theselues borne downe with many wrongs, they should cast vp their sighes vnto God, desiring him to performe that which he hath once spoken: according also as it is good that they call vpon him, and haue their only refuge vnto him. And consequently it is sayd, *that distresse shall light vpon the wicked, and come vpon him as a king prepared to battell,* or rather as it were wynd about him. For the word that Eliphias vteth here, signifieth a ball, or a bowle, or any round thing. For we knowe, that when it commeth to giuing of battell, sometymes men cast themselues in a ring according as the case requyreh: and so was doone in old tyme. Therefore this sentence may bee expounded, that distresse shall be as a king in a redinesse [to giue battell]: and that whensoeuer God shall send affliction vpon the wicked, it shall not be like an enimie that hath no power nor strength: but like a king that hath soldiers ynow to giue his enimie the ouerthrowe. Or else a man may referre the sayd Roundnesse to the wicked, which shall bee inuironed on all sides, that is too say, which shall haue no way to scape. For if God seaze vpon him, it shall not bee too beseege him on the one side or on the other, but before and behynde, on the ryght hand and on the left, and he shall bee so inclosed on all sides, as there shall be no startinghole for him. And this is the most conuenient interpretation. Then let vs mark well how Eliphassis meening is, that when God is mynded too punish a man, after long taryance and long sparing of him, his shewing of himself too be angris not too be pacified by and by: but he will come about him on all sides, so as he may never scape his handes. Thus ye see what the effect of this sentence is. But herevpon we haue yet one good lesson more to gather. For wee bee put in mynd that it is not for vs too dallye with God, for somuchas if we be ouerpessed with his hand, we may well woork all the wyles wee can, but we shall never be able too scape out of the distresse wherwith it shall be his pleasure too pinche vs, nor from the aduersitie wherevntoo we shal be subiect, but wee must be fayne to tarie in it spite of our teethe. And why? For God hath a woorderfull furniture. He is not like mortall men, which spitte out their choller at their mouth when their handes bee to short, I meene euen kings and princes themselues: who can storne well ynough, but their strength fayleth them at their neede. But it is not so with God: he hath alwayes furniture ynough too compasse his enimies withall. VVhat remayneth then? Let vs beware that we make no warre against him. And for performance thereof, let vs forbear all injurie and euildoing. For if we play the looce Colts, we shall find at length that God hath meanes ynow too reyne vs backe by force, if wee list not too submit our selues vnto him of our owne good will. But immediatly it is sayd, *that for somuchas be bath fatted his eyes, forasmuchas his face strouteth with greace, forasmuchas be bath stuffed his bellye, and forasmuchas he hath ouer larded his gattes and inhabited the desolate townes and forsaken houses: he shall come to decay, and not prosper.*

Verely to the intent this sentence may bee the better vnderstoode, wee must lay it foorth after this manner. Although the wicked man dwell in desert Townes, yet crammeth he his belly and his bodie, bearing himselfe in hande that he shall make all the worlde newe again, and that his dooings are woorderfull: But yet shall all go too decay: and althoughe hee make a faire shewe for a tyme, yet shall hee not continue, but God shall turne all vp syde downe.

Howbeeit, as yet we comprehend not Eliphassis meening, except we knowe first what it is too ful a mannes face with greace or fatte. God doeth not here condemne the fatnesse that is in mennes bodies: but now and then he vteth that similitude, whē he intēdeth to expresse that men are puffed vp with prydē when they be in prosperitie, bycause it is the thing that maketh vs forget our owne infirmitie. Lo why our Lord sayeth, that fatnesse blindeth vs. And in verie deede it is a common prouerb among vs [to say that prouander pricketh men] Also when the Hebrewes intend to speake of a lowely man, they vse to say he is cast downe. For our Lord tameth vs in such wise by afflictions, as we lerne to humble ourselues before him and to rid our selues quite and cleane of all prydē and pertnesse. So then, like as in all the rest of the holie scripture, so also in this sentence, when it is sayd that the wicked are fatted, it is not ment simply that they bee fatte of their bodyes: but that they take such a prydē in their goodes and riches, that they be as it were puffed vp against God, and full of poyson and presumptuousnesse. And although they be but leane of bodie: yet are they redie to burst with another cursed fatnesse forasmuchas they be puffed vp against God. Yea and we see that their fatnesse (that is to wit, their diuelish malapertnesse) maketh their eyes too strout out of their heads, as it is sayd in the threescoreandthirteenth Psalme that their eyes are as good as halfe bursten, by reason that they bleare themselues in their delyghts and pleasures, and consider not that they may bee bereft of them all in one minute of an hour. Marke (I say) howe fatnesse blindeth the wicked, and how they are as good as bursten to their owne shame and destruction.

Psa.73.b.7.  
But now let vs come too another sentence. Eliphias sayeth *that the wicked shall not prosper*. And what is the reason? It is bycause he is puffed vp with fatnesse. VVil we then be blisfed of God, and be maynteyned in good state and true happiness? Let vs keepe vs well from pampering our selues with fatnesse: that is too say, let vs keepe vs from being pampered with prydē, that wee presume not to make our selues this or that: but let vs walk in all mildnesse, knowing that we depend vpon the hand of God, and that when he hath lifted vs vp, hee can also soone cast vs downe again. Therefore let vs be moued so much the more too serue and honour him, and let vs not bee so vngracious as too giue him occasion too ouerthrowe that which he hath builded, and too destroy it quite bycause wee would make another Towre of Babylon, and presume to lift vp our selues against him. Euen so happeneth it (sayeth Eliphias) Although the wicked haue inhabited the desert Cities, that is to say, although they haue had such scope, as it might seeme they would make the worlde newe againe, for too inhabite deserte Townes is as muche as not too be contented with the possession of things that are in good plught, but too fyght against God, that they myght be new makers of the worlde and setters vp of things that were

were destroyed. The wicked then may well haue all this outward shewe, but there shal be no cōtinuance, bycause they aduance themselues against God. But on the contrarie part, when we be vndoone and stripped stark naked, then wil God shewe vs the fauour to build vp again the things that are forsaken, cōditionally that we go not about it with vayne prude, nor presume any thing vpon ourselues, but desire him to reache vs his strong hand, & so to guide and governe vs alwayes by his holie spirit, that when he hath once begonne to shewe his gracie 10 fauour towards vs, he will continue the same and bring it to perfection.

Now let vs fall downe in the presence of our good God with acknowledgement of our faults, praying him to make vs feele the in such wise, as we may lerne to mis-

like more and more of our selues, and that forasmuch as we be so much giuen to prude and vayne presumption: it may please him to open our eyes, that when we perceiue our owne feblenesse and infirmitie, we may run wholly vnto him, and in calling vpon him acknowledge that we haue no power to strengthen our selues, furtherforthe than it pleaseth him to quicken vs that are in death, and as it were to rayse vs vp again to lyfe, and moreouer, that he will maynteyne vs in his fauour, and make vs so too feele it bothe in bodie & soule, as we may desire nothing but to yeeld our selues wholly to his seruice, and that by our example we may allure others to like humilitie, so as he may be honored and glorified both of greate and small. That for the dooing hereof it may please him too rayse vp true and faythfull, &c,

### *The lxij. Sermon, which is the fifth vpon the xv. Chapter.*

30. He shall not depart out of darknesse, the flame shall sindge his braunches, and he shall go awav vvith the breath of his mouthe
31. He shall be deceiued vvith vanitie, and shall not stand: For vanitie is his chaunge.
32. He shall be consumed before his time, and his braunches shall not florish.
33. He shall be bereft of his sounenesse, as a vine is, and God shall cast him off as an Olif tree doth his flouvres.
34. The congregatiōn of the hypocrites shall bee desolate, and fire shall deuour the house of Brybes.
35. For he conceyuethe mischeef and bringeth foorth vanitie, his belly prepareth deceyt.



Eſa. 59. b. 9. Yesterday we sawe how the despizers of God aduaunced themselues in such wise as it may seeme there are none but they, and that God giueth them greate aduantage, favoring them, in such wise, as they not only mainteyne themselfes in their state, but do as it were make a new world: and yet notwithstanding that their end cannot bee but cursed and shamefull. And this is it that Eliphias addeth a new saying, that the wicked shall not depart out of darknesse. And herein he discerneth the children of God and the afflictions that they indure, from those whom God hath vtterly reiected. For it may come to passe that wee shall be in darknesse as we see the holie Prophete complaineth that God hath withdrawen his light from them, so as they grope about, and knowe not which way too turne them: neuerthelesse God giueth them an end of it after they haue languished for a tyme, & reacheth them his hand and draweth them out of it. But it is sayd of the wicked, that they shall neuer get out of darknesse, but shall abyde ouerthrown in it without end. And hereby (as I sayd) they be discerned from those whom God affliceth but for a tyme, and whom he meeneth too succour. It is sayd that God will deuoure their braunches: that is to say, how greatly souer they be aduaunced, God will consume the. For in this place I take not their braunches for their children and offspring, but for their whole state. And surely vnder that terme is comprehended all that euer springeth out of a tree: too do vs to vnderstand that when God shall haue punished the wicked, they may wel conceyue many hopes, and beare themselfes in hand that they shall spring againe but theyr hope is a slope sayeth Eliphias. VVhyso? Fire shall consume al: that is to say, Gods wrath shal be as a fire to burne them vp, and when they are likely to releeue againe, it shall not be so: Finally he addeth, that the wicked shal go away with the breath of his mouth. True it is that this may wel be verified

of God. For the Scripture sayeth oftentimes that God will consume the wicked with the only breth of his mouth, to shewe what power he hath to punish the wicked and his enimies. God the needeth not to arme himself, nōther needeth he to make any preparation to punish those whom he listeth: let him but only open his mouth, and breathe vpon his enimies, & behold they be ouerthrown and destroyed. For like as Gods word quickeneth vs, when it pleaseth him to inlighten vs with his grace, (as wherin consisteth all our welfare) and like as, though we were as good as dead before, yet we be releued again as soone as God sheweth vs his fauour: so contrariwise whē he vttereth his wrath against the wicked, he needeth no more but the opening of his mouth too drowne the in destruction. And this same also is the cause why S.Paule sayeth that when Antichristie hath reigned in the churche, at the last he shal be consumed with the breth of Gods mouth according to that which I haue alledged out of the prophet Eſay, who termeth it the mace wherwith God is woont to breake & to daunt al his enimies, when he listeth to haue his sonne reigne. This sentence therfore is vnderstood of some, that the wicked ca neuer get out of their afflictions, nor neuer shal be deliuered out of the darknesse wherinto they are entred, because God pursueth them, or hath his mouth open too consume them, and his word is of such power, as it shall make them to perish vnhappily. Howbeit the true and fit meening of it is that the wicked man shall go away with the breath of his owne mouthe: that is to say, as a puffe. 60 Verely some also do vnderstand it thus: namely that the wicked may well gnash their teethe & chafe in themselues, but yet God will not cease to destroy them, according as we see how the vnbeleeuers are full of pride, and that if God touche them and lay his hand vpon the, they play the Bulls and fome at the mouth like wylde Bores. VVe see then that they haue a greate breathe in chafing and fretting: but what win they by that? Can all their sturdiness and resistance against God be able to saue them?

No.

Eſa. 11. 4.

2. Theſſ. 2. b.

No. And so shall it be a verie true and conuenient lesson that howsoeuer the wicked doo striue against God and how full of pride and bitternes so euer they be, yet shal they notwithstanding escape Gods hand nor saue themselues by that shift. Notwithstanding, we must come to the sense that I speake of, because it is most agreeable: namely that the wicked shall go away as it were in their breth, so as they neede no more but to open their mouth, and by-and-by they vanish away. To be short, Eliphias met to say, that when the wicked make greatest shewe of themselves before men, and it seemeth that they shall continue without end: then shal be their chaunge: insomuch that they shal no sooner breathe but they shal be fordone, so as they shall be but as a breath that commeth out of a mannes mouth. Now we know that when a man puffeth out his breth, it vanisheth away sodeinly and becometh nothing. Therefore let vs marke well, that although the despizers of God seeme to haue a lasting life: yet shall it soone vanish away, so as it is not without cause that they be likened to their breth. True it is that the same thing is verified of all men. For what are we? what firmenesse is there in our nature? wherin consisteth our life? True it is that our soules are created after the image of God: but yet for all that, mannes life is as a blast, and if we breathe not we be vndoone, with the yeelding vp of one gasp we be dead. And so this fraytie wherof Eliphias speaketh here, is not only in the despizers of God, but in all men. Furthermore wee haue wherewith to comfort vs, in that God preserueth vs: and although our life be so fleeting, that it is but a shadowe or a smoke: yet notwithstanding we be sure ynough of it seeing it is in the hand of God. Thus ye see wherin our whole comfort lyeth. And therefore let vs assure our selues of bothe twayne: that is to wit, that by nature we bee nothing, and may perish euery minute: and yet notwithstanding, that God of his infinite goodnesse putteth a difference betweene vs and his enemies. For when they haue cast out their forme: they must perish at a blast: but although we languish so as we be not like too liue past the giuing of one gaspe more, yet nevertheless God will strengthen vs with his power, yea even with a secret power which shal beare no shewe at all to the worldward, and yet we shall bee so maynteyned by him that we shall bee still aliyue whyle the wicked go to be wasted away. Lo what we haue too beare away in this sentence. Now consequently it is sayd, that the wicked being deceyued in vanitie, shall not stand out, because that vanitie shall bee his chaunge. True it is that this sentence is vnderstoode diuersly: for the woord which we translate *too stand out*, is taken also *too Believe*. And so some expound it that the wicked man being in vanitie will not believe that vanitie shall bee his chaunge. Again, there is a double vnderstanding in another word: so that whereas wee reade vanitie, there is the woord *Rigb:nesse or Certaintie*: as if it were sayd, that the wicked man belieueth it not too be true. VVhy so? Because that vanitie is his chaunge. Nevertheless the most receyued and commonest construction is this: namely that he which is so deceyued in vanitie shall not stand out or continue, or will not believe that vanitie is his chaunge. As touching the woord *Believe*, (if we followe that construction) wee may picke out a good lesson out of it: which is that when God bereeueth men of their wit and discretion, they can neuer receyue any good warning or profitable counsell. VVhy so? For they are stubborne. Then doo yee see a punishment of God which we must marke well and bee afrayd of it: which is, that except God make vs conformable, wee shall neuer discerne what is good and profitable. Besides this

although we haue men about vs that gue vs good counsell, and seekes to profit vs, and shewe vs what is good for vs: yet notwithstanding wee shall bee so foward, that all that euer is sayd too vs shall take no place. And this we see dayly. For when God bereeueth men of their vnderstanding: too shewe his vengeance the more vpon them, and to make them the more vnexcusable, he will gue men leauie to speake still too them, and too counsell and incorage them still to goodnesse: but they shall continue still a sleepe at it. For if a man aske them whether they will willingly perish or no, they will answer, no. But if a man put them in mynd of their salvation, or if a man shewe them and point them the way too it: they had leuer breake their necke and tumble into a dicke that is redye before them, than too walke in the way that they are called vntoo. VVee see this: And therefore so much the more must wee marke well such iudgements of God, that wee may walk warely. For is it a small thing too tempt our God in such wise as he must be fayne too picke out our eyes, so as wee may not knowe on which side too turne vs, and although hee reache vs his hand and shewe vs which way is good for vs to go, yet we go quite contrarie?

Behold a horrible vengeance. And yet we see dayly that such as are wilfull, and haue often tempted God by reiecing his grace, are in the end forced to fall into such a blindnesse, as they doo no more discerne ne can any more beleue the doctrine of fayth. Also heere yee see that it is not a common gift vnto all men to beleue the Gospell. VVee see the woord of God is preached, and should there be any gaynsaying if men were not wilfull and foward? VVhereas God declareth him self to bee a father and a Sauyour, and aboue all thing whereas hee seeing vs full of sinnes giueth vs a warrant of our saluation in the persone of his Sonne, assuring vs that although we bee full of all iniquitie, yet notwithstanding our Lord Iesus Christe hath satisfied for vs, so that by the meanes of his death and passion we be set cleere and may appeere before Gods iudgementseate, and bee hild there for rightuouse and giltless: I pray you, if we were not vtterly brutish, which of vs would not give eare too it with earnest desire? But wee see that the Gospell is despized, yea and that many conceyue such rancour against it, as they would rather plucke God out of his seate, than submit themselues too his doctrine.

And whereof commeth this but that it is not in mannes power to beleue the benefite, vntill it be gien him of God, and that when men are left to themselues and giuen vp to lewd mynd, they must needs reject all goodnesse and chooze all euill, and altogether to their owne destruction. Forasmuch as we see this, let vs humble our selues. For he that will aduaunce himself in his owne conceypte, must in the end be bereft of all vnderstanding. For it behoueth vs too keepe our allegeance vntoo God when he hath giuen vs a right mind, cleere vnderstanding, and good reason, and at the leastwise wee must confess that the same cometh of him, & pray him to continue it in vs, & not suffer vs to abuse so singular a gift, but rather cause vs to apply it to the right vs, namely by yeelding our selues to his obeysance, and by sticking throughly to his doctrine. Ye see then what we haue to doo, when we see so many poore blind soules wandring ouer the fields, & not able to discerne any thing, who euē though a ma would guide the & shewe the the right way, would neuerthelss draw still the contrarie way. I say we must acknowledge that wee ouiselues should doo the like if God did not by strong hand hold vs and drawe vs to him.

himself. For it is notynough for him to call vs, and to shew vs which way we should go: but he must be fayne to draw vs also as the holie scripture sayeth: that is to say, he must giue such an operation to the knowledge which he offereth vs, as we may be touched with it, and our hart as it were tyed too it. Therefore after that God hath taught vs what too doo: hee must also immediatly therewithall gue vs a mynd to followe the good. And so (as I sayd) we may gather a good and profitable lesson of ti is saying, *that the wicked will not beleue.* And why? Because he is deceyued with vanitie. And the reason is added expressely, because that when a man is forepossessed by naughtie affections, and snarled in many errors and corruptions: ye see hee is like a desperate person, and there is no comming to him to shewe him his errour. Howbeit we be deceyued with vanitie before hand by nature: what bring we out of our moothers womb, when it is sayd that there is nothing but foolishnesse and vntiuthe in our vnderstanding? Behold a generall sentence, to shew that as soone as wee bee borne into the worlde, we be quyte and cleane voyde of truth afore hand, vntill such tyme as God haue reformed vs. And why? wee go on forward altoogither vntoo euill. And therefore we shoulde bee shet vp in this condemnation all the sort of vs, were it not that God did drawe vs out of it by his mercie. For wee are all of vs deceyued in vanitie, and none of vs is fit to receyue that which is good, true, and profitable for our welfare. But if we be intyced to manye deceyts, Satan wil beguyle vs out of hand. As how? Marke mee a yoong man that hath liued in simplicitie all his lyfe, or that hath not liued any long tyme. As for example, admit there bee a yoong man of twentie yeeres age, that hath ben well brought vp from the beginning, and hath not tasted of false doctrine nor of other wicked things. Although that such a one sceme to bee sufficiently well disposed to receyue goodnessse and too yeeld himself teachable: Yet must God be fayne too woork in him, or else hee can never come to good. And why? For our nature is forward vnto cuill, and altoogither giuen vntoo it, as I sayd afore. But if there bee any one that is wylle and full of naughtinesse, and hath ben nuzled in wicked doctrine and superstition, as we see the Papistes are, that is much more. These Clawebucks and Hypocrits that are armed a long tyme afore hand against God, and carryed headlong away in their errors, haue in such wylle applyed their whole indeuer to intangle themselues in the snares of Satan, as it is not possible to get them out againe. Then is it certaine that these sort of men doo much lesse beleue, as wee see by experience. For God doeth stil shewe fauour to those that haue had any simplicitie: but as for those that are so sotted in error and wholly giuen too it: the iustice of God must needs be shewed vpon them, except it be his pleasure too woork after a woonderrfull fashyon, according as he can well drawe whom he listeth out of the bottom of hell. But when he doeth so, it is a miracle well woorthie too bee knowne and magnified. Neuerthelesse wee perceyue that which is sayd, namely that the wicked man shall not beleue, after he is once sotted in vanitie. I say wee perceyue that God executeth his vengeance vpon such as are hardened in euill by long continuance in it. Now when wee heare this, we haue cause too thank God for drawing of vs to the knowledge of his Gospell, and for giuing vs a mynd to cleave vnto it. For that commeth not of our selues, it is a speciall gift of the holie Ghost. Moreouer also we bee warned to keepe our eyes open, that Satan dazel vs not, by setting his errors and de-

ceyts in our sight. And why? For if we suffer our selues too be misseled and deceyued willingly: the mischeef must needs be increased, euen till it come too the roof whereof Eliphas speaketh here: that is to wit, till we be disfurnished of all reason, and bee no more able to beleue that which is for our welfare, but set our selues quyte and cleane against it. If we will not fall intoo this horrible vengeance of God, let vs prevent it. And how? Let every of vs bee heedfull and stand vpon his gard. And sith that God hath taken vpon him the charge to keepe vs so carefully, that hee tellet vs that nother Satan, nor all his force and praefizes shall be able to doo any thing against vs: let vs sticke to this promis, and not doubt but that he will fulfill it, and make vs feele the frute of it in due tyme and place. But now let vs come to that which I speake of, that is too say, that the wicked shall no more stand (for the woord importeth as much as to beleue, like as also the woord truthe may also signifie stedinessse) for it is verie true that the wicked shall not stand when hee is sotted in vanitie. And why? For vanitie is his chaunge. The reason serueth very fitly too confirme this principle, that the wicked shall haue no settling, nor finally prosper. For God maketh them too turne alwayes too vanitie. The woord vanitie is taken here in two senses. For when it is sayd that the wicked man shall not stand because he is sotted in vanitie: it is as much to say as he cannot stand when he is full of vnu-truthes and blinded with deceyuablenessse. And why? For vanitie (see how the woord altereth his signification) is his chaunge, that is to say, there is nothing for him but deceyuablenessse, and when he thinketh to haue things at his harts lust, all vanisheth away in the turning of a hand, so as he findeth nother help nor releef in his aduersitie, nor anye remedie of his miseries. Thus ye see what this woord vanitie importeth in the second place. And the woord chaunge fitteth well this sense. For when God shall haue led the wicked sort through manie turmoyles, and when they shall haue buskled themselves throughly teo and fro: on which side so euer they turne them, they shall alwayes fall into vanitie, that is too say, they shall be vterly disappointed of their expectation. True it is that they may set manye fayre hopes before their eyes, and beare them selues in hand that they haue wonne the goale: but behold, in the turning of a hand they bee deceyued, and see it is but follye for them too gape for one thing or other. Now let vs come too the gathering toogether of the things that are spoken here intoo one summe: namely that the *wicked shall not stand out,* that is too say, shall not haue anye settling or continuance. Although the despizers of God be exalted and triumph for a time: yet haue they not any settlednesse. And why? For God leadeth them continually thorough backewayes, in suche sorte as they fynde themselues beguiled and disappointed of their hope.

And this is a verie profitable lesson for vs. For, what is the cause that wee grudge at the wicked, and would fayne be partakers of their state? Bycause we haue not pacience too tarye the end of them, as it is sayd in the Psalme. For if our myndes were quiet, it is certaine *Psa.73.c.17.* that we should shudder at the end that is prepared for the despizers of God, bycause that at the last their ioy must be turned intoo weeping and wayling and gnashing of teeth, God curseth all their mirth, and the end of it must needs bee vnhappy. But what? wee raught only at the present things and runne after them: our lustes are so whot, as wee haue no forecare what may happen to morrowe morning. And so much the more ought

oyght we to marke well this lesson when it is sayd that the wicked man shall haue no settling. By this saying the we be taught, to brydle our selues when we see the despizers of God haue their full skope and liue at their ease, yea euen whyle we weepe and lament, so as wee ouershoot not our selues for all that, but give God leysure to finish out his woork. Again, let vs take hede that we like not to well of our prosperitie, but let vs ground our selues vpon God. If a man prosper, let him not dole vpon his good fortune (as they terme it) nother lette vs be so miscaried as to forget God: but let vs seeke too settle ourselues in him, for without that, there shall be no stedfastnesse. But the reason that Eliphias addeth here immediatly, must be throughly weyed that is to wit that the chaunge of the wicked shall be vanitie. And wherfore? For we see manye turninges in this world, and it seemeth to vs that alwayes the world will proue better and better for vs, bycause men doo feede themselues with wynd. If God afflicte them, then they hope vpon maruelous things: but there is no substance nor stediness in all their enterprises. Thus then ye see in effect what we haue too marke: and that is the right sense. Now it is sayd afterward, *That the wicked man shall bee consumed before his tyme, & that his branches shall never flourish more. He shall bee like a vyne that hath his vnripe grapes stript of, and like an Olife tree that casteth his floures, yea and that the same floures shalde away when there commeth any frost, so as they perish vtterly.* No doubt but that by these two similitudes Eliphias ment too confirme the former sentence, that is to say, that the wicked man perisheth before hee be full rype: and it serueth still too bring vs backe to the matter which we haue discoursed already. So then we see, that by setting before our eyes that there is no stableness in the wicked, our Lord calleth vs too a throughcontinuing stableness which shall not be deceyvable, nor serue alonly to tickle vs with a vayne and fond desire of it. Gods intent is not that we should bee deceyued with a vayne imaginacion in weening our selues to happie: but he would haue vs to be happie in good earnest. But how may that be? By settling ourselues in him and in his loue. Lo wherevnto he calleth vs? And contrariwise he sheweth vs that wee must not bee giuen too any of these worldly things too rest vpon them where is no rest too be had, and that wee bee but stark fooles if wee beate our braynes about it. But yet cannot all this turne vs from them, notwithstanding that God tellvs that all, the prosperitie and happinesse that men weere themselues to haue in this world when they be separated from him, is but deceyffulnessse. So much the more then standeth it vs in hand too marke well this lesson, where it is sayd that the wicked shall perish before his tyme. And whereas he addeth these comparsons, that he shall be as a vyne that hath his lowre grases plucked off, and as an Olife that casteth his flowers before his tyme, so as they can bring foorth no frute.

Hereby our Lord intended too expresse the outward shewe that the wicked shall haue, whereat we shal wonder, yea and also stumble. For when we see the wicked prosper, immediatly wee bee amazed, and such a fyre is kyndled in vs, that we could finde in our harts too be as they be, saying. And why am not I as such a one? Behold, yonder naughtypack is at his ease, and in the meane whyle I am put behind the doore. I see he settis his foote vpon my throte, and why haue I no meanes to bee reuenged of him? See how our afflictions chafe vs without measure as soon as we see the wicked prosper. But contrariwise our Lord sayeth to vs. VVell

Sirs, it is true that ye may after a sort be tempted by beholding this goodly shewe: for mennes lusts are sudeine and headye. But what for that? yee see how a vine is stripped of his vnripe grapes: when it is new burieoned, there needeth but one frost, too kill them. Or if the grases be growne to be full fashyoned, behold there falleth a storme that sweepes them all away, so as there remayneth nother grape nor leafe, but the vine is left all bare. Also, looke mee vpon an Oliftree, wherein is the beautie of it? Is it not in his floures? And yet notwithstanding, if his floures bee frostbitten, or if anye tempest light vpon them, all is cast downe. Euen so is it with the felicitie of the wicked. Truly (too the seeming of poore ignorant folk) their prosperitie shall bee such as nothing may seeme more desirable, than too be in their case: but anon bothe their floure and their frute fade away before they be rype. God wil plucke away al before it come to perfection, according as I told you that they shall not come to so much perfection as too shoothe out any floures or frute that shall not be taken away before it come to be seasonable.

Thus ye see in effect what is shewed vs here. And (as I sayd afore) it serueth too confirme the matter that hath ben discoursed already. Then let vs learne hereby, not to desire the felicitie that lasteth not past a day or a verye little tyme. But let vs lerne to be throughly happie as our Lord would haue vs to be: which is, to be well settled in him, and to assure our selues that if we be blisse of God, the same shall make vs too prosper not only for a day or twayne, but also bothe in lyfe and death. True it is that much aduersitie may befall vs in the meane whyle: but what a priuiledge haue we when wee may betake ourselues vnto God, and in that wee knowe he will not lay more vpon vs than wee bee able to beare, and specially that he will turne all our aduersities to our welfare and saluation? Seing then that wee haue this prorogatiue, haue we not wherwith to be contented? Although the wicked be at their ease for the present tyme: what certaintie haue they for the tyme to come? Although they aduaunce themselues, and think that God is not able too shake them (as it is sayd in the Psalme): yet haue they flings within. For God woundeth and pricketh them, or else tossest them from side to side in such stormes as they be not able to auoyd. So then let vs mark, that if we desire to be in Gods fauour, and to haue a continuing prosperitie, we must be grounded in him, and then can we neuer quayle. VVe know what is sayd in another sentence of a Psalme where the wicked are spoken of: namely that they bee like greate trees, which men stub vp so as there remayneth no print of them but they are plucked vp by the roote. But on the contrarie part we must (as Dauid sayeth) be like an Olif in the house of the Lord, which florisheth alwayes. Also this similitude is taken after the same sort bothe in the first Psalme and in Ieremie: [where it is lere.17.b.8. ment] that if we trust in God, and runne vnto him, and hang vpon him: we shal bee like a tree that is planted by the water or riuers side, so as wee shall alwayes haue good sappe to florish and bring foorth frute. Now seing it is so that God hauing drawne vs from the corruptions and vayne allurements of this world, offereth vs also this eueralasting happiness: must we not needs be out of our wittes if we go not to it?

Then let vs bethink vs wel, and lerne to bereue our selues of al the lusts of our flesh (which serue for nothing but to deceiue vs, yea, and too leade vs too destruction,) and lerne to knowe where our welfare lieth. Thus ye see what wee haue too beare in mynd. But alas: it is a hard thing

Psa.10.b.6.

Psa.37.f.35

Psa.25.b.10

Iere.17.b.8.

thing as I sayd afore. VVe be streytwayes drawen too that which hath a fayre shewe, and therefore it standeth vs on hand too marke well the similitudes that Eliphas bringeth here. VVe see an Olistree that looketh fayre, but it is not of any continuaunce. And let vs also haue an eye too the Storme that isat hand vpon the wicked. For God holdeth them at that point, too beate them downe. And although we perceyue it not at the first dash: yet if we looke at Gods iustice with the eyesight of fayth: wee shal see, that all they which are not rooted in God cannot come to full ripenesse, nor never bring foorth good frute, but shall soone come to plucking vp. And why? For God hath sayd it. VVe shall see them drowned in their owne prude. And why? For Gods woord cannot lye. So then as oft as we be moued by our sensualitie and fooish imaginacions, let vs retyre too Gods woord, and looke for that which wee sawe not afore, specially for the thing that is hidden, that we may knowe it, and therupon turne away from all the wayne conceyts that deceyue vs. Lo what we haue too beare away in this streyne. And in the end it is sayd, *that the houesold of the wicked shall bee desolate, and fyre shall consume the houe of Brybes.* Vnder this terme Hypocrite, (according to the sense of it in other textes also) Eliphas comprehendeth all such as haue froward and disloyall harts to Godward, who (sayeth hee) must perish yea euen with all their house and retinue: And afterward he addeth, *that the houe of Brybes shall bee consumed.* VVhereas he speakest of the compayne of Hypocrites: it is to expresse the better, that although the wicked haue greate traynes and greate and long tayles: yet for all that, they shall not misse to bee consumed. Then shall ye see farre wickedder men than the comon simple sort are, and they shall carye great compaynes and bandes after them which make a greate shewe: they shall haue their alliances and assemblies, and so drawe long traynes after them. But Eliphas sayeth exprefly that such assemblyes shall come too nought: meining too shewe how it is true that the wicked maynteyne them selues for a tyme by those aliasances, and that they fortifie them selues of purpose too maynteyne their state, insomuch that every one of them thinketh himself strong ynochough to beare out all brunts: But the wrath of God is kindled to burne them vp all. Yea and we see how the Prophet speaketh of them when he likenneth them too fagots of thornes. If a man haue gathered Bryers and thornes, and made a fagot of them: they wil be so snarled as he wil be loth to put his hand to them, and he shall not knowe on what side too take holde of them: and specially if hee would drawe out a bough of them; hee cannot. But if hee put fyre too them: immediatly they kindle, and crackle, and cast a farre greater blaze than yf they were faste and substancyall wood.

*Nahum. 1. c.10.* Euen so is it with the wicked. They be like thornes and bryers, and when they bee plasshed one within another, a man cannot tell how to vndo them, nother can he well come at them. But as soone as God putteth fire to them, then must they needs cracke in peeces and vtterly consume out of hand. Ye see then what Eliphas ment in saying that the assemblies of Hypocrits shall perish. For his meining is that a wicked man may drawe a greate trayne and band of men after him, but it shall stand him in no sted to maynteyne him against Gods wrath.

This ought to assure vs, that when we see the wicked men so furnished, so allied, and so garded, yet shall they not therfore misse to be suddeynly cast downe and consumed, so as wee shall see that this was not spoken for

nought. And hereby we be admonished too knit our selues togither in the right feare of God, and to haue none other band to hold vs linked tongither, but him, seruing him with a good conscience, and putting our whole trut in him, and helping one another: and finally too haue such agreement among our selues, as every of vs may set his mynd to walke faithfully before God and man. If we deale after this sort God will blisse our concord: otherwise, all must needs go to wrecke and hauocke. It is purposely sayd, that the house of Brybes or bryberie shall come too nought. For all buildings that haue ben set vp by pilling and polling, must needs perish and decay of them selues. I meene not only the houses that are builded of Stone or Timber, but I meene that when a man enricheth himself by bryberie and rewards, so as he draweth to him on the one side, and snacheth on the other side, and is giuen to scraping, deceyuing, and extortiō: what hath he doone? He gathereth woode, and then commeth therā little spark of Gods wrath and consumeth it euery whit. For if there be no woode, the fire can take no hold. But the wicked do pile vp such a stacke on all sides, that the wood of it serueth for woode too burne vp them and all their trayne. So then, this text ought to be wel borne in mind that we may walk soundly and purely.

Thus much for the first point. And seeing wee bee warned, that when the wicked sort haue enriched them selues by receyuing of gifthes and brybes, all of it shall in the end go to destruction: let not vs repine at them: but let every of vs looke too himself, and walk in his owne calling. Let those that be called to the state of Iustices, be ware to maynteyne them selues without bryberie, and remember how it is sayd, that gifts do blind the eyes of the wyse, and peruerct the vnderstanding of the rightuouse. Therefore let them absteyne from all corruptiō, to the intent they may continue cleere and sound. Marke this for a speciall point. Again, let those that be in private state walke vprightly also. Let every man be think himself: godo, I may aduaunce my selfe in this world by vsing of wicked trades: howbeeit forasmuche as they be things condemned of God; what shall I do but only kindle his wrath against mee?

Deu.16.d.19

Lo how all the faythfull ought to hold them selues in awe. And moreouer when we see the wicked lay baytes on euer side, and beare them selues in hand that they haue greatly gayned, when they haue gotten much riches by taking of brybes and gifthes: Let vs say, yet will God at length shewe how he hath not in wayne sayd that which we heare in this place, and w<sup>t</sup> ich the holie Ghost hath vttered by the mouthe of Eliphas. For God will not suffer his threatenings to be in vaine, but wil match the execution of them with them anon after. Ye see then how we must bee quiet, when wee see such as rap and rend, and pill and poll on all sides. Verely wee must assure our selues that the thinges shal not continue with them, and that God will take such order, as it had ben farre better for them to haue eaten bare breade, and too haue ben contented with a little, than too haue glutted them selues after that fashyon at other mennes cost, and to haue drawn all to them selues to make them selues richē: for every whit of it must goo too nought, and their houses must fall vpon their heads: that is too saye, the goods that they haue gathered, shal be to their ruine and destruction. True it is that for a tyme they shal haue such scope, as it may well seeme that their state shall last for euer. But let vs be pacient, and tarye Gods leyture (as I sayd afore) till hee finish out his woorke. And in the meane whyle let vs desire nothing but too stand in his

his grace and fauoure. For truly that is the only meane not only to mainteine vs in our state all the time of our life, but also to giue vs a better life after our death, as he hath promised vs, in the kingdome of heauen.

Now let vs cast our selues downe in the presence of our good God with acknowledgement of our faultes, praying him too give vs such repentaunce, as wee may chaunge from our naughty life day by day, and not desire any thing but to renounce al our naughtie affectiōs,

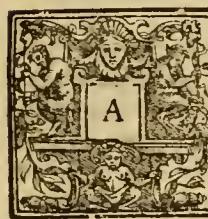
and all things that may turne vs from his seruice, and the great number of wicked lusts wherew̄to we be subiect and giuen: and that forso much as we be so full of infestation, it may please him to uphold vs by his mercie, and dayly to pardon vs our faultes, vntill he haue fully clothed vs againe with his righteousesse, at suche tyme as he shall haue taken vs out of this world, too make vs partakers of his heauenly glory. That it may please hym to graunt this grace not only to vs, but also, &c.

### The. lxij. Sermon, which is the first vpon the. xvij. Chapter,

with a little remnant of the last verse of the fifteenth Chapter.

Job ansvered and said.

- I haue often herd such things: you be all of you yrksome comforters.
- VVhen vvill there be an end of [your] vvindy vvords? And vvhervvith imboldenest thou thy selfe to ansver.
- I could speake as you do: If your soule vvere in my soules stead I could hold you company in talke, and I could nod my head at you.
- I could strengthen you vvith vvords, and my talke should be to receiuē grieſe.
- But if I speake, my sorrowe vvill not abate, and if I hold my peace vvhat releefe haue I?
- He hath loden me vvith anguish, he hath made all my congregation desolate.
- He hath parched me vvith vvrinckles for a vvitnesſe, and leanness is come vpon me vvhich vvitnesſeth it in my face.
- He hath torne mein his vvrath, he hath handled me furiously, he grindeth his teeth at me, and mine enimic sharpeneth me and stareth vvith his eyes against me.



After that Eliphias hath told vs, that the wicked and the despizers of God are cursed, and all their matters go against them: for a conclusion he addeth, *that they conciue sorrow, and bring foorth peyne, and their bellie breedeth craft and deceite.*

VVhereby hee doeth vs too witte, that all the outwarde shewes whiche wicked folkes haue, boote them not a whit, but God turneth them cleane contrarie to theire thinking, by meanes whereof they be disappoyned of their expectation. True it is that this sentence is expounded as though it were a reason that Eliphias rendreth: that is to witte, that Gods afflicting and cursing of the wicked and hypocrites, is not without cause. And why? For they do nothing but practise mischiefe to the whole world. Therefore after as they trouble their neighbors, so are they payed with like measure. And truly the holy Scripture doth oftentimes vse that manner of speaking, as in the seuenth Psalme. Esay also sayeth the same in his nine and fyfteenth Chapter. Therefore when the holy

*Psa. 7. d. 15.  
Esa. 59. a. 4.*

Ghost meeneth to declare that men are giuen to naughtinesſe and sinne in all their intents, thoughts, and affectiōns: he vseth this similitude, that they bee as a woman with child. VVhen they haue conceiued peine (saith he) (that is too say, whereas they haue conceiued or devised mischiefe against their neighbours to trouble them or too oppresse them) they bring foorth iniquite, that is to say, they execute the mischiefe that they had devised. But this sense agreeth not with the text. For (as I haue said alredy) Eliphias hath alredy heretofore rendred sufficient reason why God should be so much against the wicked. And as now he meeneth to say no more, but that although they behight themselues good hope, and beare themselues in hande that they shall compasse all theiur matters by some meanes or other: yet in the ende they shall be confounded. And why? Because there is nothing but Gods blissing that maketh vs to prosper. Therefore

they shall win nothing by foding themselues with any hope in their harte. For God shall turne all topsiterie. And it is not heere only that the scripture speaketh after that maner. In the sixe and twentith Chapter of the Prophet Esay it is sayde, *Lord we haue traueled before thy face as a woman with child, and yet haue conceiued and brought foorth nothing but wind.* Verely it is the faithfull that speake and complaine in that wise before god. Howbeit they acknowledge and confessē their sinnes.

*Esa. 26. c. 18.*

For at that time when they said they trauelled as a woman with child, God did persecute them iustly for their offences. But they say they conceiued and brought foorth wind: that is to say, assoone as they looked for some ease of their miseries, it vanished altogether into aire and smoke, and after long lingering in peine, their miserie was never awhit amēnded. Here Eliphias passeth further, and saith that the wicked do but breede childe and bring foorth mischiefe to themselues, and that their bellie nurisheth deceite, that is to say, vaine and guilefull hopes which shall deceiue them in the end. And it is the same threatening which God vttereth in the three and thirtieth of Esay against the skornefull whiche haue made none *Esa. 33. b. 11.* account of his word, and specially which haue bin hardened. Behold (saith he) ye conceiue chaffe & bring foorth dung. As if hee should say, you be stubborne against my word, because ye cannot perceiue the euil that you haue committed, and how sore you haue prouoked my wrath against you: But your flattering of your selues shall not stand you in any stead: for notwithstanding all youre flatteries you shall perceiue that you haue conceiued nothing but chaffe and stubble, and that all shall vanishe away into aire, and you shall know that all your flatteries haue profited nothing at all. Now then we see in effecte that Eliphassis meening is that the wicked may for a time be well at their ease, and God will not presse them so hard, but that they shall sode themselues with some hope. But what for that? yet shall God (do the best and worst they can) so presse them that they shall haue a

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worme to gnawe them within, their own consciences shal always pricke them, and they shall haue remorses and stings to torment them secretly: yea and in the end God shal send them so strong and excessive anguish, as they shall bee driuen of force too bring foorth that whiche they haue bred inwardly. And why? For their bellie conceiued nothing but guile: that is to saye, although they perceiued not their owne harmes at the first: yet dyd they nothing but woorke theyr owne decay, seeing they were not in the fauoure of God. They warranted <sup>10</sup> themselves this and that: and yet when all came to all, their cace was nothing but plaine deceit. But now let vs come to Iobs answer. He telleth them first, that hee had often heard the like things, and therefore that they bee but yrksome comforters, specially for setting vpon him with so troublesome words. In saying that he had often heard the like things, he meeneth that they should not have brought him ordinarie and common remedies seeing his miserie was so great and extreme, but they shouid rather haue broughte him some lousing comforte, and <sup>20</sup> such as myghte haue serued his turne, than haue hilde suche talke with him as men are woont to do after a slighte fashion with him that is but measurably afflicted.

Thus wee see what Iob meant in saying that hee had oftentimes hearde suche matters afore. But surely whensoeuer a manne bringeth vs a comforte that wee bee acquainted withall afore, wee must not holde skorne of it. And why? For though we be instructed concerning Gods goodnessse, and exhorted too pacience to day: it may escape oure remembraunce and <sup>30</sup> wee shall never thinke vpon it more.

True it is that the matter wil not be darke vnto vs. Neuerthelesse if we be afflited, and a man put vs in remembrance of that which hath bin told vs afore: let vs not thinke it a needelesse talke. And why? For the cace standeth vpon the practizing of that whiche wee haue heard and vnderstood, howbeit that we were not yett touched to the quicke, bycause occasion serued not. But if God nipp vs with any distresse or heauinessse, then dothe he make vs to tast of the comforts that men haue drawn out of his word, and brought vnto vs. And in good faith Iob was none of these nicelings which are alwayes longing for I wote not what nouelties, and cannot abide that a man shoulde tell them one tale twice. O(say they) I haue heard of this afore, I haue had mine eares cloyed with thistale. Yea but yet for all that, they haue neede to haue it beaten into them still: and when a man telleth vs one thing often, it is to our great profite and furtherance. But Iob was not at that poynt, it greeued him not to make account of a good lesson bycause it was common. Nother was hee curiose of his desires: but (as I saide afore) hee sheweth simply that his miserie was so excessive, as he had neede to be comforted after an extraordinaire manner: Like as when a man is sick of a common disease, folke will also vse a light remedie. But if the disease be sharpe, the Phisition must bee faine too proceede further. For if he should applie one medicine to all diseases, what a thing were it? In like cace is it with aduersities.

VV<sup>e</sup>e see a manne that is sorrowfull for the deaþe of his Father, or of his wife, or of his children, or else some losse is happened vnto him. VWell, one bringeth him some meane comforte, and such as God hath set foorth. But if there bee any that is not tormented after some one manner only, but whiche fceleth the hande of God persecuting him on all sides, so that as soone as one inconuenience is besafne him, there fo'low two

or three mo in the necke of it, and he is not only afflicted in his body, in his person, in his goodes, and in his frends but also (as we haue seene in Iob) is pressed with spirituall temptations, as though God meant too drowne him vtterly: there wee must go to worke after a more exquisite fashion. For if ye vexe a poore man that is alredy hartbroken: too what purpose shall all that you can bring serue? It were muche better that a man hilde hys peace, that God myghte woorke too supple the defaulte of men.

Thus yee see what Iob meant. Behold Eliphias telleth Iob that God purishest wicked men too shewe himselfe the iudge of the worlde, and that they maye well fence themselves, but they cannot scape his handes but that hee will vtterly destroy them howe greate traynes and bandes of men soever they haue. But what? If a man shoulde applie this matter vnto Iob, it were as muche as too beare hym downe that God was hys enimie bycause hee was a wicked man, and also that there had bin nothing but hipocrisie in him. Beholde a matter misapplied. Therefore it is not withoute cause that hee sayth, Gotoo, I know these thinges, 2nd euē nowe coulde I serue myne owne turne with them if I had neede of them. But that was not the cace. For Iob had conceiued in his minde, that hee was not punisched for his sinnes sake, and that God had not any suche intente. Not that heee felte not himselfe faultie, and worthy to indure yet more, if God listed too examine him with rigoure: but bycause he knewe that God han-dled him not so for his sinnes sake, but had another intent.

Iob knowing this, reiecteth the talke that they hilde with him. And why? Bycause it was vreasonable. You are yrksome comforters to me sayth hee. And what is the reason? Bycause they broughte not conueniente remedies.

Heereby wee bee warned, that if wee minde too comforte our neighbours in their heuinessse and trou-bles, wee must not go too at randon as many men do, <sup>40</sup> whch haue no mo songs but one, and haue no regarde at all too whome they sing it. For some man must bee handled after one fashion, and some man after another. As for example if there be one that is stubborne against God: in that cace a man must speake with another ma-  
ner of stile and tearmes, than too a poore creature that hathe walked alwayes in simplictie. And so according as the maladie is, it is needefull that a man bee warned too proceede thereafter. As for example, if men bee dullardes, they must bee cried vnto, and their negligence must bee rebuked, too the intente they maye feele the hande of God and humble themselves vnder the same. Therefore wee haue neede of greate wi-se-dome if we will comforte those whome God afflicteth as we ought to do.

Thus yee see what wee haue too beare in mynde concerning thys sentence where it is saide, that such as pretended too comforte Iob, were yrksome comforters, bycause they broughte not anye thing whereby hee myghte fare the better. And nowe Iob addeth,

*W<sup>e</sup>ben will there bee an ende of youre wyndy woordes?* Hee tearmeth those woordes wyndy, wherein there is no substaunce: that is to say, whiche are not able too edifye a manne, according as the holyc Scripture vseth the same similitude. For when it is required that a manne shoulde bee taught how too obtaine hys Saluation: It is sayde, hee is edifyed. Howe? Euen bycause hee is fyrite founded, and afterward buylded vpon, so as hec is confirmed in the

in the feare of God, hee is confirmed in his lawe, hee is confirmed in pacience to beare afflictions stedfastly, and afterward he is fully resoluued to pray vnto God, to prayse him, and to flee vnto him. Contrariwise if the woordes bee but too trouble ones brayne, and that a man do but trifle, and babble, so as the hearer receyueth no good instruction too applie too hys welfare: all are but wyndy woordes. And so let vs marke that if we will meddle with exhortation or doctrine: aboue all thinges, it behoueth vs too tende too the sayde substancialnesse: that is too witte, that such as heare vs may receyue some good instruction, so as they may bee inward too walke according to godlinesse, and bee grounded in the trut of his mercie, and frame themselues too call vpon him, not doubtingly and waueringly, but assuring them selues that they shall bee heard. Ye see then howe wee oughte too studie, too instructe oure neighbours substantially that the thing whiche we haue learned may not slip away lyke wind. And furthermore euery of vs must also bende too suche teaching, that wee couet not too bee filled with wind, as wee see many curiose folke are, who would fayne haue men too listen vnto them that they myghte feede their eares and satissye their fonde fancies. They imagin this and that, and woulde fayne haue men too listen too theyr complayntes, too dispute of matters that are too no edifying. And the mynde of man is ouermuche inclyned too thys vice, yea and wholly gyuen vnto it. For that if euery of vs shoulde follow hys owne appetite, it is certayne that there woulde bee none other question among vs but howe wee myghte holde vnprofitable talke of this and that, whyche shoulde spred into the aire, and haue no substaunce in it, nor aught at all but wind. And therefore learne too seeke that whyche is good and conuenient too edifye vs in the feare of God, and in fayth and pacience, and in all good and profitable thinges.

Thus ye see what wee haue too remember in thys sentence where Job maketh mention of wyndy words. Neuerthelesse wee must also take heede too ourselues, that wee refuse all talke that shall bee ministred vnto vs as though it were wyndy: but wee must learne to tast whether there be any vanitie or good instruction in it, that we may knowe it too applie it too oure owne vse. And therewithall lette vs pray G O D too bee so gracieuse to vs, that when any man ministreth any good doctrine vnto vs, it may not slippe away from vs nor vanishe into the aire through our owne heedlesnesse. For when a man commeth too informe vs of Gods worde, it behoueth vs to knowe that there is alwayes some good instruction towards. But many take no profite at all by it. And why? For they applice not their whole witte and mynde too it, but are fleeting too and fro, and Gods worde dothe as it were vanish into the wind: and that is bycause they haue no sure groundednesse in them. Neuerthelesse, for the better applying of thys lesson to our vse, euery one of vs (as I said afore) must looke narrowly to himselfe. For it followeth in Job, That if his friendes were in his case, bee could speake as they do, and holde them company in talke, and pleade with them, and nod his head at them. Truly some expound this sentence, that Job would not render the lyke vnto them if hee sawe them in like trouble, but woulde rather indeuer to asswage theyr miseries and too gyue them some releefe, than increase their sorrowe as they dyd towards hym, according as wee haue seene their vnmercifulnesse, howe there was none other talke among them but too dryue thys holy persone too despaire, if God hadde not hilfe hym vp.

They that take the sentence in that sense, are moued thereto by thys reason: namely that it were an vnseemely matter that Job woulde bee desyrous of reuengement when God had withdrawen hys hande from hym, and that hee woulde then mocke poore menne that were in like calamities, when hee were at hysease. For although there were none other cause but the affliction that hee himselfe indured, yet shoulde the same teach him too haue pitie and compassion vpon suche as had neede of it. But when all is well considered: Job meeneth not too shewe heere what hee woulde do, but what a man myghte doo if hee were in lyke plighte. Therefore hee meeneth not that hee woulde bee even with them that hadde troubled him wilfully, but only that hee coulde bee merrie, if hee were as they were. Then in effecte hee meeneth thus: you talke well at youre ease, yee shake youre heads at me, ye passe not of condemning me, no nor too plunge mee into the bottomlesse pitres.

And thus yee doo as folke that knowe not what it is too indure miserie. If I were in youre case, coulde I not do as muche? And howe woulde you take it if I shoulde come shake my head at youre calamities when I sawe the hands of God nippe you with extremitie? If I should say, O it is well bestowed, God must bee fayne too chastize you and too make you feele howe hee punisheth sinners. If you were overwhelmed with miserie, and I shoulde speake too you after that sorte, mighte ye not say I were a skorner and a cruell person. Then bethynke your selues well.

Lo in effecte what Jobs meening is. Nowe then we see hee was not sharpened vnto reuengement as those that haue no feare of God bee, who when any man disquieteth them, woulde fayne that it laye in their power to render twice as muche displeasure as hath bin done them. Job was not of that minde. And truely it standeth Gods children in hande too bridle themselues. Although me trouble and vexe vs, yet it is not for vs too runne vppon those that haue persecuted vs wrongfully. For God sendeth them vnto vs to meecken vs, and it behoueth vs too knowe that they bee roddes whyche come from his hande. Neuerthelesse, when men come too trouble vs withoute cause why, wee may well after the example of Job tell them that wee coulde doo the lyke too them. And why? for a man shall never knowe his faulfe well, vntill hee bee tolde it too his face. But when a man perceyueth that the mischiefe may retourne vpon his owne head, then hee restreyneth himselfe and faileth too saying, Howe nowe? VVhat do I? Beholde, God too bring vs too vprighte indifferencie, saythe: Thou shalte do none otherwise too thy neigbour than thou woldest bee done vnto thy selfe. Truely hee coulde haue sayde. VVhen yee haue too do with youre neighbours, see that ye deale indifferentlye and vprightlye with them, and that ye bee not gyuen too wicked couetousnesse, too spoyle other men of theyr goodes, looke that ye desire not too eniche yourselues by the losse of anye man.

And verely so saith hee in the Scripture. But for a conclusion hee setteth downe thys saying, do as yee woulde bee done vnto . For there is not that man but hee is a greate clerke, if the matter concerne hys owne profyte. Then wee lyke well too dispute and too saye, VVhat? Suche a man hathe done thys wrong. Is it a Christian mans parte too doo so? Is there no vprightenesse? Is it not the poynte of a lewde and cruell manne? Euery manne therefore can skill too

Mat.7.b.12.  
Luke.6.e.31

dispute well of reason, equitie, and right, when the case concerneth hys owne profite. And it is the poynt wherinto Job sendeth hys friendes because they be blinde, saying, that if they were in such extremitie as hee is, they woulde bee glad that other men shoulde handle them more gently. Therefore hee coulde do no lesse but bring them backe too thys naturall equitie by making comparison betweene them and hymselfe. And so hee sayth to them, come on, If ye were in like pligte as ye see me, were it reason that I should minister suchē 10 talke vnto you as you do to me. If a man shoulde handle you after the fashion that you go to woorke with me, howe woulde you take it? Then oughte they too bee moued. And why? For (as I haue sayde alredy) so long as wee bee out of ourselues, (that is too saye, so long as the matter toucheth not vs, ne lighteth vpon vs) wee runne crossing in and out: but if the case touche our selues, then wee learne too bee better aduised. Thus yee see in effecte what Job meant to saye. Now may wee gather a good lesson heereof, according too 20 oure Lorde Iesus Christes forealledged sentence, that wee shoulde not do that to another man whyche wee would not haue done too our selues. For wee haue Godslaw printed in our hartes, wee haue generall principles that abide with vs. And what is the cause then that our judgement is so peruerited and corrupted, that we draw alwayes backward? God hath no sooner giuen vs a good rule, but we be staightwayes moued to ambition, hatred, pride, and couetousnesse. Lo how all is peruerited. Then if we be ambitious, and that to vaunt 30 our selues we fall to despising of our neighbours. If we be rashheaded, so as our tungs runne at rourers before wee well vnderstand the ground of the case: If we be led with pride, so as wee would aduaunce ourselues by plucking those backe whome wee see too go afore vs: If we be prouoked to hatred and malice, or if we be blynded with loue and partialtie: VVhat is to be done? Let vs enter into ourselues, and pray God too guide vs and to open our hartes that we may discerne arighte, saying: Go to, if the matter concerned thy selfe, what 40 woldest thou say then? Lo howe wee myghte become wise, discrete, and stayed: that is to witte, by applying the same thing to our selues, which we cast out against others. For we be so much giuen to selfeloue and selfe-profite (as I sayde) and nature holdeth vs so hard to it, that every man is in loue, yea and ouerfarre in loue with himselfe. Therefore we shall be the lesse excused of this vice when it is found in vs, seeing we be so often exhorted too followe vprightnesse and indifferencie. 50 But let vs pray God to woorke in suchē wise in vs, as this vice may be turned into vertue by his holy spirite. Letvs consider what is imputed in thys saying, Thou shalt loue thy neigboure as thy selfe. VVhat is the cause that every man steppeth out of his boundes, and 60 that wee loue our selues too muche, and despise oure neighbours, but because we be not diligent ynough in practicing that which is sayde vnto vs: namely that wee must not be so much gyuen too the loue of our selues, but that wee must loue our neighbours as our selues. For we ought to consider, that God hath created vs a'l after his owne image, and therewithall that wee bee all of one nature. Heerewithall also hee telletth vs, that we oughte to agree in true brotherhood with those that are linked vnto vs. Thus yee see what wee haue too remember in this sentence, where Job telletth them that had accused him vrifiably, that they would be loth that others should do the like to them: and therefore that it was not meete for them to abuse his pacience after that fashion.

*Matb.7.b.  
12. &  
Luk.6.e.31.*

*Le.19.d.18.*

*Mat.5.g.43*

*Ma.22.d.39*

*Mar.12.e.31*

*Luk.10.e.27*

*Rom.13.c.9.*

*Gala.5.c.14*

*Ianes.2.d.8*

Lo what we haue to gather in effecte. And by and by it is sayde, I will nowe bold my peace, but what shall that profit me? And if I speake, what ease shall I haue by it? Heere Job intendeth too preuent the obiection that mighte haue bin laid against him. For his friendes mighte haue sayde. Then comfort thy selfe seeing thou arte so well able to do it: and seeing that thou couldest woorke woonders if we were in case as thou arte, go too nowe and shewe thy cunning vpon thy selfe. But hee sayth, I see my selfe in as myserable case as may be. So then I knowe not what I may hope, for God pincheth me after so straunge a fashion, that if I speake, I do but increase my sorrowe, and if I hold my peace I am neuer the more eased. Beholde I am a man swallowed vp with aduersitie.

Thus yee see what Job meant to say in effect:namely that whither he spake, or whither hee held his peace, he was no way eased. Marke also how Dauid in the two and thirtith Psalmē complayneth, that his aduersitie did so pinch him and streyne him, that hee wist not where to become nor what shifte to make. VVhen I lamente (saith he) and thinke to haue some asswagement of my sorrowe by that meanes: the fyre is kindled more and more. If I keepe my mouth shut, and be minded to cast my selfe downe before God, my hart is vexed still, and as it were torne in peeces, and my griefe nippeth me so to the quicke, as it is neuer awhit restrayned thereby. And in another place he saith, that hee had determined with him selfe not too speake one worde but too haue bin dumb, so long as the wicked had their full scope. But what: I am not able (saith he) to keepe touch. For when I was mynded to bridle my selfe after that manner: in the ende my boylings were faine to burst out, lyke as when there is a greate fyre vnder a potte, although the potte bee covered yet must the skumme needes leape out on one side or other. And this is well worthy to be noted. For when God sendeth vs any sicknesse or pouertie, it seemeth to vs that there was neuer any manne handled so roughly as we be. And that is a cause that eyther driueth vs to despair, or else prouoketh vs to vtter impatiēce, so as we fall to lifting vp of our selues against God. Or else we beare ourselues in hand that although God afflicthe the faithfull that haue bin before vs, yet they were not so weake as wee bee, yea and that they were vtterly void of passions. And the same also is a cause of the increasing of our griefe. VVherefore lette vs remember howe it is saide heere, That God hath so pinched his seruantes, (I say euē them whome he loued, and whose welfare was deere and preciouſe in hys sight) and hathe oftentimes broughte them to such extremitie, as they were not able to looke vpon any more, neither wist they how to speake or how to hold their peace. Dauid made not such confession without cause, but for the instruction of all Gods children. For when wee see that a man indued with such vertue, and hauing suchē constancie of the holy Ghost, is neuertheleſſe throwen downe, so as he woteth not what to do, but is a man out of hys wittes: Let vs make our profite of it: and if God send vs so hard temptations, that we be driuen too the last cast, so as wee can no more: Let vs not thynke it straunge, for wee bee not the first [that haue bin so serued.] Dauid sheweth vs the way, hee waded out of the lyke mire, God reached him his hande, and when hee had humbled him too the vttermost, then hee holpe hym vp agayne. VVherefore lette vs not doubt but hee will still shewe vs mercie, after wee haue bin hilde downe for a time. See then howe good and needfull it is for vs too haue these examples before

before our eyes, for surely it will make vs that our infirmitie shall not ouermayster vs. For if temptations bee fierce vpon vs, and wee knowe not where too become: wee will by and by bethinke vs, well, I see that the seruants of God which haue bene before vs, although they had very great giftes of grace, were fayne notwithstanding too grone vnder the hande of God, and wiste not where too become, and that by that meanes God ment too ridde them from all prude, and to teach them by experience, that they ought too stoupe vnder him. And if it please him too strike vs downe at this day by the same meane, condicionally that the ende also bee lyke, notwithstanding that wee smart in the meane whyle: lette not our mindes bee troublid for that, sith all things shall turne too our profite and welfare. Lo what wee haue too note concerning the doctrine that is contayned here. But Job addeth, that God pincheth him in suche wyse, as it shoulde seeme he intended too rend him i<sup>p</sup> peeces. In saying so he betokeneth that which wee haue seene heretofore: namely that he was not onely afflicted in his bodie, but also touched with the greatest and sorest temptations that could bee, yea and with very bitter ones: that is too wit, that he was tormented inwardly, bycause God was as it were his mortall enemie. Certes he sayeth that the leanness of his bodie was as a withering, and that in witnessse of Gods wrath, he was full of wrinckles, so as all his fleshe was as good as halfe rotten aheadie. And herein a man may see the tokens of a dreadfull affliction, and that God handleth him not as he is commonly wonte too handle those whom he chastizeth with his roddes, but that his Payne is excessiue. This therefore is in effect the matter that Job intended too expresse. And here wee haue too note, that God ment too giue vs lookingglasses in suche as haue had any excellent vertues, too the ende that in their persones we might learne too knowe that according as he dealeth foorth the giftes of his holy spirite, thereafter also doth he sende them greate afflictions in themselues, trying them and chastizing them too the vttermoste, to the intent too make them the more esteemed, and too bring

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Esay.38.c.  
13.14.

*Gen.12. and in the Cha-  
pters fol-  
lowing.*

As for example, Looke vpon Abraham who was gouerned by Gods spirite, not as a common persone, but as an Angell, and was as full of excellencie and perfection as might bee. And yet for all that, howe did God deale with him? If wee were too indure but the tenth part of the combates that Abraham susteyned and ouercame, what a thing were it? VVee woulde quite quayle. But God spareth vs, bycause he hath not giuen vs so excellent giftes as he gaue too him.

*1. Sam. 15.  
And in the  
Chapters  
following.*

As much is too be sayde of Dauid. Behold, Dauid was not onely Gods Prophet, but also the King that gouerned his holie and chosen people, and had such vertues in him as were well woorthie of renowme and prayse, yea and cuen of wondermenr, and yet for all that, how did God turmoyle him? VVee see what complaints he maketh, not onely as a despized and offshaken persone, but also saying, that God hilde him heere on earth as vpon a rackinge, so as he was forced too shewe the extremitic that he was come vnto. For it is not without cause that he so often sayeth he had passed through fire and water, that he had bene plundged into the deepe gulfs, that he had felte all Gods darteres, that he had had all Gods arrowes shotte at him, that the hand of God had lyen heauy vpon him, that his verie bones had bene broken, and that there remayned nother marie nor substance in him. VVhen

wee heare these kinde of speeches, they seeme too vs to bee but a mockerie. But God purposed too set vs forth a liuely picture, that (according too that whiche I haue sayd) wee might knowe that after as God giueth great vertues vnto menne, so doth he exercise them liueilie, too the intent that those vertues should not bee idle, but that they should bee knowne in due time and place. Besides this, let vs marke by the way, that the chieffest temptations that euer the faythfull indured, were these spirituall battels as wee terme them: that is too witte, when God summoned them in their cosciences, so as he made them too feele his wrath, by smyting them in such wise as they wiste not in what cace they stooode with him. And this plundged them in deeper distresse than all the bodily aduersities that coulde befall them. And here yee see also why Job vseth this similitude, that God grated his teeth at him. Also wee see howe Ezechias speaketh because he had passed through the same temptation. God (sayeth he) hath played the Lyon with mee. Likewyse he had vsed the same similitude afore which hee vseth here, namely that he wist not whither hee might speake or holde his peace. For I am (sayeth he) like a Swallowe, I chatter and chirpe, but I want woordes too vter the greefe of my miserie, I haue no toung too deliuere it. And herevpon he commeth afterwarde too shewe that God hath crasched and broken his bones as a Lyon that holdeth him in his pawes and teeth. But howe can God bee likened too a Lyon, which is so cruell a beast? No: Ezechias ment not too accuse God of crueltie: but hee speaketh of his owne feeling and of the terrible Payne that he indured when Gods wrath was vpon him. So then lette vs marke that when a poore creature entereth into doubting in what cace he is with God, and perceyuethe not that God will make him to feele his goodnesse: he muste needes bee in so greate distresse and so affligted, as if hee were betweene a woulues pawes. VVee must not imagine it too bee a small thing for a man too feele Gods wrath, and specially too conceyue that he is vtterly against vs: And therefore lette vs pray God too holde vs vp, and too spare vs, knowing that wee bee not able too beare suche a burthen, except he giue vs shoulders too do it withall. Besides this, lette vs pray him, not to vse such rigour agaynst vs as wee might feele him like a Lyon: but rather too shewe himselfe a continuall fater, and not punish vs after our deserthes, but make vs alwayes too feele his mercie by meanes of our Lord Iesus Christe, too the ende that when he hath guyded vs in this lyfe by his holy spirite, he may lift vs vp into the euerlasting glorie of his Angelles, which he hath purchaced so dearely for vs.

50

Nowe lette vs caste our selues flat before the face of our good God and fater with acknowledgement of our sinnes, praying him too make vs feel them in suche wise, that being touched with true repentance, wee may returne vnto him, knowing that he will bee fauourable too vs. And after wee haue desired him too forgiue vs our sinnes, lette vs also beseech him too ridde vs more and more of our fleshly vices, and that in correcting the sinfulnesse of our nature, he will bring vs too perfection of lyfe, that being guyded ir: this worlde by his holy spirite, wee may glorifie his name, and serue him with an earnest zele, dedicating our selues wholly vnto him, according as he hath prouoked vs by his goodnesse too do. That it may please him to graunt this grace, not only to vs, but also to all people and Nations, &c.

T.ij.

The

*The lxiiiij. Sermon, which is the second vpon the xvij. Chapter.*

10. They open their mouth against me, they giue me buffets in way of reproch, and they gather them selues togither against me.
11. God hath put mee into the handes of the malicious, hee hathe dismayde me before the wicked.
12. I prospered and he threw me dovvne, he hath caught me by the necke, and set me as a butte before himselfe.
13. His Archers hem me in on all sides, he slitteth my reines, he spareth me not, he poureth my gallvpon the ground.
14. He hath broken me vwith breaking vpon breaking, and hee hathe runne ouer me as a Gyant.
15. I haue sovved sackcloth vpon my skinne, and loden my glory vwith dust.
16. My face is vexed blevv vwith weeping, and mine eylidds are couered vwith the shadovv of death.
17. Yet is there no guile in my hands, and my prayer is plure.



T is a very greeuous and hard thing to a mortall man when God setteth himselfe against him, and maketh him to feele that he is as it were his aduersarie. But no man can conceiue how great this miserie is, but onely by experience. And that is the cause

*Esa.38.c.15.* why Job vsed the similitude of a Lyon, (as we saw afore) and why he said, he was rent in peeces and deuoured of God, as of a Lyon. After the which manner King Eze-

*Eze.37.d.* chias also speaketh. And (as I haue saide alredy) this was not to accuse God of crueltie, but bycause the anguish that wretched sinners suffer when God pursueth them, cannot be expressed sufficiently. And it is requisite that we should be put in mind of these things, to the end that if God touch vs to the quicke, we may not be so dismayed with feare, but that we may consider, that the faythful which have liued before vs haue passed the same way, and that God hath deliuered them, too the intente wee cease not to call vpon him. For it is alwayes to be feared, least we should be plunged in such despaire, as we could

*12.12.* not call vpon God nor find helpe in him. So then lette vs marke, that when a poore creature is in maner drowned, and that God maketh him to feele his wrath: yet neuer-

thelesse we must still flee vnto him in such distresse. For it is his propertie to draw men out of their graues, and to heale the woundes that he hath made, yea and euen to raile vs vp from death. But Job complaigneth heere of another temptation: which is, *That the wicked haue opened their mouth to mocke at him, and that they haue buffeted him in way of reproch, and that they haue assembled togither.* 50 VVhen men set them selues after that sort against vs, it renueth the miserie that we indure. VVhy so? For the Diuell serueth his owne turne by such as skoffe at vs, to spite vs, and to cuerthrowe and roote vp our faith vtterly, if it be possible. And Job speaketh heere expressly of the wicked for two considerations. For there is not an irksomer thing than when God doth after that manner giue bridle to the wicked, to persecute his children, and to trample them vnder their feete. True it is that good men ought not to thinke of that, but yet it seemeth an unreasonable thing that God should giue such libertie too the despisers of his maiestie, and too folke that are wholly giuen vnto euill, as that the fauchfull should bee so oppressed by them.

Thus yee see one reason why Job speaketh heere expressly of the malicious. The other is (saith he) that the selfesame people laboure alwayes to bring to passe

that we may haue no trust in God, but giue our selues to all wickednesse and turne away quite from all goodnessse, as we see was done to oure Lorde Iesu Christe, the true mirroure and patterne of all the fauchfull. Verely Dauid indured the lyke. But when we see what is happened to the sonne of God, the same is a sure rule for vs, and it belongeth to vs all.

Now wee see whervnto this saying of Jobs is referred, that ouer and besides the terrible feare wherein we haue seene him, men also lifting themselues vp against him, haue labored to drive him to despaire, and reprochfully buffeted him, as though God had cast him vp too the spoyle, and made no more reckening of him. Lo what we haue to marke in effect. And this is written for our sakes, that whensoeuer God shall suffer the wicked too mocke at oure afflictions, and too aduaunce them selues with such rage, as it may seeme we shall bee vtterly ouerwhelmed: we may not be too greatly dismayed. And why Job hath indured the like battels, and yet we see his end was happie. God hath shewed vs in hys person, that when wee haue passed through many temptations, he is well able to helpe vs still. Therefore let vs trust in hym, and rest vpon his grace and goodnessse.

Lo what we haue too marke in this streyne. But Job sayeth expressly, *That God bathe also delyuered hym into the handes of the wicked:* whiche saying is well worthy to bee noted. For wee imagin that the wicked do what they list, and wee consider not that God gyueth them the bridle so farre foorth as hee himselfe listeth, and that they cannot passe any further than hee giueth them leaue from aboue.

Thys (as I said) deserueth well too bee noted. For if we bee forepossessed with the opinion, that the wicked are not in Gods hande, but may take as much scope as they list and God will not redresse it: what will come of it? Must wee not needs bee vtterly ouerthrowne? And whither shall wee flee for succoure? But if wee knowe that G O D holdeth Satan and all hys whelpes in a Lyam, and that they cannot onely not stirre one synger against vs, but also not intende or thinke anye thyng withoute Gods ordinance: Then will wee flee too hym boldly as ofte as wee bee so persecuted, assuring our selues that the remedye is in hys hande and at hys good disposition. Also wee haue too humble our selues before his face. For if the wicked myghte bestirre them of them selues and God shoulde not meddle with them: the wold it never come to our mind

too acknowledge the corrections and chastyzementes of God, too bethinke vs of our sinnes, and too mourne before him that he might haue pitie of vs. But if wee knowe that the wickeddest of all are but roddes which he holdeth in his hande, too beate vs and too correct vs withall: And to bee short if we practyze well that which the Prophete sayeth, so as wee haue an eye to the hande [that stryketh vs,] and not too the stones, darteres, or strokes of cudgelles [that hitte vs:] it will be a very profitable consideration for vs. Beholde still what we haue too marke in that Job sayeth not simply, that the wicked ranne vpon him: but that it is God which hath besieged him, and that it is eten he himselfe that hath deliuered him. And he addeth that he was oppressed with extremitie. All the maner of speeches which he vseth here, tende to the ende that is vttered when he sayeth, *that he had ben beaten downe, and astonished, and that God had caught him by the necke and rente him in peeces, and set him before him as a butte to shoothe at, and that his Archers had hemmed him in on all sides, that he had slitte him asunder, yea and that he had broken him and broken him againe.*

Hereby Job sheweth, that he was come too suche extremitie of afflictions, as it was impossible too finde a creature that were more pressed or more miserable than he. For wee haue seene howe God afflicted him, as well in his bodie as in his goodes, and also by his owne wyfe. Yee see then that Job might well liken himselfe too a marke that menne shoothe at. For God sente him not some one kinde of aduersitie alone, but did as it were digge a pitte downe too hell too caste him the deeper into it. And afterwarde he loded him with such a weight as was impossible for any creature too beare, if he had not a greater strength than is in man. And soothly it was a maruell too haue suche a constancie, notwithstanding the infirmities that wee see in him. For when God strengtheneth his owne, it is not by making them vtterly insensible, nor yet by taking their feblenesse quite away: But they muste be fayne too acknowledge themselues suche as they bee, that is too witte, frayle creatures: and yet in the meane season God releueueth 40 their infirmite and setteth them vp againe when they be caste downe. Thus yee see what happened vnto Job. Nowe by the way he sayeth, *that he clothed himselfe with sackeloth, and couered his head with duste, and that he did it not hy hypocrisie.* Besides this, he sayeth that none of all these things befell him for his misdeedes. For there is no Robberie (sayeth he) too bee founde in my bandes, and my prayer is pure. VVhereby he meeneth that he thinketh his afflictions straunge, sith hee had not offended God in suche sorte as he might deserue too be so handled. This is the temptation that wee haue seene so often before, whiche Job calleth still too rememberance. But nowe lette vs lay foorth the matters particularly and apply them too our vse. The similitude that Job vseth, importeth a good Lesson: [which similitude is,] *that God hath sette him as a whyte in a butte, and that he hath sette his Archers agaynst him, and besetted him rounde aboute, and that they haue after suche a sorte torned him in peeces, that his gall is tumbled out vpon the grounde, that is too say, that he was wounded too the very heart.* By speaking so, Job ment too expresse that God afflicted him not after the common maner. But nowe lette vs looke too our selues: for if wee suffer never so little aduersitie, wee thinke it ouer great, and that God keepeth no measure. It is pitie too see howe nyce wee bee, and there needeth no more, to hold vs skirmish to the vitermost. So long as it were but a making of some moane, it might be thought too bee but a parte of feblenesse. But when menne

make suche a stirre that they lift vp themselues agaynst God for any common aduersitie that they haue too abide: is it not an ouergreat impaciencie? Is it not a signe that wee were never in Gods schoole too learne what it is too suffer and too yelde obedience too his will? So then, too the ende wee may learne too bee more strong too indure the chastyzements that God sendeth vs: lette vs beare in minde what is shewed vs here: namely that Job who was of so excellent holinesse, and whom God loued so well, was neverthelesse sette vp as a whyte too shoothe at. And I tolde you that wee muste bee strong in our afflictions: not too harden our selues agaynst God and too chawe vpon our brydle as wee see many menne doo. For that maketh menne hardharted, and suffereth them not too bee brought too repenunce. Therefore wee muste bee tenderharted in this behalfe: that is too witte, assoone as God ticketh vs wee muste streyawayes awake too thinke vpon him, and not tarye till he drawe out his swoorde at vs and wounde vs, nor till he lette his arrowes flye at vs or thunder vpon vs. VVhat then? Assoone as he giueth vs but one stripe with his Rodde, although it be softly, we must be quiet.

And verely if wee were wise and well aduyfed, wee would not tarrie till he shoulde strike so muche as one stroke, but wee would bee warned by his threatenings, and hie vs a pace too come home too him before wee touched vs: Yee see then that it is expedient and profitable that the saythfull shoulde feele God, herte and not bee harde agaynst his strokes. For if a horse he dull vpon the spurre, wil menne lyke the better of him for that? wil menne thinke it a good propertie in him? No, it is a vyce. Euen so is it with vs. Though God strike vs not with the swoorde, but onely shew vs the shadowe of a rodde, yet muste wee bee moued. But yet neverthelesse wee muste therewithall bee strong, in such wise as I haue tolde you: whiche is, that wee muste not bee out of heart, nor so ouersorowfull as our grieve might not bee asswaged, nor wee haue any feeling of Gods gracious goodnesse. For they that are so prested, can not by any meanes reclayme themselues, because that if wee once take a conceyt that God is our aduersarie, and so haue no truste at all in his goodnesse; it is impossible that wee shoulde come neere him, but wee wil rather flee from him: and when wee bee once gone away, wee will still labour too drawe further and farther from him. Therefore wee muste plucke vp a good heart in our aduersities, that wee may call vpon God and not bee afraid to retorne vnto him, trusting that he wil bee ready too shewe vs mercie, if wee seeke it with a good, pure and rightmezening minde.

Yee see then wherevnto the woordes that I haue touched doo tende: namely that wee muste not bee too nyce in our afflictions, but rather seele them betimes, that wee may returne vnto God. Also if God hauing sente vs any aduersitie do double the same, and that wee bee gryped exceedingly bothe within and without: Yet lette vs assure our selues that we are not yet come where Job was, and therfore that if he continued too call vpon God, and too flee still vnto him for refuge, it is not for vs to turne away from him.

Thus yee see what wee haue too marke in this sentence. Now whereas here is mention made of Gods Archers: it is a very notable similitude. For wee see how menne are alwayes troubled, when they come to the afflictions of this present lyfe. For we cannot fater them vpon God as we ought too do, but wee imagine alwayes that they come by misfortune, or else by meanes of it en. Too bee short, wee judge disorderly, and cannot shay a

Deut. 32. f.

39.

Ez. 45. 4.

7.

Deut. 32. e.

34.

our selues vnto God. For this cause, the holy Scripture (besides that it telleth vs that lyfe and death, light and darkenesse, good and euill are in Gods hande) vseth also familiar comparisons, too the ende that the matter may bee expressed too vs the better, according as it is sayd heere that God did set his Archers in aray agaynst Job. Speakes he heere of men? No: But of all the miseries that Job had too indure. These miseries are termed Gods Archers. And why? To the ende we should learne that when God afflieth vs, he commeth well furnished as if a judge shoulde haue his officers aboute him, and come with a strong companie too apprehende a malefactor. Yee see then that God vseth all the aduersities which wee feele in this present lyfe. And therefore lette vs not thinke it too be misfortune when some indure sickenesse and some pouertie. Like as the aduersities of this worlde are numberlesse: so lette vs assure our selues that God hath innumerable meanes too correct vs when he listeth, and howe he listeth. And that is it that Moyses meeneth when he sayeth, that all those things are locked vp in Gods Cofers. After hee hath spoken of all the miseries that can happen too man, he addeth: And are they not in my cofers? As if he should say, I haue my Treasures of good things when it pleaseth mee too shewe my fauour and loue towardes men: yea and I haue wherewith too do them good, not after the maner of the worlde, but by meanes incomprehensible. But on the contrarie parte also, when I liste too punishe menne, they shall feele howe I can doo more than they wiste of, and more than euer they knewe. Thus yee see howe God will haue his incomprehensible riches knowne vnto vs, as well by vouchsauing too poure out his benefites vpon vs, as also by the contrarie. VVherefore lette vs bee sure that whensoeuer it pleasest him too plague vs, he can do it, and that after a straunge maner. VWell, are wee scaped from one miserie? a second will followe, yea and innumerable will come one after another. Lo what wee haue to remember in this verse. Furthermore whereas Job addeth a newe, that his gall was poured out vpon the grounde, and that his kidneyes were opened and shredde in peeces: lette vs beare in minde that which I haue touched afore: that is too witte, that when God punisheth and pursueth vs with extremitie, and that his hande becommeth so grieuous and ouerheauie that wee can no more beare it: we muste not therefore bee too muche discouraged, and as it were dulled: but lette vs beethinke vs of that which Job knewe: whiche is, that for somuch as wee haue too do with God, lette vs sigh and grone with all humilitie, according also as he himselfe addeth, saying that his eyes and all his face were blubbered with weeping, that hee had sownd sackloth vpon his skinne, and that he had couered his head with duste. VVhat ledde Job too do so? Verely because he knewe that Gods hande was vpon him, and that of all the miseries that were light vpon him, none came of fortune, but all of Gods visitation. Had not Job bene perswaded of that, what had it booted him too haue put on sackloth vpon his backe next his skinne, and too haue caste duste vpon his head? True it is that they whiche thinke not at all vpon God, sayle not too make great complaunts and too weepe and howle: but too weare sackloth a right, they shall never do it except they haue an eye vnto God.

By the way, although the Hypocrites knowe not God aright, yet haue they some conceyt of him when they shewe suche signes of repentance. True it is that if wee sawe them within, wee shoulde finde nothing in them but faynednesse: neuerthelesse, the Ceremonie whereof

Iob speakeith, is a sure signe that men are inforced too confess that God is their iudge. And forasmuch as Iob did it vnfaynedly: we say he was not benummed as these vnbeleeuers are. If God handle them any thing roughly, they thinke with themselves, See the misfortune that is happened mee, and they looke no further: Iob did not so. But he knewe and was fully resolued, that it behoued him too impute those things vnto God. Had we learned this lesson, wee had profited well for one day: I meene if wee had learned to practise it throughly as wee ought to do. For mooste men can well ynochough confess, that diseases, dearthes, and other miseries, as warres, plagues, famine, and all suche things come of God: but if it come too the prooef, wee bee amazed, and notable to make that conclusion [& to say in our selues,] VWell, seeing that God visiteth vs, and commeth home vnto vs, it behoueth vs nowe too returne vnto him. Herefore wee haue playde the looce coltes, and wee haue wilfully runne astray from him: and now he rayneth vs with a rough bit, he shaketh his rod at vs, yea and he maketh vs to feele it: therefore wee muste learne to stoupe vnder his hande. But contrariwyse howe deale wee in that behalfe? If a man bee afflicted in any poynt, what will he doo else but chafe and grynde his teeth in grudging against God? And why? Surely if a man tell him he hath offended God, he will easily graunt it too bee true: but he hath no true rumorse to restreyne himselfe. And why? For (as I sayd) wee haue but a confused concyepte of it. Hereby a man may see there are few which haue this lesson well printed in their heart, that all afflictions are Gods Archers, and that hee is garded with them too shewe himselfe our iudge. As muche is too bee sayde of the ordinarie aduersities that happen comonly. If a people or a whole Countrie bee touched with warre, according too the pollings, extorcions, and other outrages that are done there: howe many menne are there that thinke vpon God? VVee see that all is on a rare: and yet wee consider not that God guydeth the sterne. VVhen wee see suche turmoylung wee are admonished too marke and note so muche the more the textes of holie Scripture, wherein God sheweth vs as in a looking glasse, or rather as in a liuely picture, that on what side so euer menne bee afflicted, it becommeth them too acknowledge the same too bee the hande of God: and specially if a whole countrie bee plagued, it muste bee acknowledged too bee Gods visitation.

VVherefore when any suche thing happeneth, lette vs followe the example of Iob: which is, that after we haue wept yea euen till our face bee formeyred with teares: we muste come and confess our faultes and desire God too pitie vs. I sayd afore, that the vnbeleeuers also do weepe: but it behoueth vs too set our selues vnto God, and then ~~no~~ doubt but hee will make account of our teares, according also as wee haere howe Dauid sayeth,

that God putteth them all as it were into a bottle. VVhen wee bee scourged that wee can no more, lette vs flee for succour to our God. And if wee weepe before him, so it bee with true lowlinesse, surely there shall not one teare droppe from our eyes, whiche shall not come too bee accounted of in his presence. For they bee sacrifices euerychone of them, according also as it is sayde in the one and fistith Psalme, that a sorowfull hart, and a harte that is caste downe, is a pleasant sacrifice vnto God. If our teares tende too this ende, and bee as witnesses of our fleeing vnto God with all lowlinesse, acknowledging that in so much as his hande is agaynst vs, there is none other remedie but too beseeche him too bee mercifull too vs: it is certayne

Psal. 56. b. 9

Psa. 51. d. 18

(as I sayde) that he will make account of our teares. And specially when we be troubled by wicked men, if in steed of making two diuels for one as they say, that is to wit, if insteede of rendering euill for euill, we come and beseech God to asswage his hande, and to set order in the things that are confuzed: let vs assure oure selues, that lyke as hee put vp Davids teares intoo a bottell: so will he do ours too: And they shall not bee lost, though they fall too the grounde: God (I meene) will neuer forget them. Yf see then how we must applie this doctrine to our owne instruction: that is to wit, if we weepe when God afflieth vs, our teares must not bee as the teares of sillie witesse folke, who knowe not what they themselues meene by it, nor wherevnto they ought to direct themselues: but wee must direct our selues vnto God, and mourne before him. And this is confirmed by that Job sayth, *that hee clothed himselfe with sackcloth, and couered his head with dust*. Surely these things were signes of repentance, like as when a wretched offender will sue for grace, he will not cloth himselfe in wedding apparel, hee will not come combed and frisled and in a brauerie before his iudge: but he will rather come so as hee may moue him to compasision. I say hee will come with a sorrowfull and heauie countenance, he will come courstly appareled as a mourner. And so the faithful have had the outward signes of repentance when God afflieted them, & haue confessed their sinnes that they might obteyne forgiuenesse: their woont was too cloth themselues in hayre and sackcloth, and to cast dust vpon their heades, and their so doing was allowed of God. VVhy so? For first of all, men had neede to quicken vp themselues, bicause they be slowe and colde. Therefore when they take conuenient helpe too spurre themselues forwarde, it is not superfluous, sith we know that when it commeth to the humbling of our selues before God: we go so lazily to it, as it is not but for fashions sake. VVee can well say wee bee faultie, and we can well cast foorth some sighes. But in the meane season wee consider not our offences: the number of them is infinite, and they be excelsiuely great, as we ought of right to be dismayed with feare of death, when wee come before our iudge. Neuerthelesse to our seeming it is ynoch too cast forth a sigh or twaine, and away. Seeing then that there is such a coldenesse in vs, let vs assure our selues that wee haue neede to be spurred like Asses. Lo wherevnto the sackcloth and dust of the auncient fathers serued. For when they vsed this sayde ceremonie, it was not for nought. Also it behoueth vs too come vnto God when wee cast dust vpon our heades. For was not the bodie created by him? Then like as we must haue our hartes settled [vpon God] so must our bodies also bee answerable therewnto, and all the whole man must be dedicated vnto God and do him homage. Now then we see that these things were no sonde trifles, when the auncient fathers ware hayre and Sackcloth on their backes, and therewithall did also cast dust vpon their heades. And that is it which Job ment by speaking so. Neuerthelesse the Prophete Ioell sayth, Rende your hartes and not your garmentes. His meening there is not to reiect those outward signes: but he directeth his talke to the hypocrites, who thought themselues well discharged, when they had playde a few Apes toyes afore men, and made a goodly shewe, so as it might seeme that they were well seasoned with repentence. Yea (sayth he) your garments beare good recorde, and ye make many bragges to shewe your selues too bee good penitents. But what for that? Your hartes continue still stubborne in naughtinesse, they are as harde as Stithies, which is the thing that you ought too haue begon

at. Furthermore all this notwithstanding, he sayeth that the people take sackcloth and ashes, and cast themselves vpon the ground, and weepe before God, and that the gouerners and such as haue publike charge do begin, and all the rest of the people follow. Now then we see howe the auncient fathers vsed sackcloth and dust, when they came to the open witnessing of their repentance before God. True it is that nowe adayes wee bee not tyde nor bounde to such maner of doings. Neuerthelesse, if our repentance were such as it ought to be, we would not be so frozenharted as wee are. For all the necessities that I haue alledged, are to be founde in vs also. If the men of olde time were willing too spurre vp themselues too the knowledge of their owne sinnes, by putting sackcloth on their backes: I pray you what shall become of vs? Haue we such and so feruent a zeale to crawe pardon of God? Are wee so pulied downe, that wee millike of our offences, and are as sorie for them as were requisite? Alas no. It were much for our behoofe: but we bee dull in that behalfe. Then if the auncient fathers needed to humble themselues in acknowledging their sinnes: much more neede we to do it. But what? VVee thinke not on it a whit. And thereby it is seene that we can no skill, neyther of God, nor of his iudgement, nor of oure owne sinnes. True it is that our sinnes may perchaunce be well ynough knowne to vs. But to perceyue our owne filthinesse, and to be ashamed of it, and to bee greeued wyth our selues for it: that is no part of our care, wee hearken not after it. And yet notwithstanding, this was not written in vaine. Then let vs lerne, that if any of vs be afflieted, although he weare no sackcloth, ne cast dust vpon his heade: yet ought we (as much as we can) to stirre vp our selues by all the meanes that we see meete for vs. VVhen a man is by himselfe alone, let him bethinke himselfe thus: well, I pray not too God so hartily as I shoulde do. And let him aduise himselfe, such a meane were good for me, if I did cast my selfe vpon the earth, and lay there as it were with my mouth in the dust, being abashed and ashamed before God: that should touch me more neereley to the quicke, and I should bee prouoked to flee to my God for succour. Beholde (I say) howe euery man ought to prouoke himselfe particularly, specially when neede constreyng vs, as we see wee haue great neede presently. And also let all of vs stirre vp our selues togither. As soone as God sendeth any plague, or famine, thinke we it shoulde not be a pleasant sacrificize to him, if men made solemne protestation, and that both great and small confessed their sinnes before him, and euerie man stirred vp his neighbours too doo the same? Contrariwise when we come bolt vpright, and it seemeth that we perceyue not Gods chastizements, but giue him the slip: do we wonder if he double his blowes, yea and punishe vs seuen folde more, as it is sayde in his lawe? VVee haue skill ynough to chafe and to demaunde wherfore he presseth vs so sore: yea but we consider not, that when he went about to meeken vs, we did beate backe his blowes with such pride and sturdinessse, as he is faine of necessitie to double them. So then let vs bethinke vs too practize better this lesson that is shewed vs heire by Job. And furthermore let vs marke well what hee sayeth for a conclusion: that is to wit, *that there was no extortion or robbery in his bandes, and that his prayer had beeene pure*. Job addeth this (as I sayde) to signifie that such manner of affliction was straunge too him: For so hath hee spoken heereto fore. And surely whien so euer God afflieth vs, beholde what we must do, we must enter into our selues and examine our owne liues, and therupon according as we haue offended, so must we lament T.v. before

*Ioel.2. c. 12.*  
*15.16.*

*Leuit.26.d.*

24.

before God, and say, Alas Lorde thou affliest mee sore in deede, but if I compare my faults, and wey them in the ballance with the aduersitie that I indure, Alas Lord I knowe I haue offended thee so many wayes, that if thou shouldest plundge me euen in heil, I were well worthie of it. Lo what we haue to doo. But if we perceyue not that God afflicteth vs for our sinnes, that is a verie sore temptation to vs. [And we fall to reasoning in our selues,] howe now? VVhat haue I trespassed? VVherefore doth God handle me so rigorously? I see hee sparingeth the wicked: I haue indeuered to serue him with a good and vpright conscience: In deed I come farre short of discharging my dutie throughly: But yet haue I euer kept on forward: and yet notwithstanding I am vsed as the vnhappiest and cursed creature that the earth beareth. And what is ment by this geare? Ye see heere a great temptation, and such a one as is able too dismaye vs, according as befell too Job. But what is too bee done in this behalfe? First let vs bee well advised that we may bee like too Job, so as wee may say that there is not extortio[n] in our handes. For it is an easie matter for a man to vaunte and bragge of his soundnesse, as we see that the wickeddest sort are not ashamed too doo. And nowe adayes if a man admonish them of their misdoings, O there is nothing but perfection in them, and the diuelishest of them all woulde bee esteemed as halfe Angelles. So then (as I sayde) let vs for out part serch throughly what is in vs without flatterie, and let vs not protest that wee haue cleane handes, except wee bee throughly like vntoo Job: and for perfourmance of that, 30 wee must not bee our owne iudges too iudge after oure owne fancies. After what maner is it that men ought to examine their liues, or in what fourme shoulde they frame their indytement? It must not bee with saying, I weene, I suppose, I take it so, or I weene not. All this stiffe must bee layde away. VVhat then? Let vs come too Gods lawe, and pray him too infligthen vs with hys holie spirite, that wee may throughly serche oure owne darkenesse, for the sinnes that are in vs are terrible lurkingholes. God therefore must be fayne to light vs vp a Cresset, and too giue vs wisedome and discretion to knowe and vnderstande our faultes in such wyse as wee may confessē them. Thus yee see what wee haue to doo. But let vs put the case that Gods handling of vs so is not for our sinnes, as in good sooth he ment no such thing towardes Job as too punish him for his deserthes. VVherefore did hee it then? Hee intended too tric his pacience. God then may afflict the good men more than the euill: according as wee see that Ezechie ll indured much more than the wickeddest that were in Ierusalem. 50 VVherein God had not a speciall eie to his sinnes. Howbeit although God punishe vs not according too oure sinnes, yet is not that as much too say as he may not doo it if hee list. If wee shoulde bee scourged a hundred tymes more than Job was, and that God woulde sende vs sorē aduersities than he sent him: Yet shoulde he not doo vs any wrong at all. Thus we see what wee haue to marke: ar.d therewithall it behoueth vs too knowe, that in so dooing God executeth his iudgements, which are

concealed and kept from vs for a time. Beholde sometimes when hee chastizeth vs, it seemeth that hee were minded to destroy vs: and yet he doth it for our welfare. True it is that we knowe it not presently. But we shall knowe it when he discouereth that whiche is nowe hidēn. Againe, if Job were handled so roughly, notwithstanding that he had pure and cleane handes, as will appeare by the protestations that wee shall heare him make hereafter: I pray you ought we to woonder nowe adayes if God afflict vs: I say, vs that haue rebelled agaynst him so many wayes? Let every of vs a little be thinke himselfe: and we shall finde we haue committed so many iniquities and offences, as it is horrible. God afflicteth vs: but after what maner? Not as he did Job: he beareth with vs a great deale more. For hee giueth vs but a strype or twaine with a rodde. But put the case hee strake vs with great blowes of his swoorde: yet are not his strokes deadly. Then seeing it is sayde that Job was handled so rigorously, notwithstanding that hys handes were cleare, and his prayer right before God: let vs learne that if all the worlde were plagued after the same sort, there were no cause why they should woonder. VVhy so? For we are sure that iniquitie is as a water stound, and that as euery man feeleth it particularly in himselfe, so are weel of vs infected with vices in common. For who is hee that can say hee hath walked so vprigly, as hee may truly protest, that his handes bee cleare before God? Alas, hee commeth farre short. Then seeing it is so, let vs bee sure that whensoeuer wee indure any afflictions, the same is Gods punishment for our sinnes: and therefore, that wee may beare them patiently, let vs assure oure selues wee haue deserued much more. Neuerthelesse let vs bee bolde to flee vntoo our God, praying him too vouchsafe too clenze vs from all oure vnrightuousnesse, which is the cause of the miseries that wee endure in this present lyfe: and that it may please him to beare with our infirmities, and make vs feele his goodnessse, to the ende we may alwayes haue occasion to gloriſe him, euen vntill he haue dispached vs out of this flightfull life, too make vs partakers of his euerlasting glorie.

Nowe let vs fall downe before the presence of oure good God with acknowledgement of our faultes, praying him to make vs know them in such wise (so fare foorth as is expedient for vs) as that therewithall hee comfort vs by hys goodnessse, and so reforme vs by his holy spirite, as wee may not neede too bee persecuted roughly at his hand, but that assone as he giueth any inckling, we may bee throughly moued too humble our selues vnder him. And that it may please him to accept our prayers, not onely for our selues, but also for all those that haue neede in these dayes, according as we see howe sore the whole wretched worlde is plagued. VVherefore let vs beseech our good God too looke vpon it with the eye of pitie, that by reason of the spreading oute of his mercie vpon vs, and vpon all Nations of the earth, we may haue occasion too sounde foorth hys prayses euerie where. And so let vs say, Almighty God our heauenly father.&c.

### *The.lxiiiij.Sermon, which is the third vpon the sixteenth Chapter.*

*This sermon is yet still vpon the .xvij. verse, and then vpon the text that followeth.*

18. O earth, hide thou not my bloud, neyther let there be any place for my cries.
19. For even now is my vvitnesse in heauen, and he that vvarranteth me is in the highest places,
20. My Frendes are Rhetoricians agaynst me, and mine eies poure out teares vnto God.
21. O that

21. O that it vvere lavyfull for man to reason vwith God, as vvith the son of man his neighbour.  
 22. Behold the short yeares slide avvay, and I enter into the vvay by the vwhich I shall not come  
 backe againc.



Ob intending too make protestation of his owne vprightnesse, setteth downe heere twoo things. that is to wit, that he hath not delt amisse towardes men, and that hee hath called vpon God purely. And 10 that was by referring his life too the lawe, bicause that there our Lorde sheweth both how wee must serue him, and howe wee must be conuersant among men : insomuch that we bee often spoken to of it, and not without cause. For it is no small matter too be able too guide our life in such wise as it may please God. VVe see then what Iobs intent was : namely, [too shew that he had indeuered to serue God, and to walke with his neighbours without hurting or annoying of a ny bodie.] True it is that heere he setteth downe but two particulars. Howbeit his meening is to comprehend the whole. For when hee sayth there is no outrage nor excesse in his handes : it importeth as much as that he had liued withoute giuing any man cause too complaine of him, as who shoulde say, hee had not procured them any harme or losse. True it is that we may do some wrong and iniurie without any shewe of violence. But forasmuch as when men giue themselues too harmefulnesse, they start out of their boundes, and streyne themselues too rache one, too pill another, and too deuoure the 30 thirde : therefore Job purposly sayeth, that there had beeene no rauening in his handes. As much is ment by the seconde saying. For the seruing of God consisteth not onely in the exercise of prayer: But forsomuch as that is the cheefe poynt : vnder that particular, Job hath comprehended the whole. Nowe then wee see after what sorte oure life may bee allowable afore God : that is too witte, when it is duely referred too his lawe. For God will not haue men to liue after their owne swinge, nor too delight in this or that, as they thikke best themselues, nor too bee their owne iudges. But hee himselfe will haue the whole authoritie ouer vs, and that wee shoulde bee gouerned according too his worde. So then to the end that we labour not in vaine, let vs learne to walke according to Gods commaundement. Marke that for one poynt. Verely this is oftentimes shewed vs : but yet for all that wee see howe the worlde doth alwayes runne astraye, and men delight too muche in theyr owne fancies. Therefore it is not without cause that the holy Scripture dooth so often sende vs too this 40 poynt, that wee shoulde liue, not after our owne liking, but according as God hath commaunded. Againe, whereas vnder the woerde *Prayer*, heere is mention made of the whole seruice of God : wee ought too wey the same throughly. For the most part of men thinke not at all of praying vntoo God, and wee see howe the worlde dischargeth it selfe of it verie lightly. Neuerthelesse, when the Scripture speaketh of the honouring of God, the cheefest poynt of it which it setteth downe too vs, is prayer : and had this beeene obserued as it ought to be : the maner of praying had bene much more esteemed among men, so as they woulde not haue swarued one waye nor other, but haue followed that which the holy Scripture sheweth. But now clean contrarywise, it is come too passe that men haue taken such a scope in praying vntoo God, as there is no reckoning made of knowing what is good and profitable too bee prayed for, or in what maner : but every man steppes to

it like blinde Bayarde , and commes not dutifullly vntoo God. And whence proceedeth this ouerweening ? Because wee take not prayer to bee a thing of so great estimation as it is. For if wee tooke it for the cheefe poynt of Gods Seruice , it is certaine that wee woulde go too it with farre greater hartinesse than we do. Againe wee see, that in steade of praying vntoo God , men are giuen to praying too Saincts deceased : and the worlde, which yeeldeth that thing to creatures which is peculiar vnto God, thinketh not the same to be otherwyse than good.

If a man aske the Papistes why they terme the Virgin Marie *their hope of saluation*, why they flee too her, and why every one of them hath his severall Sainct too bee his patron : if a man tell them it is blasphemie agaynst God : it is verie harde too make them beleue so. And why ? Because they never knewe nor tasted of that which the holy Scripture vittereth so diligently : that is too witte, that too serue God aright, it behoueth vs too pray vntoo him. Surely the greatest and honourablest seruice that hee requireth of vs, and the greatest and souerainest woorship that hee alloweth , is for vs to haue our recourse vntoo him. Nowe had the Papistes considered this : woulde it not haue yrked them to haue gone too a deade creature, and too say, I woorship God, or rather I yeelde him his due ? Prayer is the principall seruice that he requireth at our handes, and yet they will conuey the same ouer to a creature. Is not this a peruerting of the order of nature ? So much the better therefore ought we too marke throughly what is conteyned heere : that is too witte, that by this woerde *prayer*, Job ment to shew that he had serued God purely. And so if men wil now giue prooefe of their vprightnesse : let them not alledge their Gewgawes , as the hypocrites are wont too do, saying, Haue wee not fasted ? haue we not done this or that ? But wee muste vnderstande , that oure Lorde will haue vs ruled after his lawe , and hee wyl haue the whole authoritie ouer vs. Marke that for one poynt.

Furthermore wee haue also too note, that oure prayer shall neuer bee pure before God , nor acceptable vntoo him , vnlesse oure handes bee cleere from violence. And why ? If wee bee cruell and wrangling with our neigbours, God putteth vs backe, and wee haue no accessse vnto him. True it is that many doo giue the aduenture to pray vntoo God . and although they bee full of rauening, and haue troubled one, and tormented another: yet ceasse they not to bee hardie ynough too call vpon God. But surely their prayers are abominable, because theyr handes are stayned with bloud, that is to say, with wicked doings. And heere ye see also why God complayneth by his Prophete Esay, that the Iewes came to weare the pauement of his Temple : And so he mocketh them, meening that hee lyketh not of their coming too hys Temple, and of their making of resemblance as though theyment too woorshippe him. Fot (sayth he) your handes are full of bloud: that is to say, ye haue not ceased to annoy & to hurt your neighbors. Now thinke you that I will giue you accessse to mee, or that I will haue any acquaintance with you ? Thus yee see in effecte what wee haue too consider in this sentence. And nowe Job addeth, *O earth, hyde not my bloud, neyther let my teares take place.* Some haue misinterpretid this sentence, that the earth hydeth not the bloud. For

*Esay. i.e. 12.*  
*G. d. 15.*

For they vnderstoode it that Job shoulde wishe too haue his miseries knowne, and that forasmuch as hee was afflited after so excessiue a fashion, hee desired that hys bloud might not be hidden, but that the earth might crie for vengeance of it. But too what purpose were that? He was not plagued by men. And ment hee that the earth shoulde aske vengeance agaynst God? Againe on the other side, the text declareth it selfe anon after: And needes must a man shet his owne eies if he wil be ouerseene in so easie a matter. For Job heere toucheth two poynts. 10 The one is in these wordes, *O earth, bide not my bloud*, and the other is in these, *neyther let my cries take place*. VVhat meeneth hee by wishing that his cries shoulde not take place? It is as much to say, as when hee hath overlaboured himselfe in crying and turmoylng, it shall bee but labour lost, because God refuseth it. And that if hee come to men, he shall gaine nothing by it. Sith the cace standeth so, wee may easily conclude, that in saying, *O earth, bide not my bloud*, he graunteth that if he haue done amisse, the matter shall come to account and iudgement, 20 and all his whole lyfe shall be layde afore him, and hys indytment shall bee framed with extremitie, and God will handle him according to his deserts. And doubtlesse, in the holy Scripture the worde *Bloud*, is oftentimes taken for all horrible crimes. [As for example.] Lorde deliuer me from bloud: that is too say, Lorde deliuer mee from all the deadly sinnes that I haue committed. VVherefore wee see that Job in this place termeth all the transgressions and crymes that he might haue committed, by the name of his Bloud. And that is according to his matter. For he had sayde that his handes were cleare from rauin. And for a confirmation thereof he addeth, that if God finde him guiltie in any thing whatsoeuer it bee, he is contented that the same shall come to light and to account, and that his sinnes should bee no longer concealed, but that God shoulde bring them abrode: and that when he is throughly examined, if he be found faultie, he is contented that God shoulde shewe him no fauour nor mercie. And afterwarde he sayth, that although hee sige and shreeke, yet notwithstanding let it not boote him, but let all his outries be lost, so as it may seeme that Gods eares are stopped. Now we see what Jobs meening is. And heere we haue to call to minde a thing that hath beene treated of afore: that Jobs raging is bicause hee looketh not at Gods soueraine iustice, which is so perfect and exquisite, as no creature is able to stande wyth it, no not even the Angelles, as hath beene sayde heretofore. For had Job looked well vpon that, it woulde haue hilde him in awe, so as he shoulde never haue made such protestations. Moreouer we must call to remembrance that Jobs intent is not to iustifie himself, as though he were vtterly innocent: but he looketh at the respect why God shoulde punishe him: which was not that hee had deserued it, as men are commonly punished for their misdeedes. Also God had another respect: that is to wit, he ment to set him forth as a mirrour to all men, and to trie his pacience. Job then meeneth not too declare heere that his life was wholly pure, and that he had never done amisse: but his meening is that God punishest him as rigorously as if he were a wicked eaytif, and had led a more licencious life than all other men. Lo heere in effect what we haue to beare away. But as for vs, let vs assure our selues that if God plague vs, it is for our sinnes. And although our conscience witnessed that we desire to serue and honour him, yea even without hypocrisie: yet notwithstanding wee shall come farre short of being so cleare as wee ought to bee, and wee shoulde bee founde indaungered a hundred thousande wayes.

Therefore let euerie man looke neerely to himselfe, and when we knowe our faultes best, let vs be sure that God knoweth a hundred times more by vs than wee our selues doo. For if wee knowe some one fault, is not God more sharpe fighted, as sayth Saint John in his Cononiall Epistle? So then, let vs learne to humble our selues and to beseech God to hide our faultes. For it behoueth vs to come backe to that which is sayde in the two and thirtie Psalme: namely, Blessed is the man whose sinnes the Lorde couereth, and whose iniquities hee calleth not to remembrance. If God discouer our faultes, we must all ofvs perish, yea euen the perfectest. So then the onely refuge of our welfare, is to pray vnto God too hide all our transgressions, that they may not come too account before him. For if hee intende to iudge them, there is no shifft but hel must be prepared for vs. Furthermore, let vs desire God to hearken to our cries, ynworthishough they bee. For if God delay the graunting of our requestes till wee haue serued him in all perfc&tion: alas, what shall become of vs? There shall not bee any one but the gate shall be shetagaynst him, so as hee shall haue no entrance vnto God. Our cries therefore muste be receyued, notwithstanding that we haue deserued too be shaken of. Neuerthelesse, it behoueth vs to do our indeuer, to liue quietly with our neighbours, that wee may haue Gods fauour, and finde him such a one towardes vs as we desire. VVhy so? For it is written, iudgement *Iam. 2.c. 13.* without mercie shall hee haue, that hath beene mercilesse. Ye see how Saint James tellet vs that God will deale rigorously with vs, if wee haue no pitie and compassion vpon oure neighbours heere. VVhat thing can betide vs so dreadfull, as when God handleth vs rigorously? And contrariwise where is there any hope for vs to conceyue, but in Gods vsing of his infinite goodnesse, which he sheweth in not imputing our sinnes to vs? A- *Pro. 21.b.13.* gaine Salomon sayth, that he which stoppeth his eare at the crying of the poore, shall crie himselfe and not bee hearde. Then if our neighbours be in aduersitie, and desire our ayde, and yet notwithstanding we be deafe, so as we shake them of, yea and (which worse is) we also torment them: needes must we feele this vengeance, that God shall make vs to crie, yea and bring vs to such an after deale as we wote not where to become, and yet for all that shall not hearken to vs. Therefore (as I haue sayd alreadie) if we will haue God mercifull to vs, let vs beware that we haue compassion of such as are in aduersitie, and that we succour them: and let vs keepe our selues from all crueltie and outrage, least the thing that is written be performed vpon vs: which is, that the same measure shal be moten to vs which we mote to our neighbours. Thus ye see in effect what we haue to marke in this sentenee. Nowe there followeth immediately after. *Also now I see my witnessē in heauen, and bee that warranteth mee is in the highest places. My friendes play the oratours agaynst mee, and mine eyes gush out teares vnto God.* Heere Job appealeth vnto God as the onely competent iudge, because he had beene wrongfully condemned by men. And he doubteth not to appeale vnto God, forasmuch as hee knowes his cace is good. True it is (as I haue sayde alreadie) that he misshandleth his cace: howbeit in so doing he had iust cause to mainteync his owne soundnesse. Yee see then that the cause why he is not afrayd to appeale vnto God, is for that hee seeth that men do persecute him wrongfully. But let vs consider what a one Job was, too the intent wee vse not such rashe boldnesse as most men do. VVhen the matter cometh to calling of god to witnesse, I pray you who is hee that maketh any cursie or conscience at it? The world nowe adayes is full of forswearing, and

*1.Joh. 3.d.*

19.

*Psal. 32.4.1.**Lam. 2.c. 13.**Pro. 21.b.13.**Mat. 7.c. 2.**Mar. 4.c. 24.**Luk. 6.f.38.*

and there is no faylfulnesse in it. VVhereof commes this: It is because we haue no feeling of Gods iustice, but wee come rushing agaynst his seate like wilde beastes. For what is periurie or forswearing? It is a spiting of God, as though he had neyther might nor authoritie to punishe vs. VVee cannot denie but it is so when wee call God to bee our witnesse and iudge. Hee therefore that swareth falsely, dooth mocke Gods maiestie too his face: and yet for all that wee see that men make not much account of it. Then is it apparant heereby, that 10 wee beare small reuerence too the Maiestie of God. VVherefore so muche the more ought wee too marke that which I sayde: namely, that wee muste not bee so bolde in protesting before God, and in calling him too recorde: but wee muste go too it as if wee were at the poynt to yelde an account before him. After the same maner was Job sommoned, as wee haue seene heeretoo fore, and shall see more yet fully hereafter. Nowadayeys if a man bee accused of any crime, althoughe hee bee taken tardie, yea and vterly conuincid: yet will hee 20 make no conscience too say, God is my witnesse that I am wronged, and falsely accused. And howe happeneth it that Gods name is so ryfe in mens mouthes? Also when the hypocrites will magnifie themselues, they will alwayes say; God is priuie too my hart, he knoweth what I am, I referte my case too him. And howhappeneth this? Doo we thinke, that bycause God wynketh at men, when they call him so to recorde, as it were too false standarde larum, and punisheth not those at the first dashe which doo so dallie with him: therefore hee 30 will not at length shewe that which hee hath vttered in his lawe, that is too witte, that hee will not suffer hys name too bee taken so in vaine, but will reuendge the wrong that is done him in offering him so great reproch as too scorne his Maiestie after that sort? Then let vs marke well that as oft as wee muste come before God, it behoueth vs too haue examined oure life after the example of Job, and that wee bee not so rashe as to stepp soorth too say, God is my witnesse: but that wee haue throughly searched oure consciences, and that God answere within vs, that hee alloweth them. Marke that for one poynt.

And heerewithall wee haue further to marke, that if all the worlde beare vs recorde, it is nothing till God haue allowed it. And heereby we bee warned not too dispose oure lyfe too any fayre outwarde shewe, as we see howe there is nothing but vaingloriousnesse alwayes in the worlde. If men clappe their handes at vs, and wee bee in good estimation among them: it is y-nough for vs, and wee woulde sayne that God shoulde 50 content himselfe with it too. Yea but hee is not lyke mortall men, as the holie Scripture sheweth. And why? VVee see the outwarde appearance: but God searcheth that which is hidden within, and hath an eie too truth and vprightnesse, as hee speaketh by his Prophete Ieremie, accordingly too the other text in Samuell. Seeing it is so, let vs learne too knowe that it behoueth vs not only to haue our handes, our eyes and feete cleane, neither must wee thinke oure selues too haue done much, when our sinnes are not manifest. And why? For the 60 cheefe poynt is to haue our recorde in heauen: that is to say, that God allowe of oure doings, as I haue declared alreadie. VVhat maner of allowance must we haue before God? Verely that wee haue walked in purenesse of harte, that there hath not beeene any hypocrise in vs, and that wee haue not only had some outwarde shewe so as wee might say the worlde cannot charge mee with this or that: but that wee haue had a right meening

minde, that wee haue continued in good doeing, and that wee haue indeuered so to behauie our selues, as if God marked not onely all oure woorkes, but also oure thoughtes too. Marke yet further what we haue to beare away in this sentence. *Bebolde* (sayth Job) *euen now is my record in heauen.* Under this worde *Euen* or *Also*, he comprehendeth, that he may well take men to witnesse with him, but hee passeth yet further, and commeth euen unto God. And that ought too bee weyed. For where as hypocrites call God too witnesse, they dare not put themselues too the tryall of men. If there bee a wicked perfone that is notoriously knowne too bee such a one, so hee be not cast in prison, or so hee bee not a drawing too the Gallowes, hee will bring of his honestie too the vttermoste: and yet in the meane whyle euerie man will condemne him, yea and in steade of three or foure Judges, hee shall haue a hundred or a thousande. For euerie man will say, marke mee yonder naughtipacke, marke mee yonder Theefe, marke mee yonder murtherer, marke mee yonder extortioner, yonder swearer, yonder despizer of God. And yet for all this, suchemaner of men are so shamelesse, that they make no bones too take God too recorde of their honestie, and too protest that hee knoweth them, and that they bee readie too answere before him, whereas if the matter come but to the tryall of men, they should haue a thousande voyces too condemne them, as I haue touched alreadie. And howe dare they then presente themselues before God? Bycause they conceyue not hys Maiestie. Lo why wee ought too wey well thys woerde *Euen*, sayth Job. For hee presupposeth that he may call men to recorde, and that euerie man will beare witnesse with him, that hee had so behaued himselfe as that hee had beeene an eye too the blinde, a gardian too the fatherlesse, a defender of the widdowes, that hee had serued in steade of legges to the Cripplles, and that his hande had never beeene shette too the poore, as wee see hee maketh his protestations afterwarde. For Job had walked in suche wise afore men, as hee sayeth hee might come euen before God also, whiche is a greate *Chapt. 29. 6.* thing. Also wee see howe hee magnifieth heere the witnesse of heauen. And by this it is well to be coniectured, *12. Ch. 31. b.* *17. Ch. 21.* that hee flung not out at aduenture too iustifie himselfe with vnbredled libertie as these mockers doo, who protest with their mouth that God knoweth them, and yet their life is so vil anous as the verie ayre stinketh of it, and the verie babes can skill to speake of it. Thus ye see what we haue to marke in this text. Afterwarde hee addeth, *that his frendes playde the Orators agaynst him: and that in the meane whyle his eyes poured out teares afore God.* Heere Job sheweth why hee is faine to referte himselfe to Gods iudgement: namely, bycause he findeth no reason nor vprightnesse among men. Surely it is a verie great temptation when wee bee plagued, and that the worlde taketh vs to bee forsaken of God: for it is a policie of the devils to drive vs to dispayre. VVhen a poore man is smitten with Gods roddes, the miserie that he indureth is heauie ynough of it selfe: nowe if one come and lay a double loade vpon his backe, by calting him in the teeth howe it appeareth plainly that hee is vterly forsaken of God: it is ynough to overwhelme him. For I speake not of the wicked stubborne sort whome God plagues for their sinnes: but I speake of such as haue walked vprightly, and yet notwithstanding God hath not missed to affil them. True it is that they haue wel deserued it: but hee hath not alwayes an eye vntoo that. Nowe and then hee intendeth to mortifie them for the time to come. Bicause they be not yet suffisiently tamed,

he is

be is fa[n]ce to cut away all the lewde affections that are in them. And furthermore he will haue them learne that it is needfull for them to pray vnto him and too put their whole trust in him: and finally hee will haue their pacience shewed. Thus ye see that a good man, which tendeth to Godwarde and walketh plainly, shall notwithstanding haue great plagues. Nowe is that a proofe that God taketh him to bee a greater sinner than other men. No surely. And yet if a man shoulde threape that vpon him, it were ynough to cast him into dispayre. But so 10 was Job deelt with. Then let vs marke well, that the sayd temptation is hard and burthenosome, and therefore let vs resort to the remedie that we must vse, that is to wit, that we present our selues before God, without tying of our selues ouermuch vntoo men, according as Job hath discoursed heere afore. *My frendes (sayth he) play the O[r]ators agaynst mee.* Hee meeneth that they which ought to haue comforted him, and partly to haue asswaged his greefe, haue taken pleasure to mocke at him. For this Rhetoricke whereof he speaketh, is nothing else but that they had fyled their tongues to mocke at him, too vexe him, and too put him besides himselfe. This happened vnto Job, to the ende it shoulde bee an example vnto vs. Therefore whensoeuer it shall please God too affi[n]ct vs; if the worlde iudge amisse of vs, and diuerse take occasion too condemne vs, as though oure minde had neuer beene rightly disposed: let vs take all paciently, assuring our selues that when our Lorde stirreth vp men after that sort agaynst vs, and Satan practyzeth too cast vs quite downe, the same is a part of oure Crosse, and 20 we muste seeke too remedie the mischeefe in such wise as Job sheweth vs. And how is that? Oure eyes muste poure out teares vnto God. VVhy so? VVee see men come too vexe vs after that sort; and therefore wee woulde encounter them too drive them backe. And howe? O, they doo mee great wrong, and it is a greate cruetie too handle me after this maner. True it is that wee maye well make such protestation: but wee muste not stande too muche vpon that poynt, wee muste but glaunce at it, yea and it must bee done to another ende: 30 namely, as sorie that men shoulde take occasion of stumbling at vs. But to the intent wee be not an example of euill, let vs say thus. Beholde, although men iudge euill of mee, yet haue I endeuered too serue G[od]. Neuerthelesse, this conceyte muste glyde away lightly, for wee neuer bethinke vs of Gods iudgements, neyther doo wee enter intooure owne consciences, so long as we pleade after that sort with men. VVe see this vice to bee ouer common. Therefore let vs remember this lesson that is shewed vs heere: that is to wit, that our eyes must shew out teares before God. And how? By lifting vp our eyes aloft. For when we see men so malicious towardes vs, that wee can drawe no reason ouute of them, though it be easie for them to iudge of our life, and that wee haue not done any thing worthie of blame: let vs learne to resort vnto God, and to be content to haue him for our warrant. Thus yee see wherevnto Job leadeth vs when wee followe his example duly. And hereby also it is shewed vs more plainly, wherefore he made the protestations which we haue heard not long since. And so 40 his complaing in this sentence, is because men condemned him wrongfully. But let vs nowe proceed further. He wisheth that it were lawfull for him to plead with God as a mortall man doth with bis equal. But (sayth he) the short dayes shal dearray, and I enter into the way by which I shal not come backe againe. VVhen Job wisheth that it were lawfull for him to plead with God, it is according to that which we haue scene alreadie. For hereby he sheweth

that his chafing is because the miserie that hee endured was so greeuous as he coulde not beare it any more. But in so doing hee did amisse. It is not for vs to accuse Job in all poynts: but let vs haue an eye to that which I haue sayde, namely, that whereas he had a good matter, yet he was caryed away and overshot himselfe [in the handling of it.] And why was that? For had hee knowne his owne transgresions, and the faultes that hee had committed, he had submitted himselfe quietly to Gods will, and not entered into any pleading or faultfinding. Hee had sayde afore, howe hee knewe that the Angelles were *Chapt. 6.4.2* not cleare before God: and that there was suche a perfect rightuousnesse in God, as that all that euer the creatures can bring, must of necessarie bee nought woorth: insomuch that if the brightness of the Sunne do dimme the Starres, muche rather muste Gods rightuousnesse swallowe vp all the rightuousnesse that wee suppose our selues too haue. Job therefore spake after that maner. But if hee had well remembred the sayde consideration [of Goddes rightuousnesse:] hee woulde not haue so overshotte himselfe as too say, I woulde it were lawfull for mee too go too lawe with God. But (as I haue touched alreadie) albeeit that hee knewe this doctrine: yet was his passion so vehement, as hee forgate himselfe. And hereby wee bee warned, so too beare awaie the things which we reade in the holy Scripture, as we may learne too brydle oure passions when wee bee tempted too impaciencie or any other vice: and as the thing that wee haue learned by Gods woerde, may bee sufficient too drawe vs from the trouble that rizeth vp agaynst vs. Saint Paule sayeth that the Gospell is of power to subdue all things that lift vp themselues agaynst God. Be-  
*2. Cor. 10.5.*  
holde our wittes, beholde our fleshly affections, and see howe they lift vp themselues agaynst God, and bid him battell. VVhat is too bee done? They must bee hilde in captiuitie, that is too say, whatsoeuer it bee that wee finde in vs, and in our nature too bee agaynst God and his doctrine, wee muste subdue it by force. Thus yee see a perfect constancie wherein it behoueth vs to continue. Therefore when wee fall to disputing of this and that, and specially when wee come too encountering: let vs shrinke downe meekely like sillie sheepe, and let vs alwayes conclude: God is my iudge, and there is nothing to bee founde fault withall in him: though I had libertie too pleade, yet shoulde my case quayle: for I coulde not alledge one poynt for my selfe, but he would alledge a thousande agaynst mee. Yee see then that wee must glorifie God without standing in contention with him, yea even although it were lawfull for vs to pleade for our selues. And heere yee see also why our Lorde (of purpose too conuince men the more) dooth nowe and then say, Go to, let vs go to lawe together: as hee dooth cheefely by his Prophete Esay. I am content (sayth he) *Esay. 1.6.18.* to go to lawe with you, let vs haue a iudge or an vmp[er], and let it bee tryed who hath wrong, or who hath right. VVherof can ye accuse me? VVhat harme haue I done you? But contrarywise, I can accuse you of such points and such. It is out of all doubt, that there is no iudge betweene God and vs. VVhy then vseth hee such maner of speach? Hee letteth himselfe downe from his Majestie and highnesse, and sheweth that if he were a creature, and that there were an vmp[er] or dayesman appoyneted, so as he should bee fayne too abide another bodyes iudgement: yet could not men cleare themselues of that which hee had to alledge agaynst them. VVee see then that Gods vsing of this maner of speech, as though hee were a mortall man, or were clad with our person: is to shew vs that he plagueth vs not like a Tyrant, ne dealeth with

Psa. 51. a. 6. with vs by absolute authoritie, as the Popishe diuines haue fumized, which is a diuelish doctrine. God vseth no such absolute power, that is to say, no lawlesse power (as they terme it) which shoulde bee separated front hys rightfulness. But he vseth all vprightnesse, insomuch that all mouthes muste bee stopped before him. Hath hee condemned vs? Hee will bee founde righteous in iudging, as it is sayde in the one and fiftie Psalme. True it is that wee will haue false and wrongfull verdites, and make many allegations agaynst it: but in the ende 10 God shall bee founde righteous, yea euen too oure confuzion. VVhat remayneth then? VVee muste humble and meeken oure selues, too acknowledge that all Gods iudgements are rightfull, notwithstanding that vntoo vs they seeme contrarie. Furthermore let vs not go aboue too diminishe his Maiestie, neyther let vs say, I woulde that God were a mortall man as I am, and that I had too deale with my matche. But let Gods Maiestie bee continued still in full state: for lyeth it in vs too imbace it? And is it not a cursed blasphemie too 20 attempt it? Surely Iobs intent was not to blaspheme: for had hee beeene of that minde: Satan had caryed him quite and cleane away. But (as I sayde) he bewrayeth his owne passions, wherevntoo hee consented not. Then had hee the first moouing too it, and by and by hee did cutte it off. And so when it commeth in oure mynde too lift vp our selues agaynst God, because hys hande seemeth too lye too heauie vpon vs: let vs by and by turne backe and restreyne the vnruley affections, af-

furing oure selues that God hath iust cause too punishe vs a hundred tymes more roughly than hee doorth, if hee listed. Yee see then in what wise it behoueth men too humble themselues, and too acknowledge God too bee their soueraine iudge: and therewithall not to faile too take holde of his mercie, assuring themselues that inasmuch as hee is the wellspring of all goodnesse: hys Maiestie wyll not bee to terrible too vs, but that hee will looke vpon vs with pitie, and knowing oure infirmities, will beare with them. And in very deede we know hee hath giuen vs a good pawne, and a good assurance of it in oure Lorde Iesus Christ, whome hee hath made oure judge, too the intent wee might finde mercie in him, as in the partie that sheweth himselfe oure redeemer and aduocate.

Nowe let vs cast our selues downe in the presence of our good God with acknowledgement of oure sinnes, praying him to make vs feele them in such wise, that being ashamed of the, we may flee no whither else for succor but to his mercie, and that we may know how needful the same is for vs, and therupon imbrace it. And therewithall also let vs learne to be displeased with our selues for our sinnes, so as we flatter not our selues in them, as we haue beeene woont to do: but that we may bee more and more clenched from all our owne filthiness, and bee clothed ouer with his righteousnesse, which is as yet but a little begonne in vs. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations of the earth, &c.

### The lxv. Sermon, which is the first vpon the xvij. Chapter,

*This Sermon is yet still vpon the last verse of the xvij. Chapter, and then vpon the text that followeth.*

- M**Y breath is vnsauerie, my dayes are at an ende, and the graues are vpon mee.  
 2. There are dallyers vwith me, and mine eye abydeth in their bitterness.  
 3. I pray thee lay downe a guage, giue a pledge for thec: vwho is he that vvil touch in my hande?  
 4. Because thou hast couered their hart, that they can haue no vnderstanding, thou vvilt not ex-  
 alt them.  
 5. Verely as for those that speake flatteries to their freends, the eies of their children shall fayle.



After that Job had made protestation of his innocencie (as we haue seene:) hee addeth that the same booteth him not, and that hee seeth himselfe in maner forlorne. *I go* (sayth hee) *into the path wherby I shall neuer returne againe.* And anon he addeth a complaint of the shortnesse of our life, mearning thereby that God ought to handle men lesse rigorously, seeing they do but passe away ouer the earth. Afterward he confirmeth his matter newe againe, saying, *that his breath is vnsauerie or his breath is quite spent, and bee bath no more lustiness in him, so that there remaineth nothing for him but the graue: on which side soever he turn him he seeth present death, and hee is hemmed in rounde about, so as he cannot scape the graue that is prepared for him.* Ye see in effect what Job meeneth. Surely as in respect of his motherwitte, hee could not perceiue but that God was minded to dispatch him quite and cleane. But hee might haue looked higher, according as wee knowe that euen in the extremitie of death, the faythfull must still hope for life, and so comfort themselues in their tribulations, as they may not doubt but God will giue them a good ende. Moreouer God not onely giueth vs wherwith to comfort oure selues in our tribulations, but also whereof to glorie and triumph, assuring our selues that

the same shall turne to our saluation. Job then speaketh not here throughly like a faithful man: no, but (as I haue sayde alreadie) hee vittereth his passions, as euery one of vs findeth by experiance in himselfe that although hee rest vpon Gods promises, and comfort himselfe wyth them: yet notwithstanding he ceaseth not to be disquieted and troubled in himselfe. VVe shall not ouercome temptations at the first push: but wee must bee fayne to fight with great force and difficultie. VVhen wee haue suche a battell, wee maye well say with Job, that we see nothing but the Graue, that our breath is forespent, that oure lyueliness is cutaway, and that there is no more recouerie. VVe may then say so: yea for ought that we see: howbeit assoone as we haue espyed out our miseries and felt them, wee must lift vp our selues higher vntoo Godwarde, and not doubt but hee will delyuer vs, yea and make that thing turne too oure profite, whiche wee thinke to bee too our harme. Yee see then in effect, after what sort wee muste practize thys sentence: that is to wit, first of all when any of vs is in suche distresse as hee woteth not what too say, ne seeth any ende of hys case: well, wee muste not therefore beeastonied, though according too the fleshe wee dreade present death, and God seeme too haue forsaken vs, and will helpe vs no more. And why? VVe see that Job came too the like distresse, and yet notwithstanding

he ceassed not to beleue that God woulde haue pitie of him in the ende, after hee had fought a good while, neither doubted hee of the victorie. Yee see then that our owne feblenesse ought not too bee any discomfort vnto vs. But assoone as we feele such impedimentes, let vs cast our eye vpon God, and say: well, wee must bee fayne to passe heere through the pathe whereby neuer man returneth againe, according to the course of kinde. Yea but hath not God promised his seruantes too holde them by the hande in the middes of death? Yes: then 10

lyfe intoo his handes, too the ende wee may bee sure of it. Seeing then that it pleaseth God too be the keeper of oure lyfe, let vs walke on our course wythoute ouermuch carefulnesse. Againe, though there were a thousande deathes readie too swallowe vs vp: God is strongynough too piucke vs out of them, as it is sayde in the Psalme, that it is hee that hath the issues or outgoings of death in his hande: that is too say, hee hath

Psal.68.d.21.

the meanes whereby too deliuers vs, yea euen although the same bee incomprehensible too vs. Neuerthelesse,

let vs heereby take warning too bee always readie too depart oute of the worlde, and not be to much wedded to our beeinge here belowe. For what shoulde wee gaine by it? So then let vs alwayes haue the one foote lifted vp as if wee shoulde enter intoo oure grave, and let vs go lustily too it, making this conclusion with our selues, that wee go not thither too taie there for euer, but that oure Lorde hath shewed vs in the persone of our Lorde Iesus Christ, that hee will not haue vs too perishe in death nor too abide in rottennesse for euer: But let vs proceede further. It is sayde, *Of a trutb, there bee Dalliers with mee, and mine eye continueth in their bitternesse.*

Heere Iob findeth fault with those that came too comforthe him, and did nothing else but put him too more trouble. He termeth them *Dallyers*, that scoffe at folke in aduersitie, because they came not too iudge of hys affliction with compassion ar d humanitie as they ought too haue done: and so he addeth that they coulde bring nothing but vexation too greeue him the more, and that hee was fayne too beholde still the miserie and bitternesse that they had procured him. And heereby we be aduertised, that if wee will comfort the sorrowfull and afflited aright: wee muste not come with an vnkindely harte as it were of steele or of yron, but wee must be pitifull. Then must not a man thinke himselfe meete too comfort such as are in trouble and incomberance, except hee cloth himselfe with their passions: that is to say, except hee do as it were put himselfe intoo their case. It is true. For suche as too their owne seeming are stoute

40 good, if they come but with tongue and with brauerie of gay woordes. They may well discourse of matters: but it shal bee to no purpose. For it is impossible for vs too vse the doctrine that shall bee fitt to asswage the greeves of our neighbours, vnlesse wee feele them, and bee touched with them oure selues. Therefore let vs marke well by the woerde *Dallyers*, that all suche as are churlishe or vnkinde, can by no meane comforthe those that are encumbered with tribulation. Marke that for one poynt.

Againe, seeing wee knowe that it behoueth vs to bee pitifull towarde suche as suffer any miserie: let vs be thinke vs howe it is sayde in the Psalme. Blessed is the man that hathe consideration of the poore, God will deliuers him in the day of his aduersitie. For it is to doo vs towit that it behoueth vs to haue a singular discretion too iudge aright of the aduersities of oure neighbours, and that wee muste followe the same discrete dealing whiche God sheweth vs and giueth vntoo vs. For wythout that, wee shall go cleane contrarie too woorke, and if a man bee plagued, wee shall holde talke with him ouerthwartly without any discretion. Then must God giue vs vnderstanding too deeme aright of other folkes afflictions.

And herevpon when we come to comfort such as indure any aduersitie, specially if it bee to shew them their faultes: let vs not go to it sharply as it were to set oure foote vpon their throte when they be downe, but rather

let

Psal.16.c.10

Againe, haue wee not Iesus Christ for oure guyde? Then let vs go to death. Doo wee not knowe howe it is the entrie whereby too come too the glorie of heauen? Seeing that the resurrection was ioyned too the death of Gods sonne, was not that also too assure vs that God will not suffer vs too continue in rottennesse? Knowe wee not that that which is written in the sixteenth Psalm was fulfilled in him: namely that God preserued him from rotting, too the ende that wee shoulde bee made free from it, and drawne quite oute of it at length? Seeing then that wee haue such promises at Goddes hande, and suche assurance in the persone of oure Lorde Iesus Christ, wee ought too fight [manfully] agaynst the dreadfulness of death. Lo in effect what we haue to remember in this streyne. Heerewithall wee bee also put in mynde of the brittleness of oure lyfe. *My breth is forspent* sayth Iob. And in good sooth what is the lustiness of all men? It is but a blast. Againe, were oure life as long as we would wishe: yet were it but a little start. Then are the yeares but fewe in number, as in respect of mannes life. All the lustiness that wee haue in it is but as a thing that is so wythered as it fadeth away. Seeing it is so, let vs learne, not too oversleepe oure selues here, knowing that God in shewing vs howe fayrely wee bee in this worlde, giueth vs occasion too thinke vppon him, and too seeke for the heauenly life, and not too torment oure selues out of measure, sith wee see that oure life goeth too decay, and by little and little fadeth vitterly. Therefore let vs not bee greeued at it. And why? Assoone as God settelth vs in this worlde, hee telijeth vs it is too the entent wee shoulde passe swifly away, and as it were too make but a turne heere. Is it meete then that we should settle heere as though it seemed that our life were very strong, and in no wise to be misliked? This is the thing which wee haue yet too remember in this sentence. Also it is to be noted vpon this worde *Graues*, that wee bee besiegged, not with any one kinde of death, but with many. VVe haue but one life, 50 yea and the same is verye flightfull, consisting in one blast which is nothing. But if we looke neerely about vs, whole hundreds of deathes beset vs rounde aboute. And so yee see why Icb vseth the plurall number *Graues*. It had beenynough for him too haue sayde *the graue is prepared for mee*, I cannot escape: but hee sayeth *The graues are prepared for mee*. And needeth one man any more than one pitte? No: but Iob meeneth, that assone as hee were neuer so little passed oute of one death, another shoulde wayte for him, yea and another after that, and too bee short, hee shoulde bee fayne too perishe, thoughe hee had passed neuer so many daungers. True it is that wee come not all intoo suche extremities as Iob was at. But yet is there none of vs that findeth not himselfe in the same case: that is too say, that hee hath but one lyfe among a number of deathes that are readie for vs. VVhat is too bee done then? VVe muste learne too pray vntoo God, and too betake oure

let vs haue a mind and desire to releue them and help them vp. But aboue all things we must beseeche God to giue vs the spirit of vnderstanding as I sayd. Moreover this thing must also be practized : that is to wit, when any of vs is in trouble, he must haue a care to apply the holie scripture to such vse as he may bee comforted by it. VVhyso? For we bee offended if a man commeth to stinge vs, and to heape vp yet more trouble vpon vs when we be in aduersitie already : and wee will soone say it is a greate cruetie, and that there is no honestie and good dealing in men, when they handle vs after that sort: and yet for all that, every one of vs will do the like too himself. As how? If I bee in any heauiness and take the holie scripture to comfort me with, I bethink mee not to take the texts that shuld do it : but rather if I meete with any threatening, in stead that the scripture should make mee feele some taste of Gods goodnesse to my cōfort in him, and assuge all my sorrowes: I set my self on fire, and increase my greef more and more. See then how we overshotel ourselues because we haue not the skill to cōfort our selues as we ought to do, and as God would we shold do. And therfore not only let vs haue pitie & cōpassion of our neyghbours when they be in aduersitie: but also let every of vs looke to himself, to comfort and assuge his owne sorrowes aright, when he lighteth into such extremitie. Now it foloweth that Job desyreteth God to lay downe a gage, and to giue a pledge, or to put in a suretie. VVho is he (layeth Job) that wil touch [me] in my hand? He returneth too the matter that was declared yesterday, which is that he would faine go too lawe with God, yea 30 and do it as with his fellowe or his equall. For why demaundeth he a gage? why demaundeth he a suretie or warrantize? It is bycause he would haue God too abace himself from his majestie: as if he should say, Surely so long as thou continuest in thy greatnessse, I dare not come to dispute against thee, for thou art ouermightie to confound mee. But giue mee leaue to talk with thee, lay me downe a gage, bynd thy self to abyde tryall, and submit thyself too the auuthorite of a iudge, in case as if a man that is no dweller in a place, should hyre a house and put 40 in sureties for it. VVhat Job meeneth by saying, VVho is he that wil touch mee in the hand? It is as much too say, as who is he that will vndertake too bee suretie for thee? For men vsed that ceremonie: and like as now adayes men signe a paper in the hand of a iudge or of a notarie: so in those dayes the parties touched one another in the hand, too giue their fayth and too bynd them selues. Ye see then what Iobs meening was. But yee would knowe whither this demaund of his were to bee excused, in that he desired God that he might please against him? It is verie certain that it was not too bee excused. For (as I touched glaucingly yesterday) we ought too desire, nothing more, than too come before God, and too haue him too be our iudge, yea and that he should handle vs as he listeth him self. True it is that if he should vtter his rigour against vs, there were no shifft but we should be confounded. VVo be too those wretched creatures that come too bee judged rigorously, and without mercy. But forasmuchas God loueth vs, too receyue vs through the forgiuenesse of our 60 sinnes which he offereth vs, and sheweth himself too be at one with vs in our Lord Iesus Chryst, and pronoun- ceth all them blissted whose sinnes are forgiuen: when we heare of these things, can we wish a better case than to come before the face of him that taketh away our sinnes, and casteth them behynd his backe, and intoo the bottom of the Sea as it is sayd? And specially let vs looke vpon our Lord Iesus Christ, too whom all

power of judgement is giuen, which serueth too maynteyne our case; and he is our aduocate. Think wee not that he will make the bitter death auayable which hee indured for vs? So then, if men were as well aduyzed as they ought to be: there were nothing too bee more wished, than too be iudged at Gods hand, at leastwise so they had recourse to his mercye, and yeelded them selues intoo the hands of our Lord Iesus Christ, who will not judge vs to our condemnacion, but rather acquit vs. And why? For in that behalf wee may say with Sanct Paule, It is God that acquitteth vs, who shall condemne vs? VVho shall accuse vs seing, that Iesus Christ is our aduocate that defendeth our case, and the partie that answereth for vs before God his father? Shall wee now feare too bee accused or condemned? But what? Job hath vttered himself heere, in such wise as hee found himself turmoyled with his owne passions and tormēts: and hereby wee be taught to reppresse our owne naughtiness. VVhyso? For we see what the inordinatenesse of our nature is. If we giue our affections head, where too must wee come? Job desyreteth too go to lawe with God. Alas, and can he preuayle in his fute? No, he desireth to be vtterly ouerwhelmed. As much would we doo, were it not that God restreyneth vs by giuing vs the grace to subdue our passions. Then let vs marke well, first that when men suffer themselues too be carried away by their fleshly affections, they overshotel themselues so farre, and become so hardharted, as they make no bones to rush against God: and that is a horrible thing. For there is not that man of vs which abhorreth not to aduaunce himself after that sort against God: but yet for all that, we do so, and it is an ordinarie vyce among vs. VVhat is to be done herepon? VVe must lerne to brydle our affections, seing they be so furiose and do arme vs after that maner against God. For this example is set afore vs, to the end that euery of vs shuld indeuer to reppress them as much as in vs lyeth. Marke that for one point. Again, let vs not desyre to diminish the majestie of God for the easing of our selues. For if his hand be ouerstrong and ouerheauye vpon vs when he afflieteth vs: let vs assure our selues that he vpholdeþ vs by a farre stronger and mightyer puissance. VVhen our Lord visiteth vs and sendeth vs any affliction, well, we may then say, here is a burthen to heauie for mee too beare, I can no more indure it. But when we be so feeble, let vs consider a little by what meanes we hold out but one minute of an houre. How are we able to resist? Is it of our owne manfulness? Is it for that we of our selues can warde Gods blowes when he striketh vs, or for that we are able too outstand his force? No no. But it is bycause that when he striketh vs with the one hand, he holdeth vs vp with the other. For else it is certaine we should bee vndoone at every blowe. God shoulde neede no more but to giue vs one fillup as they say, or but to make countenance too strike vs, and we were dispatched out of hand. Seing it is so with vs that we cannot hold out when God afflieteth vs, but by his power: were it not a greate follye in vs, to desyre therepon, that his myghiness should be abated? VVherefore (as I haue sayd erewhyle). Let vs lerne not to desire that his glorie should bee diminished for the easing of vs. For that were the cleane wrong way, and we should be vtterly disappointed of our desire, if we thought too be eased by the weakening and effebling of Gods hand. For that were the next way too send vs packing, bycause there is none other meane to preferue vs, but only Gods vttering of his strength in vs, as I haue sayd afore. That is an other poynþ

Psa. 32. a. 1. Esa. 38. d. 17. & 43. d. 25. Mic. 7. d. 19. Math. 28. d. 19. John. 5. c. 27. 1. John. 2. a. 1.

let us haue a mind and desire to releue them and help them vp. But aboue all things we must beseeche God to giue vs the spirit of vnderstanding as I sayd. Moreover this thing must also be practized : that is to wit, when any of vs is in trouble, he must haue a care to apply the holie scripture to such vse as he may bee comforted by it. VVhyso? For we bee offended if a man commeth to stinge vs, and to heape vp yet more trouble vpon vs when we be in aduersitie already : and wee will soone say it is a greate cruetie, and that there is no honestie and good dealing in men, when they handle vs after that sort: and yet for all that, every one of vs will do the like too himself. As how? If I bee in any heauiness and take the holie scripture to comfort me with, I bethink mee not to take the texts that shuld do it : but rather if I meete with any threatening, in stead that the scripture should make mee feele some taste of Gods goodnesse to my cōfort in him, and assuge all my sorrowes: I set my self on fire, and increase my greef more and more. See then how we overshotel ourselues because we haue not the skill to cōfort our selues as we ought to do, and as God would we shold do. And therfore not only let vs haue pitie & cōpassion of our neyghbours when they be in aduersitie: but also let every of vs looke to himself, to comfort and assuge his owne sorrowes aright, when he lighteth into such extremitie. Now it foloweth that Job desyreteth God to lay downe a gage, and to giue a pledge, or to put in a suretie. VVho is he (layeth Job) that wil touch [me] in my hand? He returneth too the matter that was declared yesterday, which is that he would faine go too lawe with God, yea 30 and do it as with his fellowe or his equall. For why demaundeth he a gage? why demaundeth he a suretie or warrantize? It is bycause he would haue God too abace himself from his majestie: as if he should say, Surely so long as thou continuest in thy greatnessse, I dare not come to dispute against thee, for thou art ouermightie to confound mee. But giue mee leaue to talk with thee, lay me downe a gage, bynd thy self to abyde tryall, and submit thyself too the auuthorite of a iudge, in case as if a man that is no dweller in a place, should hyre a house and put 40 in sureties for it. VVhat Job meeneth by saying, VVho is he that wil touch mee in the hand? It is as much too say, as who is he that will vndertake too bee suretie for thee? For men vsed that ceremonie: and like as now adayes men signe a paper in the hand of a iudge or of a notarie: so in those dayes the parties touched one another in the hand, too giue their fayth and too bynd them selues. Ye see then what Iobs meening was. But yee would knowe whither this demaund of his were to bee excused, in that he desired God that he might please against him? It is verie certain that it was not too bee excused. For (as I touched glaucingly yesterday) we ought too desire, nothing more, than too come before God, and too haue him too be our iudge, yea and that he should handle vs as he listeth him self. True it is that if he should vtter his rigour against vs, there were no shifft but we should be confounded. VVo be too those wretched creatures that come too bee judged rigorously, and without mercy. But forasmuchas God loueth vs, too receyue vs through the forgiuenesse of our 60 sinnes which he offereth vs, and sheweth himself too be at one with vs in our Lord Iesus Chryst, and pronoun- ceth all them blissted whose sinnes are forgiuen: when we heare of these things, can we wish a better case than to come before the face of him that taketh away our sinnes, and casteth them behynd his backe, and intoo the bottom of the Sea as it is sayd? And specially let vs looke vpon our Lord Iesus Christ, too whom all

which we haue to consider in this text. And therwithall let vs marke also that it is an horrible blasphemie to require God to lay vs downe a gage, and too put vs in a pledge or suretie. And why? For it is a likelyhod that we trust not to his faythfuienesse. True it is that Job vsseth these words to declare that there is an ouerhygh power in God, and that no mortall man durst encounter it, except God would releasē his owne right: and yet neuerthelesse, that God giueth vs other assurances too come vnto him. VVhich are they? It is that he will haue to men content themselues with his single word, as good reason is they should. VVill we then bee assured? Let vs give eare to Gods promises, let vs imbrace them, and let vs beleue that he ment not to feede vs with leasinges, nor to foade vs with vayne and frutelssē hope, but that he is faythfull to perorme all that he hath promised. Thus ye see to what point it behoueth vs to come. And besids this, we haue a good gage in our Lord Iesus Christ. For we see that all that euer God promised was warratēd at such tyme as he gaue his only sonne to death, and rayzed him vp againe. Do we not then see a gage that ought to allure vs suffisently? Besides this, God sealeth his promises in our harts by his holie Ghoste. Marke then what a godly record this is: namely to haue our Lord himselfe speake, to the end we might not doubt of his trusthe, but might boalit to our selues, that whatsoeuer is conteyned in his word, is altogether sure and deceytesse vnto vs. Ma. ke (I say) marke the assurances which God giueth vs, and the goodes that he purteth into our hands to warrant vs. Other pledge and assurance he wil not haue vs to demand: and therfore let vs lerne to content our selues with that. This in effect is all that we haue to consider vpon this verse. But yet for all that, it behoueth vs to turne backe to that which I haue touched: that is to wit, that seeing our Lord voutsafeth to handle vs so sweetly, and telleth vs that we must not be afrayd to come before his face: so much the more vnthankfulness is in vs, if we desire to go to lawe with him. For must not a man be toto foward, when he refuzeth to be iudged by God? Yes: & sith that God promiseth that euen when he vsseth greatest rigour, yet will he not forget his goodnessse, too releeue and maynteyne vs continually as he shall see needfull, and to give a good and desirable end to all our afflictions: must not we needs be toto vrkynd if wee refuze such a benefite and priuiledge? So then there is no way for vs but to humble and present our selues at the iudgement seate of God, that we may be vphild by his grace. Now Job addeth: *Because thou hast couered their hart that they can haue no understanding, thou wilt not exalt them.* Here Job strengtheneth himself against those that vexed him vnder the colour of comforting him. But we haue to remember what hath ben sayd: namely that Job bewrayeth all his affections, and so it is no woonder though he continue not all in one tale, but shiftest eft into one matter and eft into another, and so shewe himselfe variable. And vherfore is that: *Because he speaketh as in his combatte.* VVe knowe that when a man is fighting of a combatte, he keepeth not alwayes one countenance, but is fayne to trauerse his ground, to fet a compasse about, to shifft hands, to retire, and to avaunce forward, after as his enimie preaceth vppon him or as he himself espyeth his owne aduauntage. Euen so is it with vs when we fail to resisting of our temptations. Sometymes we stoupe to saue our selues, and sometymes wee giue backe too awyld a blowe. After as God giueth vs respit, so take wee hart again, and are releued when it was likely we should haue ben ouerthrown. The thing therfore that we see here in Job, is that now he taketh courage and sayth: *Lord*

it is true that it is a corrie to mee to see my freendes become dalyers, and to doo nothing else but vex mee: but yet must I not discomfort my self for all that. And why? For I see well they haue none vnderstanding, and therefore I must not take hold of them, seing there is no reason in them. If a beast came running vpon mee, or if a dogge hild mee at a bay: I myght wel vse fayre woords to appeaze them, but it could not preuayle, for they vnderstant them not. So then, ô Lord, I must not take it to hart when I heare the wandering talk of these men here. VVhyso: *Because thou hast couered their hart that they can haue no vnderstanding.* And this is it that I haue touched already: namely that if we will comfort wretched folk in their afflictions: we must desire God to give vs his spirit and wisdome to doo it withall. For our talk shall be vaine and vnprofitable, sauing so farre forth as he reacheth vs his hand: like as on the contrarie part, we shal speake to edifying it he guyde vs. It is sayd that he couereth their hart, that they myght haue none vnderstanding: as if a man should say, he blyndfoldeth their eyes. For in the scripture, this word *Hart* is sometymes taken for the mynde. In deede it is not taken so continually, for it is sometymes taken for a truenesse, and for a pure conscience. But whereas it is sayd by Moyses, God hath not giuen you a hart too vnderstand, no not euen vnto this day: wee see that the word *Hart* is taken there for the mynde. Euen so is it also in this sentence. Job therefore meeneth that God hath as it were blyndfolded the eyes of these men here which thought themselues verye wize, and that thereby they became as good as beastes. Now let vs marke what maner of men these freendes of Job were. It is evident by their talk that they were excellent men, and no foolies: For wee see they were men of experiance, and men of greate wit, yea and it is sayd that God had sent them: And how then shall they do that scartly haue one iote of wisdome? what shall become of them when it pleaseth God to blynd them? Again, if God do so blynd the wyse: let those that think them selues skilful, and trust too their owne sharp witte, and presume much vpon their owne policie, lerne too humble themselues, knowing that God can so blynd their eyes, as they shall not see a whit at hygh nonedaye. Thus see ye a profitable iesson for such as take pridy in theyr owne wisdome, and think that nothing ought too passe but by their aduyce. VVhat shall become of them when God shall haue blynded them? Thus, the blynd wretches haue theyre eyes sealed vp that they can discerne nothing, and what shal the end of them be? God will not exalt them: that is to say, he will put them to shame in the end. Now if this be verified of worldly things: what is to be sayd of the secretes of the heauenly kingdome, which do farre surmount al the wit of man? Behold, God blyndeth the eyes of the wyse euen in worldly affayres and in the things that concerne this present life, insomuch that euen these that are moste craftie, and of greatest wit, become like little babes, and doo fond deedes and are redye to fall downe at every blowe. Men see this, And what is the cause? It is for that God hath couered their eyefight. And how shall we then doo when wee must be faine to mount vp hygher to the wonderfull secretes which cannot be knowne, vnlesse God haue enlightened vs by his holy spirit. Hereby wee bee warned not to take offence, when we see the wyse men of the world haue no taste of the Gospell, nor of any poynct of the doctrine of Saluation. And why? It is not a dishe whereof euery man may be his owne caruer: God must be fayne to woork there by his holie spirite. And that is a thing well worthie to be noted. For wee see manic

manie wretched weaklings at this day which rest themselves vpon this, that the wise men of the world cannot frame themselues to the Gospell. How is it (say they) that such a man, being a man of so greate reputation, sauorth not of the Gospell? Yea and there needeth no alledging of some one man, but of whole Nations. For men will say, what? In such a Nation where there are so manie wyse heads, we see the Gospell is not receyued. As who should say, that the receyuing of the Gospell came of our owne towardnesse, and that we by our owne mother wit were able too comprehend what soever God sheweth vs in the holie Scripture. No. But cleane contrariwise it is sayd, that we be blinded in that behalf, and that all the wisdome of God is foolishnesse to mannes reason. Seing then that the eace standeth so, let vs not think it straunge, though such as presume too knowe themselues, be blynded after that sorte. And why? For God forsaketh them by reason of their prude. And further he is no scholemaister, but for the humble and litle ones. But these men wil be greate ones: and are they then 20 able to take any profit at all in Gods schoole? No So then seing we perceiue that God blindest men after that sort, let vs for our part lerne not to trust in our selues, but to desire him to guyde vs by his holie Ghoste, and so too gouerne vs, as wee may see cleerly in the middes of the darknessse of this world. Yea: for his woord is the cresset that must serue too that purpose, as Sainct Peter discourses. Although then that there bee nothing but darknessse in the world: yet shall wee be well guyded, if wee followe the doctrine of the holie scripture. But yet 30 aboue all things God must bee fayne too inlyghten vs. with his holie spirit, he must take away the kerchiefs wherewith Satan hath blyndfolded vs, and he must open our eyes. Seing then that it lieth in him only to do that, let vs craue that grace with all lowlinessse, vterly distrusting in our selues. And more ouer let vs marke the saying that is added: *Lorde, seeing thou hast couered their eyes: thou wilt not exalte them.* For when Job sayeth that the blynd folk of whom he speaketh, shall not be exalted, he meeneth (as I haue told you before) that 40 they shall bee confounded, and God shall laugh them to skorne, and make them a ieslingstocke. Therefore let vs bee affrayd, least when we be destitute of Gods spirit and of the lyght which wee shoulde receyue thereby, we be confounded in the end, and our Lord cause vs to be driven forth headlong like wretched beastes, and so we fall into so manye irksome thinges, as every man be ashamed of vs, and yet in the meane whyle we our selues perceyue not our owne shame. For behold how the world goeth with all those whom God hath giuen 50 Ro. 1.d. 18. vp too a lewde mynd? how that (as Sainct Paule sayeth in the first chapter too the Romanes,) when God hath bereft men of witte and reason, they shall no more discerne aught at all. And in good fayth, wee see how the wretched idolaters cast them selues downe before a pece of wood to woorship it: and is not that a beastly thing? Yes verely. Howbeit when God hath blynded men after that sort, they must needs become stark beastes, and fall from euill too euill, and finally give themselues ouer to so shamefull deedes, as they forgo all countenance [of 60 honestie], and fall too woorking against nature, and to dooing of things which men would abhorre. If we would but looke vpon drunkards, which are as swyne, if we would looke vpon whorehunters which are so chased with the fire of their owne lust, as they haue no more modestie nor honestie in them: ought we not to tremble at the sight thereof, knowing that all of them are the frutes of Gods vengeance, when he blyndeth men and sletheth

vp their eyes in such sorte, as they be not able to see or discerne aught any more? And yet is not this the last part of their confuzion. VVe must come to that which the prophet Esay sayeth. VVhen God hath spoken of his *Esa.6.d.11.* punishing and of his blynding of men: and vntill when (sayeth the prophet): vntill their Cities be beaten downe, theyr people destroyed, and nothing left vncounfounded. See what the frute is of this blynding of men. And therefore we must walk aduyedly in feare, and pray God that he will neuer suffer vs too haue our eyes so blyndfolded. Thus much concerning this sentence. Now Job addeth, *That he which telleth his frend flattering tales, shall haue the eyes of his children too fayle.* Heere Job speaketh according to the circumstance of the place. For we haue seene heretofore of what opinion his frendes were: namely that it myght be perceyued and iudged in this world, which be Gods chosen, and which be the reprobates. But that were as much to say, as there were no last judgement whervnto any thing shuld be reserued. For if we will esteeme of men according to Gods present handling of them here: what a thing were it? Ye see then it were a verye vntoward doctrine to judge so. But Job vseth this word *Flatterie* of set purpose: as if he shuld say, he that preacheth prosperitie too his frend, that is to say, he that shal say to a man, Gotoo, thou art happie, thou art beloued of God, for thou prosperest, thou liuest at thine ease, thou art riche, and in the fauour of the world: he (I say) that talketh after this sort, is cursed, so as the eyes of his children shall fall out: that is too say, he shall bee accursed, not only in his owne perlone, but also in his off spring. And hereby we be warned first not to rest our selues vpon the prosperitie of this transitorie lyfe: for that will bring nothing but flatterie. Marke that for one point. And this lesson will greatly auantage vs, if we can practyse it throughly. It is sayd to be a flatterie when men rest wholly vpon the prosperitie of this transitorie and worldly life. And why? For they beare themselues in hand that they be beloued of God. And this was the cause of the ruine and destruction of the Sodomites. Lived they not in pleasure and ease, whyle their arraignement was a making in heauen? Verely that was the sentence that was giuen and pronounced against them in the persone of Abraham. Sixscore yeeres before the Flud, the world did so exceede in delig hts and pleasures, as it seemed that God shoulde no more haue any charge of men, and they were sore abashed at their suddayne surpryzing when they doubted it not. So then it were a playne falsehood to esteeme Gods fauour by the present prosperitie. And therefore let vs not take occasion to flatter our selues for it, nor to say, O, God loueth and sauorth vs, for he prospereth vs. I say let vs beware we begyle not ourselues after that sort: for that will be but our confuzion. Thus ye see what this woord *Flatterie* importeth. And therewithall we haue to note, that it is to wretched a dealing, bothe for our selues and for our neyghbours, when we vse the sayd flattery. And why? For every man dazeleth his owne eyes, and seeketh to lift vp himself against God, whē he is in prosperitie. And again we deceiue our frendes also. For we make them that are at their ease, to beleue that they bee as god as in Gods lap, and yet for al that, they be as it were in the gulf of hell, or verie neare it. Therfore it is not without cause that Job doeth here pronounce such greeuous punishment against those that preache prosperitie after that sort to their neighbours. VVhat is to be done in effect: VVhe we be in prosperitie, let vs cheere vp one another too serue God, & to busie ourselues in yeelding him thanks for the goodnes that he sheweth vs. And whē we be in aduersitie,

*Eze.10.f.49  
Gen.18.6.19*

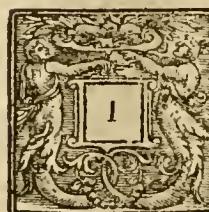
*Gen.6.b.5.7*

let vs take the promises that are giuen vs to comfort vs withal, and make them to serue our purpose. And therewithal let vs be alwayes redye to receiue aduersitie, notwithstanding that God do shew himselfe gentle and louing towards vs, I say let vs not cease to prepare our selues to chastizement, but let vs be willing too receyue the stripes of his hand, if it please him to handle vs rigorously. Furthermore let not our mynd be troubled too say, that God doeth handle men here according to their deserts. But whensoeuer he affliccteth vs, let vs vnderstand that he chastizeth vs for our sinnes. And if he spare vs: let vs vnderstand that his meening is to drawe vs to him by getlenesse. And so whatsoeuer betyde vs, Let nothing hinder vs to lift vp our heads cōtinually, to seekc our life and contentation in heauen and in the happie rest that tarieth for vs: And let it not greue vs to be afflicted here, seeing our God calleth vs to the triumph that is purchased for vs by the death of our Lord Iesus Christ.

But let vs cast our selues flat before the face of our good God with acknowledgement of our faults, praying him to make vs feele what his wrath is, in such wise by our aduersities, as we may not ceasse to taste alwayes his fatherly mercie, and too haue recourse too the same, so grounding and settling our selues therpon, as wee may neuer swarue from it, not douting but he will deliuer vs from all our afflictions in conuenient time, and ease vs of all our miseries: and that although we be pinched too the vttermoste as now, yet we shall bee fully dispatched of them when he hath bereft vs of this flesh, to make vs partakers of all the benefits which he hath prepared for vs aloft in his heauenly glorie, where we shall triumph with our Lord Iesus Christ, according as he hath gone afore vs in the glorie of his resurrection. That it may please him too graunt this grace not only too vs but also too all people and Nacions of the earth, &c.

### *The lxvj. Sermon, which is the second vpon the xvij. Chapter.*

6. He hath made mee a common byvvoord, and set mee to be an open gazing stocke.
7. Myne eye is dimmed vwith sorrowe, and all my limbes are as a shadovve.
8. Therightuouse vwill bee astonished at this, and the innocent shall lift vp himself against the hypocrite.
9. Therightuouse vwill hold his vvay, and he that hath cleane hands shall be strengthened.
10. All of you returne, turne ye againe, for there is not one vwise man among you.
11. My dayes are glyded avvay, myne enterprizes are past, and the thoughts of my hart,
12. Haueturned day into night, they haue offered mee darknesse for light that approached.
13. If I tarric, the graue is my house, I shall make my bed in the dark.
14. I vvill lay too the dust thou art my father, and to corruption thou art my mother and my sister.
15. VVhere is then myne expectation? and vwhat is it that my hope must looke for?
16. They shall go dovne intoo the bottom of the graue: therewe shall bee layed in the earth, or oure bed shall be in the dust.



Ob following the matter that he entered intoo afore, intendeth too shewe breckly, that as in respect of his present state he is vtterly forlorne, and there is no remedie for his miseries. Seing the case is such, he must be faine to conclude, that if the talk of those that spake afore him be true, (that is to wit, that me are delt with in this world according to their deserts, and that we must esteeme Gods grace or his loue or hatred according too the state of this present life) it shall not boote him at all to flee vnto God. Ye see then in effect what we haue to marke. And first of al it is sayd, that God hath made him as it were a mockingstocke, & that he was set to be a Gazing stock, and for men too make tales of. For the second woord which he vseth (which I haue translated Gazing stocke) signifieth a Timbrell. And marke here how some men haue thought that Job ment to compare heere his prosperitie with his aduersitie so greate and extreme as it was at that tyme, as if he had sayd, Heretofore I haue ben in greate triumph, and now God hath handled mee in such wise, as I see my self too bee a bywoord and a gazingstocke. True it is that in sted of Gazing stocke, some translate it Hel: and whereas I haue translated Open, it is before them, or in their sight. And so their opinion is that Job ment too say, that men had damned him as a wretched creature before the tyme. But whenall is well considered, the playne meening is that which I haue touched. For it is but a repeting of one matter twyce, for the greater confirmation of it,

according too the common custome of the holie Scripture. And therefore the thing that hee intendeth to set downe, is that inasmuch as God hath made him as a mirrour of aduersitie, if we should esteeme men in Gods fauour or displeasure by the state of this present life: we shold hold him for a forlorne persone. But yet for al that, he takes himself for none such, howbeit that he were not vtterly without feeling: but what infirmities soever he had in him, yet did he fight against them, and was sure & fully resolued, that God would at length pitie him, & therfore held his mouth as it were shet, vntill he sawe some end of his miseries. And in this respect he addeth, *That the rightuouse shalbe astonished at it, but yet neuerthelesse the innocent shall lift vp himself against the hypocrite, & the rightuouse shall bold on their wayes, and such as haue cleane bandes shall gather new strength too bee the more stedfast.* In saying that the ryghtuouse shall bee astonished, Job meeneth that when wee see the aduersities that God sendeth too such as haue serued him and walked in his feare with a pure conscience: we think it straunge and are abashed at it. And in good soothe, we see it runnes in our mynd, that if God doo gouerne the world, it is good reason that he should spare good men and such as haue indeuered to walk purely before him, and that he should handle them as a father doeth his children. And if we see them afflicted extremely at Gods had: we imagin eyther that he hath turned his backe & wil not think vpō earthly things: or else that he passeth not how me lieue, nor how they behaue theselues. This then is the cause why we be oftētimes astonished at the aduersitie of rightuouse me, when

when God seemeth to shewe himself their enimie and they see nothing but signes of crueltie . And that is the cause why Job speakeþ of astonishment . Howbeit he sayeth, that yet neuerthelesse *the innocentes shall auaunce themselves above the hypocrites*: that is to say, they shall not be so sore astonished, but they shal make a good winding vp . And there is not a sentence which we ought to mark better thā this . VVhy so? For we know by experiece how hard it is for men to iudge a right of Gods dooings, as in respect of that which we see presently . For (as hath ben declared more fully already) god executes not his iudgements after such sort in this world, as that all things shuld be well ruled and nothing out of square . But contrariwyse things are confounded, and if we see a wicked man punished, a ryghtuouse man is punished much more : and if wee see a good man prosper, a wicked man shall prosper double . VVhere are we whē we see such things? VVe be astonished, we be at our wits end, and (as they say) we knowe not which way to turne vs . So then if we iudge of present things by our naturall reason, we must needs be as it were rauished, and the holie scripture telleth vs we shall be so . And although God suffer vs too haue experiece of it, yet hath he also voutsafed to warne vs by his woord, that our wits shall be troubled and as it were dazeled if we looke vpon things as they seeme too be now, and go no further . Therefore let vs mark well this sentence, where it is sayd that the ryghtuouse shall be astonished, when they see God afflicteþ his children after that sorte . And in verie deede there is this point al-so, that the crosse misliketh vs, according also as we terme all such things aduersities, as mislike vs, or are hard and combersome . Now inasmuchas wee shunne afflictions after that sorte, needes must we be as it were caryed away with astonishment by reason of this gaynstryuing that is in our nature, when we se that God afflicteþ his children after that maner, and layeth vpon them with great strokes . For whē we see that our Lord spareth not those whom he hath chosen to himself, and to whom he hath giuen the grace to walk purely in his feare and seruice : we doubt of our selues . I say that when we see that , we 40 are inforced to be astonished . But what a thing were it if we had not lerned this lesson? VVe might be ouertaken with such a feare, as we should never returne into the ryght way again . VVherfore let vs take warning before the blow come . And whē we see good mē haled roughly at Gods hād: let vs not therfore be offended and set all at randō . But let vs keepe our selues from tarying in that myre, and let vs vnderstand that it behoueth vs to passe further, and to come to that which Job sayeth, and to fol lowe it: that is to wit, what soever come of it wee must 50 not ceasse to lift vp our selues against the despizers of God . And hereby ye see wherin the faythful differ from the faythlesse . For they may seeme too bee bothe in like case to the worldwarde . But what? Some there bee that are vterly plundged ouer head and eares in this imagination, that God gouerneth not the world when he sheweth not himself as a judge, but winketh at things, and specially when his children are oppressed without relief, wheras in the meane whyle the wicked haue their full scope, and the bridle layd looce vpon their necke, without any redresse of things . There are that rest vpon that point, and cannot rid their hands of that trouble and temptation . VVhat behoueth it vs to do then? As a man that is in the myre must be fayne to wade out by force till he come to firme ground (as it is sayd in the forthith Psalme): Euen so when we feele that the diuell goeth about to make vs sink into the deepest of the bottomlesse pit, and by that meanes would drive vs to despaire:

let vs streyne our selues, I say, let vs inforce our selues till we be come to the point that we haue wonne so much as to be able to say: yet will God never forsake his seruants, though they seeme to be oppressed (for so wil it seeme in deede) and that he sheweth not himself too be strong ynochough to susteyne the continually with his hand, and to make them feele at length that they be deliuered, and that after a woondershfull rashyon . Marke I say what our exercizes are: mark in what battells God intendeth to employ vs . That is to say, when we see things confuz/d in this world, and are greued ar it for a time, we must labour to releeue our selues, vntill wee haue gotten the viistorie of such temptations . And now Job expresseth more at full, that whien he had touched breefly, saying, *that the ryghtuouse shall hold on his way, and that he which bath cleane handes shall be strengthened* . Behold a verie profitable lesson . For what causeth many men to step out of square, but because they would be recōpenced at the first day? And if God contēt the not after owne their appetite: 20 they think it labour lost to serue him, & that they ought not to take so much peynes, seeing there is not more wages for the good than for the bad . So then, impacience causeth many men to be greeued and turne backe, yea & lose their corage though they haue begon wel to folowe God . VVherfore let vs marke how it is sayd here, that the ryghtuouse may take some conceyt to disquiet them selues, seeing that good men ceasse not to be persecuted, insomuch that God seemeth eyther too haue forgotten the, or else to be become their aduersarie, seeing he persecuteth them after that sort . But although the good men feele theselues greeued for a time, yet must they strengthen themselues again, vntill they haue cōcluded to hold on their way, that is to say, to continue throughout, and although they see the way wherthrough they must passe, to be full of thornes and bryers, so as they must be fayne to leape ouer hedges Rocks and Diches, yet must they not ceasse to continue in Gods seruice . For if that were not, what tryall and examination of our faith shuld there be? VVere we as it were in a faire medow, that we might runne along the riuers side in the shadowe, & that there might be nothing but pleasure and ioy in in al our whole life: who could vaunt that he had serued God with good affection? But when God sendeth vs things cleane contrarie to our desire, and that we must be fayne one whyle to enter into a quamyre, another whyle to marche vpon rugged stones, and anotherwyle too be combered with bryers and thornes: whē we must be fayne to meeete with hedges and diches, and to leape ouer them . and when we shall haue traueled a greate whyle, it shall still seeme that we haue gone verie little or no:thing forward, & yet we see no end of our iourney: behold, it is a troublesome temptatiō to vs that couet to walk according to Gods wil . And whyso? Because we haue not vtterly renouced our selues . He that hath not yet lerned to tame his affections, and to subdue his will to the seruing of God, notwithstanding that it be hard for him to doo: knoweth not yet in good earnest what it is to liue well and faythfully . So the let vs practice that which is spoken here of holding on our wayes, that is to say, of knowing that if we be desirous to rule our life according to Gods lawe, the way is verie difficult, & it wil not be doone without many lets and hinderances: and yet we must be firme and constant to hold on our way still . Now sith that God sendeth his children such tryall, that is to wit, that he suffreth them to be in much vexation, and yet neuerthelesse they must hold still to their tackling: what shal be become of such as forsake the right way without vexing or troubling at al, as we see many mē doo? Behold our Lord is so gracieuse

vnto some, as to beare with thei respect of their weaknesse: well, he handleth them after their owne nature, so as he sendeth them not any ouerstrong temptations: and yet they sayle not too go awrye as though they tooke pleasure in forsaking god wilfully. I pray you what would they doo if they were assayled with like temptation as Job speaketh of here? Then would the vnthankfulnesse that is in most men appeere. For how many are there that repine at God without any maner of distresse? If a man aske them why they doo it, or what temptation 10 hath moued them to it: there is none other matter but bycause they be of so malicious and froward a nature, as they wil needes be vtterly accursed. But let vs for our part be well aduized, that although the way wherby God will haue vs to passe, be full of greate hardnesse, and that we shall haue much a doo too steppe foorth the one pace, but we shall meete with some hard encounter: yet notwithstanding we must keepe on our way still, according to that which is shewed here. Howbeit forasmuch as that canot be done, without gathering of new strength. Therefore Job addeth, *that b̄ w̄b: th̄ bathc b̄d̄es shall gather new strength.* Now herby let vs note, first that there is in vs such feblenesse, that if wee flatter our selues and become werie so soone as we know our selues to be weake, all that would serue God were quite vndone, and there should be no constancie nor stedfastnes in vs. And why? Let vs consider a little how frayle wee be, I meene euen those too whom God hath given some goode zele. Job speaketh not here of such as sticke onli to their naturall reason. He treateth of such as haue the spirit of God 20 dweling in thei, which haue already receyued such vertue from above, as they be dispozed to welldoing. Yet nevertheless euen such maner of men are frayle still, and find themselues so voyd of all strength, that if God presse thei, they knowe not where they be whē they shuld withstand any temptatiō. And therfore we haue neede to gather new strength, and we must not shrink though wee feele such weakness in our selues. And why? for when it is sayd that Gods childe shall be strēghthened therby, we see that although we be weake, God beareth with vs and 40 shaks vs not off for that. No verely, so we flatter not our selues through hypocrisie as a number deo which fode themselues in their owne vices, saying, ô I am a man, and what are we able too doo, when notwithstanding, they knowe they haue so many fleshly infirmities in thei. They beare themselues in hand that they are well discharged, by alledging the common and ordinarie vice that is in al men. But contrariwise it is sayd, that as oft as God maketh vs to feele our owne weaknesse, it is a warning too make vs lerne to seeke the remedie. Vherfore let vs beware of nurrising our owne vices by selfflatterie, and let vs beware we seeke not fond excuses, wherwith many folk beguile themselues, weening that God will forgiue our faults, though we labour not to amend thei: but contrariwise letvs looke to gather strength. And where shall we get it? Certainly it is not to be found elswhere than in God. Doo men then find themselues weake? Let them go seeke strength where the holie scripture telleteth them that it is. It is sayd that God hath the spirit of strength and stedfastnesse in him. Do we then feare too be borne downe by temptations? are we afrayd of swatting? Let vs desire God to strengthen vs. Lo how the saythfull strengthen themselues, not with a vayne overweening as they doo which trust in their owne free will, chalenging woonderfull things to themselues, and bearing themselues in hand that they be come to the compassing of their intent, whereas in the end they step aside, & it is well seene that there was nothing but vanitie

in them. Will we then be well strengthened? Let vs not presume vpon our owne ryghtuousenesse, but let vs returne vnto God beseeching him too strengthen vs in such wyse by his holie Ghoste, as the diuell may not be able to fell vs downe though he assayle vs with never so many battells. Lo what the lyfe of the faythfull is in effect: that is to wit, that they shall never bee without manye temptations: and specially that we be subject to so manye miseries during the tyme that we be in this earthly wayfaring, that such as indeuer too serue God best, ceasse not to be often ouerpessed with many inconueniences, and manye afflictions. But what for that? VVhe we be astonished, (as it cannot be but wee must think it straunge at the first brunt) let vs fight against such temptations, and let vs holde on in the right way without starting out of it. And although we fine much hardnesse in ourselues, let vs pray God to giue vs such an invincible strength, as we may continue in his seruice euen to the end, notwithstanding that Satan labour too thrust vs out of it. Job speaketh purposely heere of such as haue cleane hands. Surely the true purenesse consisteth in the hart, or at least wise the hart is the place where it taketh his roote. For it were nothing woorth though our life were more perfect and more Angellyke than a man could wish, except we had a pure and rightmening mynd to serue God. A man may well withhold himself from woorking euill, he may forbear to do any bodie wrong or harme, he may refreyne from giuing folk cause too complayne of him, or too cast any thing in his teethe. But if his hart bee inflamed with vaynglorie, if he bee atteyned with hypocrisie, if he be selfwilled, or if he be infected with any other vice secretly: all his whole state is but filthinesse, yea though it bee never so hyghly commended of men. Thus ye see why I sayd that wee must begin at our mynd, as hath ben shewed heretofore not only in this chapter but also in diuers other places. But now Job hauing spoken of the rightuouse and of the innocent or soundmeening man which is matched against the hypocrite, addeth the partie that hath cleane handes. So then it standeth vs in hand too haue this inward soundnesse before God: but yet moreouer, we must also shewe by our deeds that wee bee such as we seeme. And why? For wee see that such as are full of naughtinesse and vtter despyzers of God, are more bold to brag of themselues, than those that are the best Christians, with whom no man can find fault. Too bee short, now adayes if a man will haue faire protestations, he must seeke out the wickedest sort, for those are they that are puffed vp with self estimacion, insomuch that they come foorth like shamelesse harlotts of the Stewes, with, who am I? who cā find any fault in me? And yet the verie babes can deserue of their life, for it is so abominable that the verie ayre stinks of it. By reason herof it is purposely sayd, that if we intend to shewe that we be found afor God: our hands must also be pure and cleane: that is too say, wee must liue after such a sort among men, as our doings may shewe the feare of God that is within vs. Too be short, ye see in what wise it behoueth vs to yeeld record of the goodnessse of the roote. For if a man should say vnto vs. This is a good tree: and yet it appered not that the frute which it beareth is good, where were the goodnessse of it? Verely the frute that comes of it shal never be good except the roote & the nature of the tree be good. But yet must we yeeld frute (as I sayd) if we intend to shewe truly that we haue the sayd right & sound meening in our harts, & that we studie to serue God. Thus ye see in effect what we haue to remēber in this sentence. And now Job addeth, *turne ye, turne ye* (say-

ye (sayeth he) for there is not a wise man among you. His speaking so, is to disprove the talk that had bē ministred by those thre that had discoursed with him, (as we haue herd heretofore) to shewe that he was a man forsaken of God, and that there was nothing but cursidnesse in him, bycause they sawe him so persecuted. Job hath shewed, that iudgement must not be giue by the aduersities that are seene in this present life, to say that a man is forsake of God. Marke well that point. Afterward he sayth again, that God doeth not alwayes punish men for their sinnes, 10 and that the good men are sometimes afflicted and no man knowes why: the reason therof appereth not. Inquire a man never so much, & trauell he never so much, yet shal he be never the neerer, bycause Gods iudgements are secret and incōprehensible. Now forasmuch as lobs freeds conceiued no such thing, he sayth there is no wisdome in them. And certesse (as we haue sayd afore) it is no small point of wisdome to discerne aright of the afflictions that God sendeth vpon men. I say, when a man in his owne case is visited by the hand of God, it is a greate wisdome in him, if he haue skill to know his owne sinnes, and can enter into himself, and huble himself, and acknowledge, Behold here is a right profitable medicine for mee, God knew such a vice in me, and he hath doone me the grace that I know it, and therfore must I now apply it wholly to myne owne vse. By this meanes he shal knowe how too profit himself greatly by Gods corrections: & besids this, although he know not precisely why he is afflicted, nor be able to lay his finger vpon it: yet it shal be wisdome for him to conclude, VVell Lord, thou knowest priuie diseases in me, though I haue done amisse and perceiue it not my self, thou Lord knowest it. For thou art the true physician: giue me the grace that when I am smitten by thy hand, I may alwayes take good by thy correction and discipline. Yea and albeeit a man perceyue that God doeth not in any wise punish his sinnes: yet must he neverthelesse humble himself so farre as to say, Alas Lord I know not wherfore thou doest it, but sure I am that thou art ryghtuouse, and it is ynoch enough for mee though thou doo it but to make mee to forget the world, to drawe mee the more to thyself, to make mee taste of the heauenly life, and to restreyne me that I be not giuen to any worldly delights. Then if a man be so skilfull as to know how to apply Gods chastyzings to his owne instruction, surely it is a point of greate wisdome: and we shall haue profited greatly all the time of our life, when wee once come to that point. As much is to be sayd of the corrections that God sendeth to our neyghbours. VVhen we see a man so smittē, we may suppose that he is chastized for his sinnes. Yea truly if we haue knowne him too be a despicer of God, or a disordered persone: then is it good too think that God punishment him for the same cause. But we must not iudge our neyghbours, least the same come home by vs again immediatly. After what sort? now my God, if thou punish such a one, shalnot thou much more punish mee? And wheras thou haste giuen me the grace to haue some desire to serue thee, Lord I am so much the more bound vnto thee. But if thou list to chastize mee I must endure yet more, for I am worse than he. All this geere must come to our remembrance. Againe: when we see him punish one manes whoredome, another manes drūkenesse, a third mannes blasphemie, and some other manes robberies, guilefulnes, or periurie: well, we must alwayes profit our selues by all such things, according also as S. Paule sayeth that they be peyned tables wherin God sheweth vs how sore he hateth and abhorreth all vnrightuousnesse, and how it behoueth vs to make our owne gayne by other manes losses, as it is sayd in the pro-

verb. And furthermore let vs not be ouer rigorous, whē we see God smite such folk as haue not ben detected of any such greate and vnmeasurable misdoing, as we might say, behold yonder naughtypacks, behold yonder despizers of God. But if there be a man that hath had some infirmities, and yet shall haue shewed some signes of uprightness, if we see him in greate aduersitie, we must say, well, God knoweth why he afflicteth his poore creature, but yet must we haue pitie and compassion on him. And here ye see why David sayeth, Blissed is the man that cā *Psal. 41.4.1.* iudge aright of him that is in aduersitie: that is too wit, when we can beare with Gods seruants and chiliden whē we see them oppressed with aduersitie: and can pitie thē, and be gentle to them, and not cōdemne them by hooke or by crooke, assuring our selues that men may condēne vs double, if the like rigour should bee v̄led against vs. Then is it not without cause that Job doeth here rep̄ oue his freends, of finding no wisdome in them, bycause they judged at random of his aduersities. Herby we be warned, that to be well taught in Gods schoole, and to get a true wisdome that may be to our welfare: it behoueth vs too apply our mindes to the considering of Gods iudgements in this world, as well vpon ourselues as vpon our neyghbours, and to beate vpon that point early and late. For when a man indeuererth himself to put that in vre, surely the time is well employed. And why? For the cheef point of the doctrine that God bringeth vs, is that wee should apply his iudgements to our owne vse, and be edified by them in his feare. Therfore when we procede after that maner, surely there is perfect wisdome in vs. But without that, we may haue all the shewe of wisdome that can be deuised, we may discourse curiously vpon the holie scripture, we may bring many faire allegacions: but yetal shall be but vanitie till we be come to the point that wee can iudge aright of that which our Lord requireth of vs, when he sendeth vs chastizements and afflictions. And hervpon, to conclude his matter, Job sayeth, *that his dayes are passed, his thoughts vniſhed, and all his enterprizes broken of and disappointed, and that he had had darknesse insted of the light, and when he thought that the day sprang, he bad nyght.* To be short, he sheweth vs that there was no end at all of his miseries, and that there was no hope that euer he should continue as touching the present life. And for this cause he addeth, *Then sayd I to rottemesse thou art my father, and vnto the dust, thou art my moother and my sister.* As if he should say, It is not for me to regard eyther kin-folk or freendes any more here bylowe. For God hath hidden me from them, and cut me off from the rank and cōpanie of the liuing. I am like a wretched carion, and I must not looke to returne again, to say that any creature can ease me. That matter is out of all question, & so am I vt̄erly dispatched, there is no more remedie in my case. *VVhat is mine expectation?* I haue no more (sayeth he): when I haue looked vp and downe, *I must go downe into the pit, and my bed must be bylowe:* that is to say, in deathe, whatsoeuer I hope for, or howsoeuer I build: for the hebrew woord that Job v̄seth may come of building. And it is a verie fit similitude when he speaketh of hope or expectation, and yet neuerthelesse hath an eye to this building. There was a doubtfulnesse in the woord as in respect of the signification. Therefore it is all one as if he had sayd, Although I bee patient and prolong my miserie continually: yet remayneth there nothing for mee but the graue. And he likeneth this expectation of his to a building. I may well build (sayeth he) in thinking there is still some hope left for me: but shal I speede ever the better? No (says he). VVhen I haue builded my best, I shall haue none other house but my graue. It seemeth *V.iii.* that

that Job speaks here as a man that had no more taste of the heauenly lyfe, nor wist what Gods mercie ment. But it bchoueth vs too consider too whom he telleteth his tale. True it is that heretofore when he was in his fittes, and disputed against God, he shewed wel that he had terrible conceits, which notwithstanding he resisted. But after he hath treated of the fittes that he felt, he sheweth what the folie of them is, which would haue Gods fauor to vtter it self [vnchaungeably] in this present life, vpō the good and faithful, and that if God shewe not himself merciful here in the open face of the world towards those that are his, it ought to be concluded that he hath forsaken them, and they be vtterly past hope of recouerie. Job mocketh at this geere. So then, he telleteth his tale to such as would see mennes full payment in this transitorie and decaying life. But it were an ouerfoward doctrine to judge so, (as I haue declared alredy,) VVherfore let vs mark that Job is not here as a man in despaire: but he reproacheth the folie of such as sayd they were his frendes, and yet wou'd make him beleue that euē here in this world wee shall surely perceiue whither we be in Gods fauour & grace, or whither we be forsaken of him. For the better cōprehending hereof, let vs looke vpon the argument that S. Paule maketh, when he intendeth to assure vs of the last

1. Cor. 15. c. 19. resurrection. VVe are (sayeth he) the wretchedest of al men on the earth. Let a man compare the Christias with the despizers of God, with the heathen folk, with the hypocrits, and with all them that spye God to the full, & see which of thē are best intreated. It is certaine, that take one with another, a man shall see more prosperitie in thē 30 that are giuen to all euill, than he shall doo in them that walk in the feare of God. And why? For as our Lord is neare vnto vs and watcheth ouer vs, so if we do amisse he amēdeth it: as a man will haue more care to correct his children thā his neyghbours. God therfore, to shewe the loue that he beareth vs, chastizeth vs whē he seeth vs do amisse. Again he intendeth too proue our obedience as good reason is he shoulde: and he intendeth too ratifie our fayth For fayth is so preciouſe a thing, that it deserueth to be tried as gold and siluer, or rather more, as S. Peter tel- 40 leth vs. And moreouer we knowe that the diuell ceaseth not to practize all that is possible against vs: and after as he seeth vs heedfull in the seruice of God, so much the more is his rage set on fire. Also looke how many wicked foli: there are, so manie enimies haue we, and Satan serueth his turne by them to trouble vs. Therfore we must no: maruell though Gods children be most miserable in this world. And S. Paule vseth the selfsame argument to shewe that we looke for a better state. Sith that me shake vs of (sayeth he) sith they treade vs vnder their feete, sith we be a reproche and laughingstocke to the whole world: in what case were we if we hoped not for the resurrectiō that is promised vs, that our Lord Iesus Christ must come and that thē we shall perceiue we haue not serued God inayne. If we had not this, there were no more God in heaven, there were no more Justice, there were no more prouidence. Ye see then how S. Paules argument must scruie vs as a keye to open this text. Ye see mee (sayth Job here) as a man past hope. VVhen I haue made all my windlasses, I must be fayne to come to the graue, there is 60 my lodging, I see nothing but rotteness round about mee. Sith it is so, will yee make mee beleue that God doeth handle men here beneathe therafter as he doeth loue them or hate them? For as for mee, I knowe I haue indeuored too serue God, and I am not disappointed of myne expectatiō. Yet do I see my self handled asroughly as may be, every man lookes a skew at mee, I am as a gazingstocke and a cōmon byword. VVhat remaineth thē?

Eyther I must burie all the benefits and priuiledge that God hath giuen mee, and cast them quite away: or else I must conclude that God mocketh and abuseth his seruants, and that it is in vaine for thē to trust vnto his promises. And would ye haue me to fall into such a wickednesse? Then sith the eace standeth so, let vs vnderſtād that we must not iudge of Gods loue or hatred by the things that we see now. But let vs procede further, and consider that God loueth those whom he scourgeth, and keepeth the taste of his goodnesse in store for them, though it bee hidden from thē for a time, whē he sheweth nothing but vtter rigour against them. Therfore let vs confort ourſelues in it and say, yet will I hold still this hope cōtinually, that my God will at length pitie mee, and that I shal perceiue him to be my father. And although I haue happe ned to lift vp my ſelf againſt him for a tyme, yet wil I ſtil retorne to the ſayd conclusion. VVe ſee thē what maner of doctrine we haue to gather of this ſentēce for our better edifying: that is to wit, that we muſt take all the miſeries of this preſent life (and ſpecially all thoſe which we ourſelues feele and which we ſee in al Gods children) as an opē declaratiō that God reſerueth much better things for vs: and the ſame muſt be a cauſe to conſirme vs in the hope of the heauenly life as we now ſee that Paule ſpea keth in the ſecond to the Thessalonians. For in rehersing 2. Thess. 1. b. that they had ſuffered many things, and had ben vexed 5. 6. 7. by the wicked: It is (ſayeth he) an evident tokē of Gods iuft judgement, for it is a reasonable thing and agreeable to his nature, to giue you releef when ye haue ben ſo opprefſed. [and therfore] affirme yourſelues that ſeing you haue not had your refi vpon earthe, God preparesh it for you in heauē. Again on the other ſide if it be a thing that standeth vpon Gods Iuſtiſe, that the wicked ſhuld be pu niſhed according to their deſerts, and yet notwithstanding we ſee it not doone in this world: affirme yourſelues, that in your aduersities, troubles and miſeries, God doeth as it were in a glaſſe shewe you, that you ſhall oneday come vnto him: and that alſo is the verie thing whervnto your hope muſt be referred. So then as long as wee be in this world, if God ſend vs neuer ſo much pouertie and tribulation, let vs lerne to be drawen to the hope of the heauenly life. VVhen we ſee good folk and Gods ſillie chil dren roughly handled, laughed to ſcorne, their pacience abuſed, and themſelues left ſuccorleſſe: I ſay whē we ſee al this, let vs vnderſtād that God declareth, that altho: things be confuzed in this earthly life: yet muſt wee not therfore runne out of ſquare, but looke further afore vs, how wee muſte not neſtle ourſelues in this world, nor in these corruptible things, but only paſſe through thē, and right ſwiftly and as it were a full gallop. Furthermore if god ſpare vs, let vs acknowledge that he pitieſt vs, & that his intercyeing of vs in refi, is to giue vs ſome taſt of his goodnesſe. But ſpecially he will haue the ſame too ſerue for the time to come, to the intent we ſhould lerne to be the bolder to truſt in him, not doubting but he will deli uer vs from all the battells and auſtaſts of this world, too make vs partakers of all the benefits which he hath prepared for ſuch as come willingly to ſhroude themſelues vnder the ſhadowe of our Lord Iefu Christe.

Now let vs cast ourſelues downe before the face of our good god with acknowledgement of our ſinnes, pray ing him to make vs ſo to feele them, as we may returne to him vnfainedly, & in returning come with true fayth and repentaunce, diſtrouſe to be rid of all the vices & cor ruptions of our fleſh, not douting for all that, but that our Lord will alwayes behoue vs with pitie, and receive us to mercie, for his ſake whom he hath giuen vs to be our me diator. And ſo let vs all ſay, Almighty God, &c.

The

*The lxvij. Sermon, which is the first vpon the. xvij. Chapter.*

**T**HEN Bildad the Suite ansyvered, saying:

2. VVhen vvill yee make an ende of your vvoordes? Herken and let vs speake.
3. VVherefore are vvee counted as beasts, and (in your opinion)are dullardes and of no value?
4. This man teareth his ovne soule in a rage: shall the earth bee forsaken for thy sake? Shall the Rockes bee remoued out of their places?
5. Verely the light of the vvicked shall bee quenched, and the sparke of their fire shall not shine.
6. His light shall bee dimmed in his tent, and his lampe that shyneth vpon him shall be put out.
7. His steppes shall bee restreyned, and his ovne deuice shall cast him dovvne.
8. For a net is spred out vnder his feete, and he shall vvalke vpon Snares.
9. The Grinnes shall catch him by the heele, and the Theeues shall come vpon him.
10. His pitfall is hidden in the earth, and his trappe in his vvay.
11. Fearfulnesse shall make him afryd on euery side, & drieue him too his feete, and vvhich vvay soever he go they shall make him to fall.



Haue tolde you heretofore howe it  
is a true & very profitable doctrine, 20  
that God punisheth mens faults too  
shewe himselfe to be our iudge: so  
the same be vnderstood and hand-  
led skilfully. And hereby wee see  
how it is not ynoch too take some  
poynt of holy Scripture in generall: but that we must so  
apply it to our vse, as wee may fare the better by it. Also  
experience sheweth what a number there are that abuse  
the holy Scripture by tossing things too and fro and by  
taking them at all aduenture. That which they speake is 30  
true, so it were well applied. But what? They turne it  
cleane contrarie too the meening of the holy Ghost: and  
so is the truth vterly corrupted. The selfe same thing  
doth Bildad here a new. For he vndertaketh that which  
he had spoken afore: namely that although the wicked  
prosper for a time, yet shall they be confounded in the  
ende, and God will not suffer their prosperitie to last for  
euer. This is true: But therewithall he passeth mea-  
sure, by vpholding that the punishments which God sen-  
deth vpon the wicked, are alwayes so full and apparent,  
as men may finally discerne by eyysight that God iudgeth  
them in this present life: whereas contrarywise, that is not  
alwayes seene, nother must wee make a generall rule of  
it. Lo wherein Bildad is ouerseene, yea notwithstanding  
that the doctrine of it self be good and holie. And so al-  
though that at the first blush there seeme to be no harme  
in it: yet if wee be once throughly perswaded of it, (that  
is too wit, that God punisheth all wicked men: so as it is  
seene too the eye:) greate daunger will infue of it. For  
prooef thereof, if things fal out contrarie to our expecta- 50  
tion, it will seeme vnto vs that God is no more the iudge  
of the worlde, that he hath giuen vp his office, and that  
things are ruled here by fortune. And that is a cursed  
blasphemie. Herevpon wee shall bee tempted with such  
impatiēcie, that we shall stomacke when we see that God  
setteth not a stay in things disordered. And finally wee  
shall be prouoked to give our selues to all naughtinesse.  
For wee shall thinke it but lost time that is spent in doing  
good, seeing that God hath no regard of men, to guide  
them, but leaueth them as it were at randon. To be short,  
so little shall wee be able to call vpon him, that we shall be  
utterly estrangued from him. And so vnder the shadowe  
of a good doctrine, Bildad turneth all Religion and all  
feare of God vpside downe, and setteth men in state of  
despayre. Thus yee see why I sayde that it standeth vs  
greatly on hand to desire God to give vs skill to apply to  
our owne profit and edifying the things that wee reade  
in the holie Scripture, and what soever els is shewed vs at

all times concerning his iudgements. First of all Bildad  
is greeued that he was not herkened too, and for that his  
sayings were not receyued. Verely if he had taught faith-  
fully and to purpose, he had had iust cause to be displea-  
sed. And why? For if wee be appoyned to beare abrode  
Gods woerde and doctrine of saluation, and see that the  
men which heare vs are hardened, or else hold scorne of  
the thing that we tell them: surely if wee haue any zele  
to Godward, and reuerence his woerde, we must needes  
be grieved and sorie [at the hart.] And why? For that  
despyte toucheth not vs, but the living God whose mes-  
sengers wee be. Therfore he that serueth God faithfully  
in caryng abrode his woerde, must be sorie if his labour  
profite not, sith that men do wrong vnto God in not re-  
ceyuing his woerde. And on the other side we must (as  
much as in vs lieth) procure the health of mennes soules.  
For wee see that men go to destruciō because they give  
not eare vnto God. And when they beso headstrong  
against good counsell, beholde they are vtterly vndone.  
Ought not this (say I) to vexe vs at the hart? Then if Bildad  
had taught as he ought to haue done: he had had iust  
cause to complayne of men for not hearing his tale. But  
for as much as he corrupted the truth, and turned it into  
a lie: there is no reason he should be grieved. Notwith-  
standing, whensoeuer any man offereth vs any doctrine,  
we bee warned hereby to discerne what is in it, and not  
to reiect the thing that wee knowe not, as wee see some  
do, which make no great matter to reiect all, if a man go  
about to shewe them that which is for the health of their  
soule. Therefore lette vs not haue any such pridy in vs.  
For wee shall not onely greeue the men that seeke our 1. Thes. 4. b. 8  
welfare and are willing to do vs seruice: but wee shal also  
grieve the spirite of God that dwelleth in them and gi-  
ueth them the loue to edifie vs and to offer vs that which  
is good and conuenient for vs. Yee see then how we haue  
neede to beware of despising that which is offered vs, till  
we know what is in it. Furthermore when Bildad doth  
here vprerayde Job, *that he teareth his soule as in a rage:* thereby we be warned (as I haue touched afore) that whē  
men martyr themselues in their passions, they gayne no-  
thing by it but that they plundge themselues still more  
and more in their miserie, which shall also returne vpon  
their owne head. True it is that the man which is in ad-  
uersitie thinkes himselfe well eased by his murmuring,  
by his storming, and by his stomacking, specially if he  
belike out some blasphemie against God. Lo (I say) how  
men woulde fayne wreake themselues when God hol-  
deth them in aduersitie. But what? Do they further their  
cace by it in the ende? No: Cleane contrariwyze they do  
nothing else but rende their owne soules, yea euen fu-

riously, as it is sayd in this streyne. The very Heathen me had skill ynoch too say, that a mans choler is a burning and headie furiousnesse. Now when a man cannot submit himselfe to God in his aduersitie, but sharpeneth himselfe still more and more: I pray you is it not all one as if he were starke madde? Is it not al one as if he would stande against God? I say not that wee should be vterly without passions when God sendeth vs any aduersities. But if our affections be vntrydled and vnruley, and serue to kindle vs and to spurre vs forward against God, so as we be full of bitterness: then muste it needes followe that we be possessed with furie, (as I haue sayd alreadie) seeing we come to iustle after that sort against God. And durst the creature do so if he were not bereft of his right wittes and reason? No surely durst he not. Then see ye a text which we ought to marke well. For although Bildad do misapply it to the persone of Job: yet is the sentence true in it selfe, and ought to serue our turne inasmuch as we see that impaciencie is a kinde of madnesse in a man. And what is ment by Impaciencie? It is not simply a greef conceyued of the mislyking of our aduersities when wee be werie of them: but it is an excessiue hartburning or stomaking against the, when we canot submit our selues simply vnto God to dispose of vs at his pleasure. Therefore if our passions be so vnruley as we can not keepe any measure in our aduersities: then doth impaciencie ouermaster vs. And if we haue no hold nor stay of our selues, we must needes conclude that we are no better than frenlike folke against God, yea and vterly out of our wittes. True it is that we will not confess it to be so: but for so much as the holie Ghost hath auouched it, would wee haue a more competent judge? And if we looke well into our selues, there is nothing in this text, which very experiece sheweth not to be tootoo true. So then let vs assure our selues that he which hath the power to brydle his affections and to hold them short, hath gotten great wisdome. And vndoubtedly, to the self same purpose also S.

*Lanes. 1. a. 2. 5.* James sayeth that if any man want wisdome, let him aske it of God. And why? For he had spoken afore of patiece) my friends sayeth he, whensoeuer God afflieteth you, & 40 that you light into temptations, assure your selues it is for your profit and welfare. Yet foloweth it not but that the same may seeme straunge, and few men shall agree therunto: But if a man haue neede of wisdome lethim resort vnto God. As if he should say. It is true that mans minde will never think that al temptations and aduersities are benefits of Gods procuremet towards vs: & the fault is because we be misadvised & know not what is expediet for vs. What is to be done then? For asmuch as we want wisdome, specially when our passioes ouermaister vs, & trouble our mindes: let vs repaire vnto God: for he can well skill how to supplie our wants. Thus ye see what we haue to gather vpō this sentence: namely, that we must applie our indeuer to bridle our affectioes, that wee bee not in to great a choler when God afflieth vs: assuring ourselues that if we take it paciently, God wil turne al to our profit and welfare. Contrarywise if we stomacke matters, and wil not asswage our miseries with the comfort that God giueth vs: what will be the end of the? Euē such as Bildad sheweth here: that is to wit, wee shall but teare our owne soules, as we see a wretched madman do: he flings himselfe into the fire, he leapes out of windowes, and he hurteth one whyle himselfe and another whyle othermē, when the fit of his frenzie taketh him. Euē so shal we do when we be caried away by our choler. For we wil make no bones to rush out of square against God, not remembiring a whit, that all shall turne to our owne confusion. Therfore we haue neede to wey well this doctrine: that is

to wit, that we teare not our owne soules, but learne to referre our selues wholly to Gods good will, that he may do to vs what it pleaseth him. Thus ye see in effect what wee haue to beare in minde. By and by after, it is sayde: Shall the world be chaunged for thy sake? Shall the Rockes be remoued out of their place? Some expound this sentence very curiously, thus: Shall the world, that is to say, shall the order that God hath set and stablished, be chaunged? And shall the Rocke, that is too say, shall God whiche is the strength of the world, [bee remoued out of his place]? But these are things to much racked. Bildad ment too speake more simplicie: namely that Job in his talke peruertered the order of nature. That in effect was the thing that he ment. And why? For Bildad had set downe, that assoone as God had made heauen and earth, and settled the naturall order that wee see, it behoued also that his iustice should haue his course. This is very true. Howbeit he mistaketh it, in that he would haue Gods iustice to be altogether apparant, so as men might know it and behold it with their eyes and as it were touche it with their finger: wherein he beguyleth himselfe. Neuerthelesse it is good to vnderstand his meening, that wee may gather the instruction which is conteyned in it. His saying is, Shall the world bee chaunged for thy sake? That is too say, How vnderstadest thou it? For thou reasonest that God doth not so execute his iustice here bylowe, as it may be knowne. And would not God haue his iudgements knowne forthwith frō the time that he had stablished this order in the heauen, the ayre, and the earth? when wee behold Gods workes both aboue and beneath, is it not to the end that his goodnesse, his wisdome, his righfulnesse, and all his vertues should be knowne? Yes out of all question. To what end hath God set out so fayre a lookingglasse in all his creatures? Is it not to the ende too be glorified at our hand? Now sith it is so, like as God vtereth his vertues in all the rest, so also wil he haue vs priuie to his iudgements. This is true in some respect: that is too wit, so it be vnderstood as it ought to be. But Bildad stretcheth it out to generally. What is to be donē then? As oft as any man speaketh to vs of God, let his workes which he sheweth vs & are neerest vnto vs, leade vs continually higher vnto him. As for example. The Scripture speaks oftentimes *Psal. 104. b.* to vs of that which we see dayly: that is to wit, that God sendeth rayne & fayre wether, maketh the earth to yeeld fruite, and causeth it to nurrishe vs. Now it is not ynoch enough for vs to know that rayne & fayre wether come of God, and that when the earth yeeldeth vs foode, it is through his grace. True it is that those are the fundacions: but yet must we go further, and mount vp higher: that is to wit, that if God give such power to the earth, it muste much rather needes follow that we receyue our strēgh of him: for we be much nobler creatures. Is not the life that is in vs a far greater & excellenter thing, than the power that the earth hath to yeeld fruite? Yes certenly is it. Then behoueth it vs to acknowledge, that the same is one of gods workes, and that it proceedeth from him. Againe of God haue a care to feede men in this world: thinke we that he which is a father in that behalf, and vouchsaugh to haue regarde of our bodies which are but wretched carkases, doth not make much more account of our soules? Also, if after the casting of seede into the earth and the rotting of it there, he cause it to spyre againe and to beare fruyte anew: can he not restore vs to a better lyfe though wee go to corruptiō, seeing he sheweth such power in the order of nature? Besides this, God keepeth a stedie hande in *Psal. 104. c.* making the Sunne to ryze & go downe euery day. More- 19. 20. 22. ouer the moone finisheth hir circuite euery moneth, and the sunne euery yeere, and we see the orderliness of the

starres and the planets. Now then, as oft as wee beholde these things, we must conclude that God is throughsted fast in his truth, and that he giueth vs some instructions and signes therof here. VVhen we see such a constancie settled in the order of nature: what shal we thinke of the promises that belong to our saluatiō, which is no corruptible thing nor subiect to the alteracions and chaunges of the world? Lo how the holy Scripture trayneth vs higher and higher by those workes of God that are neerest and most familiar to vs. Neuerthelesse it behoueth vs also to haue skill to discerne betwene Gods workes as neede requireth. As how? Ye see how Bildad is vtterly cōfounded in his owne matter. For he sayeth that because God hath created the world in settled order, and maynteyneth it in the same: therfore it foloweth that his iudgements are al certeyne, & that men may see them and know them. But that is an ill cōsequēce. VVhy? Gods wil is that the sunne should rize and go downe, and therby we be assertayned that he wil giue vs al things necessary for the preseruatiō of our life, euen to the worldes ende. VVhen we see the vines, the trees, & the earth yelde fruite, well, God sheweth vs that he hath a care of this present life, notwithstanding that it be flightful & drooping. But his so doing is as it were to take vs by the hand to lift vs vp to heauē vnto himself. God the wil haue vs to know this most certenly, & so cōmaundeth vs: but as touching his judgements, that is another case. For it is his minde, that wee should haue but only a tast of the in this life, & that we should wayte with pacience till he shew the to the ful in the latter day. For then shall the things be set in order which are nowe out of order: & vntil then, God wil not execute his iudgements but in part. And so the cōclusiō that Bildad maketh here, is not good nor conuenient. For he mingleth twoo thingstogither, betwene the which there is great diuersitie. VVherfore it behoueth vs to vse discretiō in this behalfe. Now we vnderstād how this sentence is true, & yet misapplied. This sentēce is true, inasmuch as the order of nature teacheth and couiseleth vs to seeke the things that are higher, that is to wit, to knowe the wisedome, righ-  
tuosness, goodnesse, and truenesse of God: not only in things that cocerne this transitorie life, but also in things that pertayne to the euerlastinge kingdome of heauē. And if we do it not, our vnthākfulness is too heynous & shal not be excused. For ought not the vynes to put out our eyes: ought not the riuers, the fields, & al other like things to do the same, wherin God sheweth & representeth him self vnto vs? If we cōcyeue not that: must not our blindnesse, (that is to say, our perishing in our owne ignorāce) needs be wilfull? But now let vs come to that which is spoken here. *Verely the light of the wicked shall be quenched, and the lampe that shyneth vpon his head shall be dimmed: there shall not remayne one sparkē of his fire.* By such similitudes Bildad ment to signifie in effect, that God wil not suffer the wicked to prosper for euer. Howbeit we must marke well that it is very true, that God will giue the wicked leue to liue at ease for a time, and to triūph and ruffle it out, as though they had fortune in their hande. If Bildad had bene ware of this poynt: he would not haue locked vp himself so streytly as he doth afterward. And why? He graunteth here that the wicked may sometimes prosper. VVherein is it then that he ouershooteth himselfe? It is in that he foreseth the time and in maner the day that their prosperitie should take an end, & God should turne their laughter into weeping. But it is not for vs too appoynt that. And why? God may sometimes leade forth the wicked in prosperitie euē to his graue so as the world shall see it, as I haue partly touched: that is too wit, they shall go downe into the graue without trouble in the tur-

ning of a hand, according also as it is sayd in the Psalme. Beholde (sayeth Dauid) Gods children drag their lynes *Psal. 73.4.* and cordes, they do but pyne away here bylowe, it seemeth that death pursueth them, and yet notwithstanding will not take them away. But how fare the wicked? They be lustie and strong, and die ere they be aware. Sith it is so, let vs marke well, that it is not for vs to set God any terme, to say that he shoulde quenche the light of the wicked in this world, & thrust them into darknesse, that is to say, into confusion. VVe cannot do so without controlling of our God. Besides this, we be aduertized that his pleasure is it should be so. For he intendeth to reserue some iudgement to the latter day. VVhat is to be done then? First let vs marke as it is sayd here, that the despisers of God or the hypocrites shall haue as it were a lampe burning in their house. Surely he expresseth the matter by the diuers termes of *light, lampe and shyning:* but Bildads speaking here is after the ordinarie maner of the holy Scripture. Neuerthelesse this light betokenerh  
nothing else but that the wicked liue at their ease and in pleasure, and that God seemeth to fauour them, like as on the contrarie parte it is a very common thing to haue our tribulations and anguish likened to night and darkenesse. But nowe let vs come backe againe to the matter. The despisers of God, and folke of looce life, or els such as haue nothing in them but hypocrisy, may wel prosper for a time, and we see it yea and it standeth vs in hand to be well acquaynted & inured with it: for if we finde it no ueltie to vs, we shalbe troubled and vexed, and we shalbe forced to giue ouer Gods seruice. Therfore it behoueth vs to be at this poynt, that if God suffer the wicked too liue merily, and to reioyce, and to take their pleasure here bylowe: we must not be astonied at it. Marke that for one poynt. And it is an exercise that is very needefull for vs. No doubt but it will seeme hard to vs: howbeit it behoueth vs too accustome ourselues too it as I sayd afore. Moreouer lette vs marke secondly, that our Lorde will quench all the sayd light, & when the wicked haue spent themselues a whyle, all their pleasures and pastymes  
which they haue taken vp must be deereley payd for. And why? It cannot misse but that their light shalbe quēched. Also this is it that Dauid standeth vpon in the *37. Psalme. Psal. 37. b.* For how exhorteth he vs, not too repine at the vngodly *10. g. 35. 36.* when we see them triumph after that maner, and it seemeth that all the world is theirs, and that their life may be esteemed happie, and they iemselues also do glory in it, as though no mē were beloued of God but they? VVhat reason doth Dauid alledge to assure vs: for he sayeth that al this shal passe away. Let vs tarie (sayeth he) and we shal see that all the happiness which the wicked furnishe the selues to haue, is but cursednesse. True it is that they shal be sure ynough of their good fortune as they terme it, & they shall like of it too too well: but in the end God will throw them downe. Then if we wil not be misprouoked by being in companie with the wicked, we must learne to passe beyōd the world, & to vnderstād that God wil shew howe it is nothing worth too haue had the ease of this world, & that it is a ioy of no cōtinuance. True it is that God doth sometimes beare vp his seruants in their infirmitie, so long till he cut of the edge of the wicked mens prosperitie, according also as it is sayd in the Psalme, that *Psal. 125.4.3* if we shoulde be alwaies in aduersitie without any releasē, wee might reache out our hande too do euill: that is too say, wee bee so frayle, that although wee called vpon God, and were desirous too serue him: yet might wee be tempted too breake square, if God did not both moderate our afflictions and also reppresse the wicked by giuing the such blowes as shoulde beate them downe to the ground.

God

God then may well execute some of his iudgements euen in this transitorie life, to the intent to support vs after a sort : but that is not alwayes, nother must we make a generall rule of it as Baldad did. For if we say that God w<sup>t</sup>l quenche the light of the wicked, and being demaunded when, do answere, to day, or to morrowe : [ I say] if we set God a terme after that sorte : he will giue vs leaue to be disapoynted of our hope. Therefore lette vs put that into his hande : he knowes the time and season wherein the wicked shoud be rooted out. Sometimes he fetteth them as men do oxen and swyne, according as it is sayd in the prophet. Now if a man fat an oxe or a swyne it is not to trauell them when they be full fedde, it is not to put them to colde and heate, it is not to set them to labour as other beastes: but it is to snetch the Oxe and to cut the Swynes throte. Euen so doth God fat the wicked till they come to the brimme of their graue. And therefore let vs marke well what I haue sayd afore, namely that to rest our selues vpon Gods iudgements, we must mount aboue the worlde, and wee muste looke vnto the things that as yet are hidden from our eyes. Thus yee see what we haue to marke. And so when we see the wicked aduaunced and all things fall out as they would wifh : well, must we thinke it straunge? Hath it not bene so from the beginning of the world: Haue not the fathers of old time bene assaulted with the same temptation, and resisted it? Then let vs leaue that to God. Only let vs know that al the pleasures which the wicked doo take in this worlde, shal turne to their confuzion, and it were much better for them that God had dealt niggardly with them, than to haue giuen them so liberally of his benefites. And why? For according as they haue abused his goodnesse, so must they also be fayne to be punished so much the more grieuously for their vnthankefulnesse. Also lette vs tarie till God worke in doing his office, that is to say, till he quench the light of the wicked. And herewithall we haue to mark well the maner of speeches that are set downe here: as when Bildad sayeth, *That nettes are layde vnder the feete of the wicked, that they cannot passe but through straits, that when they rise vp they shall be caught as in a pitfull, and that snares are pitched vnder their feete, howbeit that those snares bee couered and are not to be perceyued.* According herevnto David also sayeth: that the wicked shall walke alwayes vpon yce. True it is that their way glistereth, and is fayre to the eye: but there is no sure footing for them, & God will make them tred a step awrie to breake their necke before it was once thought of. All these similitudes agree in one: that is to wit, to shewe that although the wicked do prosper, and their happinesse is wondered at, and had in estimation, yea and coueted of all the whole worlde: yet notwithstanding they go to destruction. Every man will say, I would I were in such a mans case: but we see not the snares that are couered in the earth. It will seeme that God beareth vp the wicked, and that they haue wings to flie with. But what for that? If they sticke high, it is but to tumble downe the more vnhandsomely: and if their feete be vpon the earth, there are snares vnder them. True it is that we see them not: but when wee be warned of them by Gods woerde, we muste looke vpon them by fayth. Notwithstanding if Bildad had vnderstood well what he sayd, he had not bene so hampered in the snares of contrarietie. VVhy so? For in saying that the snares are couered vnder the wicked mens feete, he should haue remembred that it is not in vs to espie them, vntill God shewe them. And when shall that be? Surely it is not for vs to appoynt him any time. Then must men submit themselues too Gods prouidence, and not sette downe a generall rule or Lawe, to say, God will do so or

so. But let vs on our side looke to applie the sayde doctrine to his right vse. Seing it is sayd that there be snares vnder wicked mens feete: well, let vs pray God to leade vs by the hand, assuring our selues that snares are layde in this worlde for men. For Satan not onely assayleth vs with open warre: but also layeth ambushes for vs, and practizeth our destruction priuily as much as is possible for him. VVee therefore should not know how to step one pace in this present life, but wee shoulde bee in daunger to be caught in his snares. But what for that? VVhen Satan hath layde his snares and grinnes for vs, and is euen ready to catch vs: our Lorde preserueth vs. Our way is made afore vs, yea and wee be hilde vp and guided by the very Angels, as it is sayde in the 91. Psalm. *Psalm. 91.* As for the wicked, they haue their snares alwaies pitched. *b.11.12.* True it is that they sooth themselues, and other men also do thinke them to be exceeding happy. But that is because they know not what is prepared for them. For it is not ynochough to knowe that snares are layde too catch the wicked: but wee muste note also that they bee couered. Therfore when we see a fayre and pleasant way, and the wicked frisking & scoterloping, and it seemeth that God ca no more hold them backe: Yet let not vs ceasse therfore to conclude, that a horrible destruction is prepared for them. And why? For wee muste not judge after our owne conceyt and seeming: for such as do so, falsifie the holy Scripture. If wee be desirous to see the snares: it is sayd that they be hidden in the earth: and therefore lette vs bee contented to bee ignorant, till God discouer his iudgements vnto vs: I meane his secrete iudgements which cannot bee conceyued but by fayth. For if wee would haue experiance of them after our owne fancies, that were naught. Ye see then how the faythfull ought to brydle themselues as oft as God shall seeme to fauour the wicked, and not to be minded to punish them, nor to bring them to account. VVherefore let all good menne stande alwayes vpon this conclusion. VVel, I know not what these mens ende will be: but yet is God the iudge of the worlde: I will wayte paciently, till I see the falling out of the matter: and when I shal haue once perceyued that the wicked are caught, I doubt not but God accomplitieth that which he sayeth, though the meane how he doth it be not knowne to me. Therfore will I not mount aboue my boundes, it suffiseth mee too giue glorie vnto God in all things that he doth, and therewithall too pray him that I may profite my selfe thereby: for it is not for mee to put him too his stint. And here is mention made of the Heele purposely. For although Bildad had an eye to that which he had spoken, that is, that the snares were vnder the grounde, so as the wicked were caught with them: yet notwithstanding, vnder that woerde *Heele*, he sheweth that we must not marvel though God make not the wicked to stumble at the first blowe, but suffer them to runne a long race. For when it seemeth that they bee come to the vttermost, to triumph more than euer they did: then he heareth them downe, and giueth them such a counterbuffe as maketh them too breake their necke. Therefore we must not wonder at it. Then let vs suffer God to wayte vpon the wicked, and in the ende to take them by the heele to throw them downe headlong. Thus yee see to what purpose the woerde *Heele* ought to seruo vs. Now Bildad addeth immediatly, *that fearfulness shal dismay him on all sides, and make them to fall everywhere.* He had sayd that they should marche in narrowe places, & that whither soever they went they should not escape the ambushes. True it is that the wicked shall haue roume long and large ynochough to sporte in, according as we see how they leape about to and fro: and therefore it seemeth

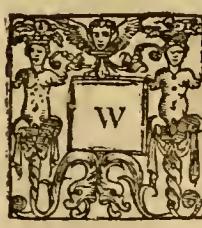
seemeth not that they walke alwayes in streys. In deede we see it not: but they themselves feele it much better than wee can imagine. Againe, albeit that we see it not continually: yet doth God at length performe that which is sayd here, euen according as Bildad vtereth it: namely that feare shall dismay them. But he mistaketh the woerde feare, as though Gods enemies shoulde needes knowe and conceyue their sinnes too be afryde and to repent them: and that is not so. And why? These two things, namely that the wicked should be amazed with feare, and yet be merry and triumphhe, cannot stande together. For when the despizers of God would be merrie, they overshoote themselves, they forget themselves, they become beasts, they beleue they be able to worke wonders, and they thinke themselves the happiest men in the worlde that they can anger God. Lo what the ioy of the wicked sorte is: that is too witte, a furious ioy, and a ioy that so bereeuers them of their wittes and reason, as it leaues no modestie at all in them. But yet in the meane whyle God doth now and then call them to account, and 20 he summoneth them within, so as they be constreynd to perceyue, that they must be fayne to come before him: And yet for all this they burie that knowledge as muchie as they can, and are contented to abyde deafe and blind, and nother to see nor yet to heare what God sheweth & telleth them. Now wee see how wee ought to set foorth this lesson, that wee may practise it too our profite. It is in effect, that although the wicked haue the worlde at will: that is not as much to say as their lyfe is therefore happie. And why? VVhat is the chiefe welfare of man? 30 To bee sure that his conscience is quiet and at reste, so as he may go on in true cōstancie through life and through death, yea and euen be merrie. But doth that befall to the wicked? No: for althoough they steyne themselves to set

light by God, and to be voyde of sadnesse: yet are they fayne to be sorie & out of quiet spise of their teeth. Hereby wee see that their life is vnhappy, for all the goodes that they can haue. And so if we vnderstād that God will be merciful to vs, although we be vexed on all sides: yet is it a comfort to vs in the middes of all our sorrowes, that we are sure that God wil end them to our profit and welfare, & to the cōfusion of our enimies. Thus ye see how we must practyze this lesson. Verely it deserueth to bee discoursed more at length, and so it shall bee by Gods leaue at the next Lecture. But as nowe the present time will not suffer vs to go any further.

Nowe lette vs fail downe before the face of our good God with acknowledgment of our faultes, praying him that when he hath made vs perceyue our selues well woorthis too bee bereft of all light, and too bee caste into horrible darkenesse for reiecting the grace of his holy spirite which hee had offered vs: it may neuerthelesse please him to pitie vs, and like as he hath once inlichtened vs by his woerde and holie Ghoste, so too increace the same light more and more in vs, and specially too make vs too prosper in that which hee knoweth too bee fit for vs. And yet in the meane whyle that hee suffer vs not too be tyed to the corruptible goodes of this world, too restre our selues too much vpon them: but that wee may alwayes go forewarde too the euerlasting heritage prepared for vs in heauen, so as wee may not bee vanquished by the temptations that may befall vs, but get the vpper hand in al battelles wherwith we be assayled, waiting till our God haue deliuered vs from all miseries of this worlde, and taken vs vp into the blissednesse that is prepared for vs in heauen, where wee shall haue our full contentation. That it may please him to graunt this grace not onely to vs, but also to, &c.

### *The lxvij. Sermon, which is the second vpon the xvij. Chapter.*

12. His strength shalbee in famine, and breaking of anguish shalbee at his side.
13. The first borne of death shall eate vp his braunches or the members of his skinne, yea it shall eate vp his members.
14. His hope shall bee rooted out of his tent, and the king offear shall make him come.
15. He that is none of his shall dwell in his tent, and brimstone shall bee povvred vpon his dwelling place.
16. His rootes shall vvirther bylovve, and his boughes shall bee cut off aloft.
17. His name shall perish from of the earth, and he shall haue no more rēoume any vvhile.
18. He shall be cast out of light into darkenesse, and driuen quite out of the vworld.
19. He shall haue nother Sonnes nor graundchildren among the people, nor any ouerliuer in his dvellings.
20. They that liue after him shall bee astonied at his day, and they that go afore him shall bee caught vvithe feare.
21. Surely such are the Tents of the vwickid, and the place of him that knovveth not God.



Ee haue too go forwarde with the matter that was begunne yesterday. For here Bildad sheweth that God suffereth not the wicked too scape vnpunished, howsoever the worlde go. This saying is very true (as I sayd afore) if it bee rightly vnderstood: that is too wit, prouided that wee minde not too bide God in such wise as wee haue bene wont too do, to punish the wicked after this maner or that maner, but giue him leaue too execute his owne iudgements. And nowe lette vs looke vpon that which followeth. Here Bildad sayeth first of all, *that famine shall bee the strength*

*of the wicked, and that breaking shall be readie [or iust by him] at his side.* VVhen he speakest of strength, no doubt but he meeneth not all abilitie: as if he should say, that the wicked mans nurrishtement shall be turned into hunger? 60 And herevnto agreeth the secōd part of the streyne where he addeth, that his sides [or ribbes] shall do nothing else but burst asunder. For the ribbes betoken strength, according as wee knowe that the fleshe alone were not able to beare vp a man vunless he had ribbes which are of a harder substance, wherein cōsisteth all the force of him. Then in effect we vnderstād that God wil so curse the wicked, that although they seeme strong, and well furnished of all that belongs to them, yet shal not that keepe them from b:oozing

broozing and breaking. And that we may fare the better by this sentence, wee haue to marke, firsfe that according

*Deut. 8.4.3.* & to the Scripture, Man is not nurrisched by only bread but *Math. 4. 4.* by euery woordē that proceedeth out of the mouth of *& Luke 4.4.* God. VVherein Moyses doth vs to wit, that the abundance which wee haue is not able to susteyne vs. VVhat then? nothing els but the grace of God. If it please our Lord, we shall be fedde though there want bread, drinke and meate, according as he fayeth, he wil feede those that

*Psalm 33. d.19.* are his, euen in the time of famine. But contrarywise *a* *Psal. 37. d.19.* man may haue his garners full and well stored, and hee may be so full till he burst: and yet shall he not be sustenanced ever a whit the more for it. To bee shorte, God shewed once in the Manna, howe it is he onely that susteyneth vs by his power. If the foode that wee eate bee blisſed of God, it will serue our turne as the Manna did:

and if there be any scarcitie of it, God will well supply it. Againe if Gods blisſing bee not vpon vs, nothing can do vs good, wee must needs wexe leane, wee muste needs starue and pine away with our abundance. Then is this *30* sentence of Bildads very true, and we see there are many other textes of Scripture that agree with it. VVherefore let vs learne to profite our selues by it, & let vs vnderſtād that we haue nother strength nor sustenance but by the spreading out of Gods goodnessse vpon vs, which is the thing from whence we drawe lyfe, and the meane wherby wee be preserued and maynteyned in our state: and therfore let vs settle our whole trust vpon that. Furthermore when we see the wicked to be strong: lette vs assure our selues that it shall not last euer. True it is that *30* wee muste not imagine as Bildad did, namely that God sheweth to our eyelight the thing that is spoken here: but wee muste tarie paciently, and give God leaue to execute his iudgements when he shall thinke good. Thus yee see what we haue to marke in this streyne. And now he addeth immediatly, *that the first borne of death shall eate his braunches, or the members of his skinne, yea, it shall eate his members,* for that parcell is repeir'd. VVhereas mention is made here of the firstborne of death, it behoueth vs to vnderſtād some exquisite kinde of death. For when some *40* me die, we see they passe away easily, & God spareth the. Othersome are tormented in such wise as they pine away by peecemeale, and are worne away too the harde bones: and othersome go away without any feeling. Then let vs marke here, that this woord, *The firstborne of death,* carieth in it a great force, when a man is hilde as it were vpon the racke, and that God dismeyeth him and frayeth him, and wrappes him in anguish on all sides, in somuch that he feeth nothing but a bottomlesse pitte of horrible feare. Bildad therefore sayeth it shall happen af- *50* ter that maner to the wicked. True it is that all of vs are mortall, and that God hath put vs into this worlde with condition to take vs hence againe. Surely we canot come to the heauy life, except the corruptible that is in vs be

*1. Cor. 15. g.53.* first put away as S. Pāule speaketh. VVhat must be done then? Let every man dispose himself to die, assuring our selues that God doth vs an inestimable grace in vouchsafing too deliuere vs from corruption by the meanes of death: and that although this transitorie lodging of our

bodye bee destroyed, yet will he reare vp a new buylding in vs which shall bee much more excellent, in asmuch as wee shall bee clothed with glorie and immortalitie. But on the contrarie parte lette vs assure our selues that our Lord will sende the firstborne of death vpon the wicked, so as theyr death muste bee full of terror, without any comfort, and vnasswaged of the miserie that is in it. And here yee see that the thing wherein wee differ from the vnbeleuers is, that although bothe of vs muste bee

fayne too passe through death togither, and that the same bee common too all menne without exception: yet notwithstanding God reacheth vs his hande when we come too the poyn̄t of death, so as wee go to him with a quiet minde, and are able too commende our soules vnto him with a true and rightordered trust, that hee may receyue them as a good and faythfull keeper. But as for the wicked, they muste bee fayne too go hence with great violence, and to bee troubled and dismayed, and too striue with God, and to storme, and to haue nothing that may comfort them. Neuerthelesse let vs bethinke vs of that which hath bene sayde: namely, that this thing shall not be alwayes apparant. For sometime God sendeth a violent death too his children. But although their bodye be payned, yet is not their soule therefore in the worse case. And this is it wherein Bildad was deceyued, according as wee haue alwayes too beare in minde, that wee muste not judge by eyelight: but for asmuch as Gods iudgements are hidden from vs, and wee know not how God executeth them: we must not vse our owne wit and imagination in that behalfe. Howbeit if God execute his iudgements after a visible maner: let vs marke them, that wee may take good by them. If wee see them not: well, let vs vnderſtād that he hath reserued the vterance of them till the last day, for the triall of our fayth. But yet in the meane whyle wee must be fully resolued, that although death be common too all men, yet are the faythfull so comforted and strengthened by Gods goodnessse, as they come willingly vnto him, knowing that he will receyue them, according also as they be sure that he will keepe their soules well and safely vnto the latter day: in so much that they cannot perish, because he hath comittēd the into the hād of our Lord Iesus Christ, and he hath taken them into his protec̄tiō. The faythal therefore wil go willingly vnto death. Contrarywise there lighteth an exquisite and dreadfull death vpon the wicked, because that first they knowe not whither they go, and secondly Gods iustice pursueth them in such wise, as they can cōceyue nothing but feare and dismayednesse. VVhen we heare that the sayde priuiledge is giuen too vs, wee haue good cause to thanke our good God, and to prepare our selues to live or die at his pleasure. Then lette vs not bee stubborne when he goeth about too take vs out of this worlde, sith such comfort is prepared for vs. Nowe it inſueth immediatly, *that his hope shall bee rooted out of his tent, and that he shall bee brought too the king of death.* VVhen he sayeth that the hope of the vngodly shall bee rooted out of his tent: thereby it is done vs to vnderſtād, that God will for a time lodge such as are vnworthie of it, so as they shall haue ease at will, yea and dwell in palaces, whyle in the meane season the poore faythfull ones shall scarſly haue a little cotage too retyre vnto. Thus the despizers of God, which are giuen too all naughtinesse, shall dwell in this worlde as though the Lordship thereof belonged too none but them. They shall haue wide & large houses, they shall haue goodly long walkes, and therewithall their trust shall bee in their pleasures: that is to say, they shall thinke themselves so well settled, as they may never be shaken, according also as it is sayde in the Psalme, that they shal repine at the order of nature: and if a man looke vpon the buildings that they make here by owe, it seemeth that they bee so highly aduaunced, as the hand of God cannot touche them. Thus yee see the twoo things that are shewed vs in this sentence. And therefore when wee see the despizers of God in their brauerie, and in their iollitie, let vs not be abashed at it. VVhy so? For it is not of late dayes that such trade began. Our Lorde will haue vs to behold these things, *too*

to the end we may know that we be not yet come to our heritage, but our saluatiō is yet hiddē. Thus must we not be troubled nor offended whē we see the wicked to prosper, & to haue their ful scope, & to haue fayre dwelling-places, yea & to trust in their good fortune, and to be puffed vp with pride, and to haue so suregrounded hope (to their owne seeming) as may be. VVhen we see this, well, it is no newe thing. But what? Let vs marke how it is sayd, *that hope is rooted out of their dwelling place*: that is to say, that although the world see thē in such pōpe now adaiies, & so fenced & furnished as they seeme to be rāpird on all sides, and that no harme may come neere thē to incōber thē: & although the world see them well at their ease, and that the same is like to cōtinue with thē euer after: yet wil God performe that which he hath sayde. And it is not for naught that he hath spoken both of theyr dwellingplaces & of their hope. For therein it is shewed vs, that God wil not be letted to execute his vengeance vpō thē, notwithstanding that they be so highly aduaanced for a time, and as it were exempted from all the miseries of this worlde. And in the ende it is sayd, *that they shall come too the king of feare*. Like as before, mencion was made of the firstborne of death, to betoken a violent dēath, & a death that is more terrible than common death: So likewise when Bildad speaketh here of *the king of feare*, he betokeneth a royll and exquisite feare, that is to say, the greatest feare that is to be found. True it is that by this similitude wee may take the Diuell for the king of feare: but the natural meening is that which I haue touched afore. And surely the firstborne of death, and the king of feare, are all one maner of speeche. So then let vs marke briefly, that here the wicked are threatened to be driuen into such a terrible and excesiue feare, that all the feares in the worlde which the godly do conceyue, are nothing to it. And wee muste marke this sentence well. For if God sende vs any occasion of care and feare, wee be grieved at it: and truly the chiefe benefitte that we can wish in this lyfe, is peace, so as wee be set free and exempted from all misdoubting and carefulnesse. Yet notwithstanding if God will haue vs to care, wee muste not therefore be out of quiet. And why? For when we be ouertake with feare, although the same be great, yet is it the mearie whereby God prouoketh vs to resort vnto him. For we would never come to hyde our selues vnder the shadowe of his wings, if wee were safe and sure on all sides: It is with vs as it is with little children: for as long as they be not afrayd they sport and play, and runne everywhere. But if they bee scared with any feare, a man shall not get them out of their mothers lap. The little chickens would never gather them-selues so hastily vnder their dāmes wings, as when they 50 be scared and put in feare. VVee bee so wittesse, that if wee knowe there is no daunger for vs, wee play the stray beasts. And therefore our Lorde to drawe vs home too him, sendeth vs such feare, as wee be fayne spite of our teeth too acknowledge that our lyfe is vnsure, if it be not garded by God. Thus ye see whereto the cares and feares that God sendeth to his children, do tende. Againe they be a meane too make them distrust their owne strength. For wee can never trust throughly in God, except we bee discouraged in our selues so as wee know not where too become. Therefore it is good for vs to bee put in feare. Howbeit when wee see the wicked in sure state, lette vs bee of good cheere, for the restē that they injoy as now, muste in the ende be deereley payde for. And why? They shall go too the king of feare: that is too say, they shall haue such flichtinges as nothing may deliuer them from them, but they shall liue in extreme torment and anguish: in somuch that if a man would bring them backe

againē to God, he should not preuayle: and if he should tell them that they ought too humble themselues vnto God that they might rest vpō his goodnessse, they should not understand a whit what he ment, nor be able to taste thereof. Behold(I say)what the astonish'ments of the wickedare, which dally nowadayes with God. Thus ye see in effect what we haue to remēber in this streyne. And consequently it is sayd, *that one which is none of bis shall dwell in his tent, and brimstone shall bee poured out vpon his house*. Some men set it downe, that he shall dwell in his tente: howbeit bycause it is none of his owne, brimstone shalbe cast downe vpon it. But that is hardē and streyned. Let vs marke then that Bildad ment rather, that the dwelling-places of the wicked shal perish, or else be conuayed ouer vnto straungers. This is the effect of his meining here; like as in other textes the like is sayd of vineyardes and landes. And it is the same curse that Moyses pronou-  
ceth against such as obey not God, nor haue not serued him, but haue bene vnthankfull and rebellious towradess  
him. Thou shalt plant vines (sayeth he) and anotherman shall gather the grapes: thou shalt sowe and another shal reape thy haruest: thou shalt builde houses, and strangers shall dwell in them. Then if this curse be performed, we must acknowledge it to be the hand of God. And(as Bildad sayeth)they that possesse great houses for a tyme, shal be cast out of them at length, and others shall come into them. Yea and euen while they theselues dwell in them, God wil ouerthrow thē. There shal neede no extortioneer to thrust thē out, nor any other enimie to inuade them & to spoyle them of their possessiōs. For brimstone shal fall vpō them frō aboue, that is to say, God will finde meanes vnkowne to mē & extraordinarie, wherby he wil make the wicked to perish; notwithstanding that they be set vp aloft in their shrynes & no man put them out of thē. Yee see in effect what is cōteyned here. And this is a true and very notable sentence, so we hold vs to the prouiso that hath bene set downe by me. I say we muste beare in mind, that Gods iudgements go not all after one rate in this world, nor are executed after one visible maner, that our senses may perceyue them. Sometimes God causeth his childre to be tossed frō post to piller, as we see: nother is it of the present time only that S.Paul sayd, we be without restē. Meeneth he that it is a curse layd vpon Gods children, that they should bee alwayes wandering in this world? No: For therby they be taught, to seeke their heritage & rest that is prepared for them aboue. Therefore whereas the faithfull are as birdes vpon a bough (as men say) so as they wote not where to abide, but are remoued to & fro: it is not executed vpon them as a curse, but rather it is turned wholly to their welfare & saluatiō. Howbeit as oft as we see our Lord leaue the wicked & the despizers of his woord: it behoueth vs too understand that he giueth a taste of his curse in that case. Againe, when they dwell quietly in their houses and noman troubleth them: God hath thunder and brimstone in his hand, and can soone destroy them. For although all men fauour them, and that the worlde maynteyne them and holde them vp so as they be throughly fenced en all sides: yet can not al that shet the gate against God, but that he may reuendge on his side when he listeth. Immediatly there followeth, *that his roote shall wither beneath, and his boughes bee cut of aboue*. Here nowe againe Bildad doth vs too understand that the wicked shall be cōfounded, notwithstanding that their state see me as happy as any may bee. For therevnto dothe this similitude leade vs. Certessee he likeneth them too a tree that is rooted in the ground. Marke me a tree that is well planted, & afterward spreādeth out aboue as wel in trūke as in boughes, which beare leaves,

Deut. 28. 1.

30.

1.Cor. 4. 6. 11

leaves, flowres and frute : and euen such is the outward shew of the wicked, and of the despizers of God: & such similitudes are well woorthise to be noted. For (as I haue declared alreadie) we must not be greeued at all when we see that God doth not at the first dashe punish those that steppe out vnto euill, but rather seemeth to beare them good will and to heare their petitions. This troubleth vs, and our desires boyle within vs, so as we would sayne that God should take vengeance out of hande. So much the more then behoueth it vs too marke well how it is sayde here, that the wicked may wel be like vnto fayre trees, according as it is sayde in the 37. Psalme, I haue seene the vngodly aduaunced so high, as he seemed like a Cedre of Libanus. For like as Ceders are higher than other trees : euen so are the wicked among men, in somuch as it seemeth that all men els should stoupe vnder the. But what for that ? I went by, (sayeth David) and kept on my way, and when I came backe againe I sawe there was no print of them remayning. VVhereas he sayeth he went by, he meeneth that he taried paciently till God had accoplished his worke, and that the full time was come. Euen so must we do : when we see the wicked in prosperitie, the same must not hinder vs from following our course, till we be come thither as God calleth vs. Thus yee see what wee haue to marke in this text, for the first poynt. Secondly it behoueth vs too marke this threatening : that when the wicked shal haue taken deepe roote, and be come to such prosperitie as there is no likelihood that euer any winde or storme shall shake them : then shall their roote wither beneath : that is to say, then will God worke after such a sorte, as they shall be throwne downe and consumed : and theyr braunches shal be cut off aboue: that is to say, God will persecute them by all meanes. Now when wee see this, let vs resort to the promises that are giuen to Gods children : according as it is sayd, that the man which feareth God shal be like a tree planted by a riuers side, which always draweth moysture and nurrishtment too it, and that such as are of a perfect beleefe in God, are like thereto, as it is sayd in Ieremie. Therefore let vs pray God that we may drawe moysture frō him, and that the thing which is spoken in another place of the Psalmes, may bee fulfilled in vs : namely that the righteous shall florise as the palme tree, & prosper euen in the house of the Lord: Also let vs pray our Lorde to nurrisht our roote beneath, that although we carie no outward shewe before men, yet we may not cease to haue our life hidden in Christe. And that if it please him too giue vs any countenance, the same may be to the magnifying of his blissing, so as wee may bee an example and recorde of his goodnessse : & that if it please him at any time to cut off our boughes, he will also make that too turne to our profitte, as when a man cutteth or shreddeth a vine, it is too make it bear good fruyte afterwarde, whereas if it were lette alone it would growe wilde. Then lette vs be sure that if it please God to cut off our boughes, it is too make vs yelde the more fruyte in him by taking away that which is superfluous in vs, that all things may turne too our benefite. Besides this, it will serue also to restrayne vs from being tempted too pray God too make vs like the wicked, that is too wit, to make vs prosper as they do. Thus muche concerning this similitude. And it is also sayd, that their memoriall shall perish in earth, and that they shall haue no more renowme any where. True it is that wee muste not put our trust in this worlde, too seeke renowme and glorie here. For the holy Scripture mocketh such kinde of vanitie, saying that suche as doo settle their names in earth, knowe not what God and his kingdome meene.

12.

Therefore we must not be desirous too make our selues

renowned in this worlde. Yet is it not in vayne also that God hath promised it as a blissing too his children, that their name shall continue for euer, and that it shall bee *Psal.112.b.9* blissed. And how is that ? It is bycause our Lorde (spye of the churlishnesse of the worlde) will notwithstanding make his seruants honorable and in good estimation. *Prover. 10. b.7.* They may bee despized for a tyme, yea and subiect too many flaunders and reproches. But God will deliuere them at length, and bring too passe that their rightuousnesse shall be knowne. Yee see then that the memoriall of good men and Gods children shall bee blissed. True it is, that this is not alwayes accomplished in the world, but yet it falleth out so oftentimes. Againe whereas God speaketh of renowme or memoriall, he meeneth it in respect of such as haue discretion too iudge. For the vnbelineuers are blinde and ignorat in discerning Gods children aright : but yet doth not that diminish any thing of the promise that God maketh vs. But nowe lette vs come too Bildads saying, that *the memoriall of the wicked shall perish.* Lette vs marke that his so saying is a curse peculiarly belonging too the despizers of God, according too that which I haue touched alreadie. For they bee drunken in their foolish ambitio, so as they beare themselues in hande that their name shall neuer fade in the worlde but men shall haue it in remembrance for euer. But wee see howe it goeth cleane contrarie with them. For what is the cause that they turmoyle themselues after that sort ? It is too haue men to talke of them. VWell then, are the despizers of God desirous too make themselues renowned in the mouths of men ? God will turne it quyte and cleane to the contrarie. For if their remembrance continue : it shall bee in reproche, and men shall not speake of them but in skorne and mockage. And as for them that haue bene caried away with this sayd vayne desire, do wee not see that God hath buried them, so as menne coulde no more tell what was become of them ? VVhereas it seemed that they shold be talked of whyle the world indured, and whereas they themselues surmyzed that euery of them shoulde become greatest, (for althoough they sawe many go before them, yet did euery of them thinke with himselfe, I shall bee chiefest:) yet hath God buried them as I sayde afore, and if men speake of them, after what maner is it ? Euery man is made priuie too their naughtiness and shame. And doth not this come of the sayd curse of God ? Therefore let vs marke that Bildad hath expressed here the chiefe thing that those kinde of men seeke which are giuen to the world. And that ought too bee well marked. For if God make our name too perish too the worldward : what loze wee by it : what harme haue wee by it ? For wee knowe our names are written in the booke of lyfe. Be glad (sayeth *Luke.10. d.* our Lord Iesus Christ too his Disciples) for your names are written in Gods registers to your everlasting saluation. Is not this ynough to content vs ? VVee be not like these fooles that haue none other immortalitie than too make themselues too bee spoken of. For that were ouer-great fondnesse. But wee know that God hath written our names in his booke, and ingroced the recorde with his owne hande, that is too say, in his owne everlasting determination, (for Gods hande is the vnchangeable ordinance that hee hath appoynted) and afterwarde ratified the whole with the bloud of our Lorde Iesus Christ, and finally sealed it by the working of his holy spirite. Seing then that we haue our memoriall there among the Angelles of heauen, and among the Patriarkes, Prophets and Apostles : haue wee not cause too bee contented ? And so albeit that our remembrance bee razed out of the worlde : yet shall wee looze nothing by it. But wee see that

Psal. 127.4.  
3. & 128.4.  
5.6.

that God maketh the memoriall of his seruants too bee blessed, (as I sayde afore) notwithstanding that they bee despized for a time, and counted in the worlde to be dirt and dung, as Saint Paule speaketh: for he likeneth them to guttes full of filthinesse that are cast away. Thus then the faythfull are exercyzed for a tyme, yea and they are vnder the curse of men, as though they bare all the sinnes of the worlde: but in the ende God maketh their righteousnesse too shine foorth as the breake of the day, and they are had in blessed remembrance. VVe see that Abraham in his tyme was despized and shaken off. VVhat may a man thinke of Iacob? and yet wee see that their memoriall is blessed. Euerie man ranne vpon Dauid, they cursed him, they spyted him, he became as a worme of the grounde, hee was made a skorne and mockingstocke too the veryest rascalles, and every man did as it were lothe him: and yet notwithstanding, wee see that his remembrance is blissted, yea euен in Gods Churche. For as for the vnbeleeuers, a man must not seeke too haue any renowme or remembrance among them, because they bee wretched blinde soules that cannot iudge nor are able too discerne betweene white and blacke. Thus yee see what wee haue too marke in this sentence. And consequently heere is added, That they shall bee cast oute of light intoo darkenesse, that they shall bee drien oute of the worlde, that they shall haue neyther children nor Graundchildren among the people, and that they shall haue no ouerluer or heyre in the lande where they dwelle. Heere Bildad confirmeth the matter that hee had treated of: which is, that if God make the wicked too prosper, that is not alwayes. And that is verie true. For what happinesse is there in their state, seing that all their laughter muste bee turned intoo sorow. So then let vs assure our selues that the present light of the wicked serues but too leade them intoo the way of darkenesse. VVhen wee heare this: if wee bee in darkenesse (that is too say in aduersitie, according also as the worde importeth) so as wee wote not on which syde too turne vs, bycause wee be besette with so many miseries round aboure, as wee see no way oute of them: well, let vs for oure parte assure our selues, that the same darkenesse bee it never so greate, shall bee a pathe too leade vs too Gods light. For hee hath woorderfull meanes too leade his children too saluation, yea euен when hee seemeth fully mynded to destroy them. Are we then as it were vndone? Let vs assure our selues, that bythat meanes God draweth vs to saluation. Are we in thick darkenesse, let vs assure our selues that he can well bring vs to light. Thus yee see what wee haue to gather vpon this text. Contrariwyse, doo wee see the wicked puffed vp with their nobilitie, and make greate braueryes, and spreade oute their wings? VVell, it is true that they are in greate brightnesse: but let vs tarie till God perfourme that whiche is sayde heere: that is too witte, till hee bring darkenesse vppon them. Thus (as wee see) heere is a verie profitable thing for vs too knowe: which is, that although God make the wicked too prosper for a tyme: their case is never the better for it, for alwayes the ende muste bee looked vntoo. And contrariwyse, though the poore faythfull ones bee distressed heere, so as they wote not where too become: theyr state is never the worse for all that. And why? Let vs looke vpon the ende: whiche is, that by this darkenesse God meeneth too bring them light. Againe, whereas it is sayde that the wicked shall haue neyther children nor offspring, nor leaue any heyres in their dwellings: Deu. 28.6.11 that is according too the curse of the lawe. For it is sayde that issue is a blessing of God. And althoughe

our Lorde would that all the benefites of this life should be dedicated vntoo him, and that men shoulde acknowledge him too bee the authour of them, and yelde him prayse for them: yet notwithstanding hee auoucheth it too bee a speciaall benefite when hee giueth men issue.

Now although the law were not yet written in Bildads time: yet had hee the same doctrine printed in his hart by God: that is too witte, that our Lorde will roote out the wicked, so as hee will not leaue one of their race, but all shall bee brought too naught. If any man alledge, that our Lorde doth often suffer eu'en his owne children too bee barraine: the answere herevnto is, that such manner of cursings are oftentimes turned into blessings vntoo Gods children. Neyther must wee make a generall and indifferent rule too say, that God doorth in all caces woorke his sayings visibly too the eye. For wee muste leaue the choyce of that too himselfe to dispoze thereof in tyme and place as hee shall think good. VWe maye see then that sometymes a faythfull man and one that feareth God shall haue no issue in the worlde: and yet is it not too bee sayde therefore, that hee is cursed of God. For beholde the firste iightuous man: what Abel. Gen. issue left hee behinde him? Yea and when the promise 6.b.8. was made too Abraham, that his offspring shoulde bee Gen. 13.d 16 as the sande of the Sea, and as the starres of the Skye. Gen. 15.a.5. Had hee a great number of children? Howe many chil- & 13.b.16. dren left hee after his death? True it is that hee had di- uerse other children besydes Isaac: but God did cutte Gen. 25.a.2. them off, according also as they were not woorthie too bee Abrahams children. True it is also that after him Ge. 25.a.24 his sonne Isaac had but twoo children: and one of them Ge. 27f.41. was a murtherer in his hart, by meanes whereof he was faine too put awaye the other, and too banishe him hys Gen. 28.a.2. house. VWe see then that although the godly leaue no children after their deceasse: yet are they not there- fore the lesse blessed of God. For they haue an euer- lasting fatherhooде in heauen, in that it pleaseth God too ioyne them not onely with all the Saincts and faith- ful ones: but with the Angelles also. But as for the wicked, it is too bee knowne that the want of issue is a curse of God vntoo them. For too their seeming, all were forlorne with them, if they might not haue an heyre to succeeide them. And God disappoyneth them of it by his rightfull vengeance, and as by a punishment meete for them, bycause it is altoogither agaynst their lyking. This is it that wee haue too marke in this streyne. Nowe furthermore Bildad concludeth in the ende, that such as come after them shall bee amazed at it, and suche as go before them shall bee afrynde, and that suche is the dwelling of the wicked, and of those that feare not God. This serueth too confirme this matter: that is too witte, that God will punishe the wicked in suche wise, as the worlde shall bee astonished at the sight of their state, it shall bee so vnhappye. This saying is verie true, and wee ought too aduauntage our selues greatly by it, and beare it well in minde, prouided that we follow not Bildad in inclosing Job and all such as are afflited, within the sayde cursed- nesse. And why? For (as I haue sayde) aduersities light vpon Gods children, as well as vpon the wicked. VWe must alwayes beware that we let God alone with the guyding of all things, as vnto whome it belongeth. So then if wee bee poore and afflited, so as the worlde esteemeth vs as wretches: let vs not therefore ceasse to rest vpon the goodnessse of oure God, and too wayte his leysure till he deliuer vs for a full adoo, from all oure necessities and afflictions, [which thing he will doo.] if wee referre all vnto him.

Nowe let vs fall downe before the face of our good God with acknowledgement of oure faultes , praying him too make vs feele them in such wise, as wee maye humble our selues and be sorie for them , and learne too take more profit of the miseries and aduersities that are sent vs in this worlde , than wee haue done hither-to : that vpon the knowledge of our faultes and sinnes, wee may enter intoo examination of our lyfe, too mis-

like of our vices to the ende that being receyued to mer-  
cie by the meane of our Lorde Iesus Christ we may haue  
the more matter and occasion too trust too his goodnessse  
for the time to come, so that whereas wee haue to walke  
through many miseries and aduersities in this worlde, we  
may not therefore ceasse to obey him alwayes to the end.  
That it may please him too graunt this grace , not onely  
to vs, but also, &c.

### *The.lxix.Sermon,which is the first vpon the.xix.Chapter.*

I Obansvvered and sayde.

2. Hovv long vvill ye greeue my hart, and vndermine me vvith your vvordes?
3. Yee haue alreadie ten times put me to confusion, and are not ashamed, and yee are hardened agaynst mee.
4. If I haucedone amisse, my sinne shall abide vvith mee.
5. But you magnifie your selues, and vaunt your selues at my miserie,
6. Knovv ye that God hath beseeched mevvith his povver, & beset me roūd about vvith his nets:
7. If I crie out by reason of violence, he ansvvereth me not : If I shreeke out yet haue I no right.
8. He hath shet vp my vvay , so as there is no passage out, and hee hath put darknesse in my path.
9. He hath bereft me of my glorie, he hath taken the etoyvne avvay from my heade.
10. He hath destroyed mee on all sides, and I am vanished avvay: he hath taken avvay my hope  
*as the hope of a tree.*
11. His anger is kindled agaynst me, and he counteth me as his enemie.
12. His armies are come, they haue inclosed me, & they haue pitched their camp about my tent.



Ee haue seene what Bildads intent was in rebuking Job. He tooke this 30 for a generall grounde , that God leaueth not the wicked vnpunished. And therewpon hee concluded, that Job must needs bee of that number , sith that God afflic-  
ted him so greeuously. But Job disproueth him,because it is not for men too deeme of his lyfe by the aduersities that hee endured, forsomuch as God punisheth him not for his offences , but executeth some other determina-  
tion that is secrete and vnkowne too men. Howbe- 40 it before he come to that poynt, hee complayneth of hys freendes, for beeing so hardharted towardes him. *Ye are not ashamed*(sayth he) *to put me too confusion so often times alreadie: you haue bardned your selues agaynst me*, or you haue made your selues straungers too mee : for the Hebrew worde may import the one as wel as the other. But the fittest is, that they had bardned themselues,in not ha-  
ving pitie nor compassion vpon his miseries. Now then wee see whereto this plaint tendeth. Howbeit where-  
as he sayth that *if hee haue done amisse, his sinne shall abyde* 50 *in him*: therein he sheweth himselfe too haue beeine ouerpionate. For if he had done amisse, it was for him to receyue correction peaceably. But to say let me alone, I shall beare mine owne punishment : no man shall take harme by my sin but my selfe, is a maner of speaking that agreeth to an vnreclaymable and desperate person,rather than to a childe of God. Neuerthelesse, Job was tempted therewnto , when he sawe he coulde haue no reason at his freendes handes. But yet he returneth to the princi-  
pall and standeth not vpon the other poynt , because he 60 had an euill eace. And he sayth, *I thinke ye to preuayle agaynst me by vaunting your selues because ye see mee in such plight: or thinke you that my eace is past recouerie, and that I shall bee damned, because ye see mee too bee as miserable a creature as may bee?* *Knowe ye* (sayth he) *that God hath ouerthrowne mee in judgement* (that is to say, yee must not dispute heere by reason : for Godrul-  
eth not himselfe according to mans capacicie) *I can haue no right at his hande.* I may well contende, but yet must I

stande too my harmes, I must be oppressed , and yet if I  
crie, or if I make moane, my miserie is neuer the more as-  
suaged. It booteth mee not, *for bee hath shewed himselfe*  
*too bee mine enimie, hee hath sent mee innumerable mis-  
eries, like an armie to besiege me.* I am tormented, and which  
worse is, *I see no issue in all my way*,and it seemeth that *he*  
*bath inclosed mee*, and locked mee vp, and that there is no  
maner of meane to scape the miseries that presse me and  
torment mee . This were verie straunge talke at the  
first sight , if wee had not alreadie vnderstoode partly  
wherewpon Job groundeth himselfe , and that the same  
were not nowe newly agayne brought to remembrance,  
as it shall bee shewed anon by Gods leaue. But let vs go  
forwarde with Jobs talke . This complaint which hee  
maketh too his freendes is iust : that is to witte , that it  
was a pleasure too them too *put him too confusion.* Nowe  
(as I haue sayde heeretoefore) if a man bee smitten with  
Gods roddes, although there be iust cause to finde fault  
with him , yet must the same be done with a milde spirit,  
that the medicine be not to sharpe, considering that the  
hand of God hath rigour enough in it selfe, without ad-  
ding any more to it. If a man beare himselfe stoully a-  
gaynst God, and seeme not to feel any miserie, but play-  
eth the madman , and is not by any meanes reformatio-  
nall: there we haue to vse greater sharpnesse. For when men  
abuse Gods pacience and goodnessse , such statelinesse  
must be tamed. And if God handle them not at the first  
as they deserue so as they become more hardharted and  
wilfull because he beareth with them: then ye see wherin  
he ought to vse greater rigor. For it is not to be borne that  
men should outface god after that sort, & turn his good-  
nesse and gentlenesse into such poison, therby to inuenim  
themselues more and more agaynst him. Let a man han-  
dle them mildely and they runne riot in their delights,  
so as they become as it were bewitched, and a man can-  
not wring any reason out of them, nor draw them to re-  
pentance. But if a man be hartbroken, and it is to be sene  
that God hath wrought with him in such wise alreadie, as  
we ought to bee moued too compassion : what a matter  
were it too set vpon him with rigour? VVee shoulde  
shewe

shewe our selues too haue no manhood in vs. True it is that if a man were afflicted as much as were posseible, yet if we see him still hardharted against God, & that all the corrections which he hath receyued haue not amended him, there it behoueth to vsé rigour. But yet neuerthelesse we muste still haue pitie of the miserie that wee see him in, and if wee bee kindeharted, there will be some mitigation and gentlenesse, and wee will vse him after some quiet fashion. Now as for Iobs friends, there was no suche dealing in them. For had they taken things as <sup>10</sup> they ought, they had founde that he humbled himselfe vnder the hand of God. And surely although it seemed straunge too him too bee handled so : Yet notwithstanding he ceasst not too confess that God was his iudge, and had all power ouer him. Therevpon they fall too rayling at him, and beare him in hande cleane contrarie to the truthe, that he was a wicked man, that there was nothing but hypocrisie in him, that he had neuer serued God hartily, and that they whiche were not afflicted as hee was, were mucche better and rightuoser <sup>20</sup> than hee. If Iob woulde haue agreed with them, hee muste haue renounced God, and spoken agaynst his owne conscience. Yee see then wherevpon hee standest. And hereby we bee taught, that when God affliccteth any of oure neighbours, wee muste not by and by conclude that they bee the worste men alive. But wee muste haue regarde too iudge vprightly, as wee woulde haue other men too doo by vs, and too say : It may bee <sup>30</sup> that Gods meening is but too trie their pacience. Althoughe they haue walked vprightly before him, and with a good zeale : yet notwithstanding hee intendeth that wee shoulde haue mirrours. And if it please him too conceale the cause from vs, or if they haue done amisse, and God doo punishe them: yet muste wee not measure their sinnes by the punishment that we see. And why? For hee behaueth himselfe more hardly towarde the righteous than towarde the woorser sort, because he reserueth the wickeddest till the ende: and that is too make them the more vnxexcusable. For they do nothing else but heape vp store of his wrath, and horrible vengeance vpon their owne heade. Yee see then howe it becommeth vs too bee wize and modest when wee see poore men in aduersitie, too the ende that wee go not the wrong way too worke. Againe, although God shew vs as it were with his finger, that there is iust cause when hee sendeth such miseries vpon any man : let vs learne too make oure owne profite of it. And that wee may so doo, let vs haue an eye to our selues. For when God maketh vs too perceyue his iudgements after that sort, his intent istoo instruct vs at another mans cost. Therefore it is too no purpose for vs too condemne suche as are in aduersitie, without hauing regarde too our selues. But it behoueth euerie of vs too enter intoo himselfe, and too bethinke him, Alas, in that my God hath preserued mee, I am bounde vnto him for it: yea and I also may bee chastized some one way or other. VVherefore I muste acknowledge, that my God spareth me: and that wheras I am not scourged with extremitie, and specially for that I am at mine ease and rest, the same commeth of his meere mercie. I say, let vs acknowledge <sup>50</sup> these things, that wee may haue occasion too bee oure owne judges, and not too condemne otherfolkes without looking to our selues. And by the way we see what a temptation it is, when men giue an vntowarde and wrongfull judgement of vs, and that it is verie hard too keepe measure in that case, sith that Iob (who had suche a pacientnesse as we haue seene, and as the Scripture reporteth of him) hath notwithstanding ouerleaped hiw

boundes, and was not able so too bridle himselfe, as no euill worde might scape from him. True it is that he hath good right too complaine : but yet for all that, it is the saying of an vnreclaymable person, to say, if I haue done amisse, my fault shall abide with mee. For althoughe men be so vnkinde too vs when wee haue done amisse, (as wee see some that haue too firie a zeale, or at leastwize not so milde a harte as were requisite :) yet muste Gods children alwayes humble theniselues. For what knowe wee whither God bee priuie too mo faultes in vs, than wee oure selues wote of? And surely wee perceyue not the tenth part of oure sinnes. God therefore dooth nowe and then sende vs some harder chastyment than wee thinke conuenient: but that is bycause wee knowe not oure owne disease. VVee see that Dauid had the selfe same consideration towardes Semei. He <sup>2.S.m. 16.6</sup> knewe verie well that Semei was a lewde fellowe, and <sup>10</sup> that hee was not ledde agaynst him but of a cankerde and bitter minde: and yet notwithstanding hee sayeth, who can tell whither God hath commaunded him too rayle so vpon mee or no? Yee see howe David considereth that God hilde him in his handes, and that it was his will too haue him delt withall so rudely. Nowe if the wicked mens persecuting of vs bee too bee fathered vpon God, bycause he serueth his turne with them as with whippes to strike vs iustly withall: what shall we thinke when wee see that men doo of a good zeale labour too resourme vs, and are desirous of our welfare? If they come not too vs with such suche gentlenesse as were requisite, shall wee therefore play the looce Coltes, and reiect all that is spoken? VVhat discretion were that? VVee shewe well thereby, that wee bee not gouerned by Gods spirite in any wise. But wee see that Iob was tempted after the same maner, and therefore wee must bee the water. For if it befell so too a man that was as an Angell of heauen : I pray you what will become of vs, if wee keepe not good watche agaynst Satan? VVill he not soone haue put vs too a foyle? And surely if hee once get an entrie intoo vs, wee knowe not well on <sup>40</sup> whiche syde too turne vs, too come againe too our right way when wee bee oure of it. So then, let this sentence serue vs too suche instruction as I haue spoken of: that is too witte, that if men lifte vp themselues in that wise agaynst vs, and bee too feerce vpon vs, and bee not so modest as were requisite: yet notwithstanding, it behoueth vs to vnderstande, that it will bee alwayes for our welfare to receiuie the corrections that are laid vpon vs. And for the humbling of our selues, let vs learne too enter intoo our selues, and let vs neyther fret nor repine when men rebuke vs somewhat sharply, and discouer our lewdnesse. VVherefore is it that men (as we see) doo oftentimes storme without rule and modestie? It is bycause they haue not an eye vnto God. For if the partie that is appeached woulde consider, Verely I haue done amisse, I finde my selfe blame worthie, I may well excuse my selfe afore men, but let mee iustifie my selfe, let me bleare the eies both of my selfe and of my neighbors, and let mee imagine that I haue great wrong done me: alas yet can I not scape the hande of God: VVhat shall I gayne then by seeking many krinkes, and by excusing my selfe too the worldward? For lo, God will condemn me. And moreouer the matter standeth not simply vpon being cyted before the heauenly iudge: but behold mine own conscience doth so crie out vpon me, as I carie both my judge & my hangman with me. The sith it is so, were it not better for me to yeld my selfe guiltie, and to cast down my head, & to consider that God seeth all thing, & that in asmuch as he handleth me so, I should <sup>60</sup> acknowledg-

acknowledge that the same is a fit medicine for me , and that although it seeme bitter too mee, and I could find in my hart too refuze it if it were possible , yet it is for my behoofe to yeelede too it ? Yee see then what wee haue too marke in this sentence . Furthermore let vs learne too bee quickesighted in espying our owne faultes when God visiteth vs , assuring our selues that in so dooing he sheweth vs singular fauour . For we see howe we be inclyned of nature too hypocrisie : and therevpon euerie of vs dooth so flatter and foade himselfe in hys owne sinnes , that if wee were not preuented on the other syde , there were none of vs all but hee woulde welter in his owne filthinesse . And what woulde become of it in the ende ? VVee shall runne on from euill too worse till Satan get the full possession of vs , and then shall we bee so caryed awaye , that there shall remayne nothing but blockishnesse in vs , according as it is sayde in the Proverbes , and as Saint Paule speakest also . For be-

Prou.28. b. holde, the extreemest of all miseries is, when men haue  
14. no more remorse , but are so caryed away and giuen vp  
Rom.1.d.28 intoo the handes of Satan , as they are no more woun-  
Eph.4.e.14 ded too feele their sinnes , and too bewayle them before

God . And surely wee shoulde all of vs come too that poynt , if God withhilde vs not by stirring vp men now and then too inforce vs too feele oure sinnes by discouering them when wee haue forgotten them , and thinke them too bee well hidden , and by putting vs in minde , that whereas wee haue turned oure backes vpon oure iudge , it behoueth vs too come before him . Therefor (as I sayde ) yee see heere a benefite that is not too bee despized . For if wee refuzed the corrections that are put too vs : it is all one as if wee laboured to quench the light of Gods spirite . VVee bee in darkenesse so long as oure sinnes are hidden : and God commeth too light vs vp his Cresset , too giue vs light to see our owne wantes : but yet had wee leuer too haue kercheefes too blindefolde our selues withall , and cannot finde in oure hartes too haue them taken awaye : wee refuze the light , and like better of darkenesse . I praye you what an vnthankefulnesse is this ? I pray you is it not a detestable sacrilege when wee resist Gods spirite after that sort , who reacheth vs his hande , and is willing too bring vs backe into the way of saluation ? Yee see then that the speciaall poynt which we haue too marke in this sentence , is that wee muste not say , If I haue done amisse , I shall beare mine owne burthen , other men shall not suffer punishment for mee , I say let vs not stryue after that fashion , but let vs consider that God giueth his gifte too others too communicate them vntoo vs : and when hee sendeth vs any man too shewe vs oure faultes , it is a recorde of his goodnesse , that hee hathe still a care of vs , and is desirous too reserue vs too himselfe . And in verie deede if wee bee restie and kicke agaynst the spure , refiecting the corrections offered vs by men : that maner of vnthankefulnesse shooteth at God himselfe , it is hee to whome the wrong is done , and it is i.e also that shall reuenge it .

Therefore let vs keepe our selues from falling intoo such pryme , and let vs bethinke vs , that whensoeuer we haue done amisse , it is high tyme for vs to come home to our selues , and too consider oure owne euill , that it may bee remedied . But nowe let vs come too the seconde poynt which is the cheefe . For (as hath beene declared heeretoofore ) Job did not vtterly refuze correction : but did cast foorth these woordes as a blast of winde . And it hath beene noted heeretoofore , that in this booke Job speaketh not onely what bee was ful- ly resolued of in himselfe : but also vitereth the fittes

of his affections after as hee was mooued inwardely , howbeit that hee withstoode them and restryned them so as hee was sorie for them afterwarde . Nowe therefore hee giueth ouer that which hee had sayde , and passing not for it , commeth too the principall poynt . For hee knewe that the other was but wandering talke , and not grounded eyther vpon reason or truth . So returneth hee too the defence of his case : which is , that hys freendes vnder colour of comforting him , doo vaunt themselues agaynst him , yea and that their vaunting of themselues is without alledging of any thing but hys reproove too put him too confuzion , and came thither with such harde and shamelesse hartes , as there was neither manhoode nor modestie in them . Thus yee see Iobs meining .

And further hee concludeth alwayes that God doth not punishe him for his sinnes , but that hee handleth him after a straunge fashion , suche as men are not acquainted with . And surely heere hee complayneth that if bee cry out , there is no reason for him , because tb.t God is as it were bis enemie . Heereby wee be taught , first that if we will doo oure neighbours good in rebuking them of their faultes : it behoueth vs too bee well sure , that they haue done amisse , and that wee finde fault with them iustly , and not vpon single conjectures : for it was an euill maner of proceeding of Iobs freendes , to condemne him because God scourged him . VVee muste bee of another mynde , as I haue sayde alreadie . For God keepeth not alwayes one rate , too punishe none but suche as haue done amisse : nay rather , oftentymes the righ- tuousest are troubled muche more than the others , as wee see : for according as God hath delt of his power vnto them , so doth he also trie them too the vttermost .

It behoueth vs to beare this well in minde , to the ende we bee not greeued when wee see wee must walke in the selfe same way that they doo . For ought it to mis- lyke vs , that God spareth vs no more than those whome hee loued more than all other men ? VVould bee bee more priuiledged than the holy fathers that haue had so excellent witnessesse of the holie Ghost ? So then if wee shoulde condemne or acquitte euerie man according to Gods handling of him : all the poore folke in the world , all the sickle folke , all despized folke , and all folke that are out of credite or estimation , should be wicked men . And what a dealing were that ? For those are they whom God chooseth too bee his , thos e are they whom he acknowledgeth and auoucheth to be his children . And contrariwise , as for them that are placed in honour and dignitic , God aduaunceth them after that fashion , to the intent their fall should be the deadlier , specially if they abuse his gift . Such as haue riches are so swallowed vp into them , as they be as it were an entring into hell : and they become so drunken in their prosperitie , and doo so vaunt theselues against God , that the goodes which they possesse do cry out for vengeance against them . VVee see that such as are strongest , are like stubburne horses that cannot be broken nor brought to handsonnesse , and to be short , there seemeth to be nothing else in the but rage agaynst God . Thus yee see an ouerspitfull and frowarde judgement . And therefore let vs learne too holde suche an euene hande as wee condemne not men but by Gods lawe , nor before such time as we bee sure of their faults , so as we may discerne them . As for the persons let vs alwayes reserue them to Gods hand , vntill there appearre some certaine marke that God hath reiecteth them . Then let vs not of oure parte bee hastie too take vpon vs the thing that is not lawefull . Thus yee see what wee haue too sticke too in this sentence . Neuerthelesse I haue

haue sayde alreadie that Iobs meening is verye true: that is too wittē, that hee is not punished for his sinnes: but yet it followeth not therfore but that hee ouershote himselfe in his passions. And that ought always too humble vs the more. For when wee see suche a man that was indued with so greate graces, was not able too holde himselfe from swaruing aside , what shall become of vs? Nowe according heerevntoo hee sayeth, *That God bad ouertbrowne him*: that is too say, that hee commeth agaynst him after such a disordered maner, as 10 is altoogither oute of square , and hath no indifferencie in it. This may bee spoken in suche a sense as shall not bee euill. For I haue declared heeretoofore , that there is in God a double righteousnesse. The one is, that which hee hath set foorth in his lawe: and that righteousnesse is well knowne and apparent too vs : it is oure rule [too liue by.] But there is yet another higher righteousnesse in God which is secrete and hidden from vs. For when wee shall haue fulfilled the whole lawe, (which is impossible too doo, but we will put the 20 cace it were done) yet haue wee not satisfied God according to his perfect righteousnesse: but we shall haue contented him according too the seruice that hee requireth of vs, and according too the abilitie of our humaine nature. I meane not suche abilitie as wee haue had since Adam sinned : but suche as wee had by oure creation from God. Put the cace then that wee were Angelles: go too, wee might fulfill the lawe of God: but that were not answerable too his soueraine rightfulness, for that is farre higher than all oure vnderstanding is able too reache vntoo, there is no proportionablenesse betwixt them. So then, our Lorde dooth nowe and then punishe men for their sinnes, euen according to the curses that hee hath set foorth in his law. Otherwhiles hee hath no such respect in punishing them, but referueth the intent of it in his owne secrete purpose, as wee see in his afflicting of Job. For if it be demaunded why hee did it: when wee haue sought the vttermost, wee shall not finde it too bee for his sinnes, and therefore there muste needs bee some other cause. 30

VVee see what troubles Jacob indured : and yet for all that hee had serued God purely . And what say yee to his fathers, Abraham, and Isaac? It shoule seeme that God had conspired agaynst them, too make them passe through all the aduersities and miseries that coulde bee deuized. As muche is too bee sayde of Dauid. VWas it for that they were more disordered than other men, and for that they had deserued more rigorous punishment? No. But yee see that God hath secrete iudgements whiche are hidden from vs for a tyme. Therefor Iobs meening heere, is that the affliction which he endureth muste not be taken as one of the common punishments that are imployed in the threatnings that God hathe published in his lawe : but that thereis a higher cause which cannot bee knowne of men. Surely if Job had simply had that respect with him, hee had had good reason in his so dooing. But when he sayth *that God bad ouertbrowne him*, and all was oute of order: he sheweth himselfe too bee ouermaystred of his affections. True it is that he alwayes knewe God too bee righteous: according as wee see that although hee were shaken , and that such woordes had escaped him, yet hee returneth home againe , and acknowledgeth that hee ought too holde his mouth sherte. Neuerthelesse hee ceaseth not too haue his skumme, as a boyling pot that seetheth vp into great wallops muste needs spirt ouer on one side or other. Euen so dooth Job. And it behoueth vs too knowe that hee stormeth too much agaynst God ; which

thing is greatly for our profite , if we can applie it to our instruction. Fortouching the first place, wee shall haue profited greatly, if wee beare away this lesson, that God dooth sometimes punishe men not in respect of their sinnes, but too humble them, bicause his intent is too shewe that hee hath full authoritie ouer his creatures, and hath ordyned them as mirrours of pacience , because hee will make them too feele their owne infirmities, that they maye knowe themselues the better when they perceyue that there be couert vices in them which are discouered by afflictions , and that they haue not had such constancie in them, as were requisite, but haue swarued asyde : and that when they shall haue seene themselues so stumbled, they maye bee the more prouoked to call vpon God, knowing that if hee had not reached them his hande, they had bene vtterly vndone. And surely whensoeuer we indure anye affliction: the best remedie is for vs to enter into the knowing of our sinnes, and euery man to accuse himselfe, saying: Alas, I haue offended my God so manye wayes , that if hee shoulde punishe me a hundred folde, I haue deserued it, and much more. Againe, if wee see not alwayes wherefore God scourgeth vs : let vs saye, VVel Lorde, thou art righteous. Although I bee not able to attayne to the reason of thyne intent : it ought to suffysē mee too knowe that thou doest not anye thing , but rightly and indifferently. Then let vs assure our selues, that wee haue true wisedome, if wee can so glorifie GOD, notwithstanding thathee holde our eyes closed vp and leade vs as poore blynde soules. Let vs bee contented to walke whithersoeuer hee leadeth and directeth vs, assuring oure selues that his onely will muste bee too vs the infallible rule of right : whereas wee see Job so ouermaystred of his affections , let vs vnderstande that it is a right harde thing for vs too submit our selues to the singel will of God , without asking a reason of his woorkes , and speciallye of those woorkes that surmount our wytte and capacite . And thys is it that I sayde afore : namely, that it is a perfect and more than 40 Angelicall wisedome , too haue the skill to yeelde so much honour vntoo God, as to rest merely and simply vpon hys pleasure, that although wee fynde the matterstrange, and (to our seeming) vtterly contrarie too all right and reason : yet wee boowe downe our heades, and saye, Lorde, although thy iudgements bee as a deepe gulfe: yet will not wee presume to encounter them. And trulye Job was fully disposed so too dooe. Yea , and althoughe hee had had roughe assaultes and temptations: yet in the ende hee got the victorie . Neuerthelesse , wee see that hee swarued in saying, *God bath ouertbrowen my iudgement* : that is too saye , hee handleth mee not lyke a iudge , but steppeth too mee with extraordinarie rigour as though hee had no compassion of mee . Seeing that Job was tempted so farre; what shall become of vs ? Therefore let vs applye all our wytte and all our indeuour too this lesson, nameley to rest simply and merely vpon the good will of our God, and not too tarie vpon temptations, although they carie vs sometimes away, but to hold our selues short and 50 to rein our selues with that bridle when we see that God playeth the iudge with vs, and that mortall men auance themselues agaynst their maker, and cannot find in their hartes to subn*i*: themselues to that which he sendeth. For althoughe they protest the cleane contrarie: yet in their doings they shewe that they blame God of crueltie, and woule fayne go to lawe with him. Thus yee see what we haue to beare in minde. And Job must serue vs for such example, sith we see the exceſſe of his panges. Howbeit

if we

Gen.27.e.  
41. &c. in  
the chapters  
following.  
Gen.12.d.15  
&c in the  
Chapters  
following.

it wee compare him with those that rush intoo diuelish boldenesse : wee ought yet too bee better warned too humble our selues. As howe ? VVee shall see manie that are not like vntoo Job. For they not onely haue a pang or twaine in chasing : but they also continue from euill too worse . And when any matter falleth not ute too their minde , first they fall too murmuring agaynst God , and afterwarde take libertie too chafe at him : and then if they meeete with any vneasie saying , theyr headinesse is suche as they make no bones to auante themselues agaynst God , yea and too bee wilfull too the vttermost , as wee see these selfewyze folke doo , insomuch that if there bee anie thing in the holie Scripture that agreeeth not with their witte and foolishhe braine , it muste bee condemned at the first dashe , without scanning from whence the same proceedeth . And afterwarde althouge they bee conuinced : yet ceasse they not too bee so shamelesse as too lift vp themselves agaynst God and agaynst his secrete and incomprehensible iudgements , and too say , Tushe it is impossible for this to enter intoo my heade . VVell my freend , if you bee blinde , is the Sunne therefore darke , and shineth it not ? If a blinde man say I see no light , is that as muche too say as the Sunne dooth but darken men ? That were well too the matter . Therefore sith wee see the diuell caryeth awaye men in suche a rage , that they conclude their reasons agaynst God , so much the more standeth it vs in hande too indeuer to bridle our selues short . And if our impaciencie doo erewhiles prouoke vs , and pricke vs forwarde to be angrie with God , and to fret with our selues : at leastwise yet when we haue well stormed , let vs come home againe , (for it is better to turne late than neuer) and let vs say , Lorde what would become of me , if thou hilde mee not backe ? Euen so my God , it behouethe mee too bee gouerned by thy spirite , that thou giue mee the wisedome too bee wholly subiect too thy good will , whatsoeuer may betide mee . Lo what what wee haue to marke . Moreouer let vs also compare our miseries with Iobs . For if wee consider well the afflictions that hee indured : they bee so straunge as he might well say , I knowe not howe I may take them , for God oppresseth mee ouer sore . And for prooife heereof , if God touche vs but with his little finger : wee be so tender that by and by we are angrie , [and fall too saying ,] Howe goes this geere ? If God sende vs any common disease , wee beare our selues in hande that he ought rather to haue spared vs . If hee afflxit vs in any wise : that willmake vs too storme . Too bee short , let him giue vs but one lashe with his rodde : and wee will say hee hath thundred vpon vs . Seeing wee be so impacient , let vs consider what Iob indured , and what woulde become of vs if wee shoulde come too the same poynt . VVould wee doo no more but cast vp some skumme and assuage againe ? No . It were the next way too set vs quite ouer our shooes , sith wee bee so inclyned therenvnto vpon euery small occasion . So much the more therefore behoueth it vs too knowe that wee haue not profited in Gods schoole , till wee haue learned too take paciently all corrections that hee sendeth vs , seeing that they tend to our welfare . Thus ye see what we had more to note vpon this sentence . Howebeit among other things , let vs marke that it is a harde and verie daungerous temptation when God heareth not oure cries and complaints .

*Pro.18.b.10* And why ? For it is sayde that Gods name is a strong and sure holde for all such as flee vntoo it . VVhosoeuer calleth vpon the name of the Lorde shall bee sauued .

*Act.2.c.21* Yea and although that heauen and earth were meddled

*Ro.10.c.15* toogither , and the whole order of nature confounded :

yet shoulde wee still bee preferued by calling vpon the name of God as Iuell sayth . God hath promised that he *Ro.10.c.13* will heare vs before we open our mouth : and reach out *Esa.61.d.23* his hande to helpe vs before we speake . Ye see then that God sheweth himselfe so bountifull as yee woulde maruell , assuring vs that hee will succour our necessitie : and yet for all that , when wee shall haue called vpon him , more than once or twice , and when wee shall haue persisted in praying him too haue pitie vpon vs , wee shall continue still in one state , and (which worse is) it shall seeme too vs that God sharpeneth himselfe agaynst vs , too torment vs the more when wee haue called vpon him :

And what a temptation is that ? It is sayde to me that *Pro.18.b.10* the name of God is my refuge , and that God is neere vnto all them that call vpon him faythfully : I haue assayed *Psal.145.d.* what those promises meane , and I feele no commoditie by them : but rather my miserie is increased the more . And what a thing is that ? Yet notwithstanding Iob came too that poynt , and not Iob onely , but also David and the rest of the faythfull . And specially it behoued the same thing too bee fulfilled in oure Lorde Iesus Christ , according also as it is hee on whome this sentence is verified : namely , I cry vntoo thee daye and night , and yet thou easest mee not of my miseries . Thou seemest too haue forsaken mee : when our fathers resorted too thee , they alwayes perceyued that it was not *Psal.22.a.2* in vaine , but thou puttest mee heere too confusion . But heereby wee note , that although God haue promised too bee neere vntoo all them that call vpon hym , and too succour them before they open their mouthes too desire him : yet dooth not that import that he sheweth it alwayes too the eye . Howe then ? After his owne maner .

It is certaine that before wee call vpon God , hee is willing and readie too helpe vs . And for prooife hereof , whence commeth the affection of praying ? Commeth it not of the holy Ghost ? For a man would nevere of his owne minde resort vnto God . Then is it because God looketh vnto vs with pitie , when we thinke he hath turned his backe vpon vs . Againe , if we haue stode vp any time : it muste needes bee that it was through the power which hee gaue vs , and that his succouring of vs with his hande , made vs to bee patient and lowly in our aduersities . And true it is that wee may haue suche a conceypte as it maye seeme too vs for a time that God hath giuen no eare too vs . VVee see howe it was so with Iob , and with David , yea and that Iesus Christe also was faine too come to that poynt : not that he was tempted after our maner , that is to say , with impacience : but yet notwithstanding because hee had to fight against his owne humaine nature , hee was sayne too suffer anguish of minde . And forasmuch as God had left him destitute of all helpe , hee was inforced to cry out : My *Psal.22.a.2* God , my God why hast thou forsaken mee ? Therefore when wee haue suche temptations , and are grieved by reason of the infirmities and great store of vices *Mat.2.c.47* that are in vs , according as wee are full of distrust , stubburnesse , prude , and other like things : let vs haue recourse vntoo this poynte , that wee bee not the fyrt whome God hath mynded too succour , and haue in the ende felt the profite of theyr prayers , notwithstanding that they languished vnder his hande for a tyme . So then let vs holde oute , and suffer God too keepe vs in languishing as long as it please him , euen till hee haue delyuered vs and shewed himselfe oure Sauioure [ too the full ] according as hee hath gyuen vs some taste of it alreadie in this worlde .

Nowe let vs fall downe before the face of oure good God wyth the acknowledgement of oure sinnes, praying him so too clense vs of them, as there may bee nothing in vs too hynder vs from comming right foorth

vntoo him, and that in oure comming wee may finde him readie too receyue vs for oure Lorde Iesu Christes sake. And so let vs all say : Almighty God our heauenly father.&c.

### The lxx. Sermon, which is the second vpon the xix. Chapter,

*This Sermon conteyneth the exposition of the 7. 8. 9. 10. 11. & 12. verses that haue bene touched alreadie, and then vpon the text that followeth beere.*

13. Hee hath made my brethren too shrinke avvaye from mee , and mine acquaintance become straungers to mee.
14. My neighbors haue forsaken me, and my father and my mother haue forgotten mee.
15. Mine ovne houshalde, and my maydescruants haue disdeyned mee , and I haue beene as a straunger in their sight.
16. If I call my seruant he ansvereth me not, though I pray him with mine ovne mouth.



T behoueth vs to go throughwith the matter that we beganne in the last Sermon : which is , that it is a harde and burdensome temptation when our prayers bee not heard at the first. For verely the onely thing that remayneth for vs when we be in aduersitie, is that God receyue vs if wee desire him, that he haue pitie vpon vs , and that wee may feele that oure resorting too him for succour hath not beene in vaine. This (say I) is the welfare and comfort of all the faythfull. But if it seeme that we haue lost our time in running too our God too bee ayded at his hande : what will become of it? Shall wee not bee as good as in despayre? Yet is it Gods pleasure too exercize his children after that maner by hyding himselfe from them , and by making no countenance of hearing them, or of regarding the miseries that they indure. True it is that he hath promised too bee readie too helpe vs as soone as we desire him : yea and that hee will not tarie too bee sued vntoo, but will preuent our requestes. And that is it that maketh the temptation much greeuouser,namely when God seemeth too haue dallied with vs , and too haue giuen vs a vaine and frutelesse hope. But let vs vnderstande,that seeing he hath exercised his children so heretofore : we must not maruell though he do the like to vs nowadayes. VVherfore let vs wait paciently, and we shal see by the ende,that he hath not forgotten vs,ne ceaseth too heare vs , although he shewe not oute of hande in the open sight of the worlde, that hee hath his hande stretched out ouer vs. And out of doubt, if wee bee patient, and able too continue in prayer : it is a token that God hath heard vs alreadie. For if he had not preserued vs after that maner, were it possible for vs to haue continued one minute of an houre, as hath beene declared? But it behoueth vs to come to the euill that is in vs. For the cause why God delayeth his helpe , and dryueth off the time, is for that we pray not to him so hartily as were requisite. Euerie man will say he passeth not for praying : and in deede if men bee asked whither they haue done their indeuer too pray God too haue mercie vpon them : euerie one will answe, I haue prayed as muche as is possible. But all they that speake after that maner knowe not what prayer meaneth. VVe go as coldly to it as to any thing. And do we thinke that God ought to receyue such requests as are made but for fashion sake, and ceremoniously only? Then let vs marke , that God seeing our coldenesse and negligence , aydeth vs not so soone as wee desire, too the intent too quicken vs , and too enflame vs with greater desire, that by the same

meanes oure fayth may bee the better tryed . Or else if we pray to God after a sort, and that there be no negligence in our prayers,yet wil there be some rebelliousnesse hidden in vs, as we see heere in Job. True it is that Job prayed : but was it with suche mildenesse as was meete? No :but hee was rather too impacient . After what sort then must wee go vnto God ? Saint Paule gi- *Phil.4.4.6.* ueh vs a rule of it , saying that wee muste pray too hym *1.Thef.5.c.* incessantly with giuing of thankes. And although we be *17.* tormented and ouerpressed with aduersities, yet must we not cease too sigh and grone: yea and therewithall also continually blisse the name of God in oure prayers, and submit our selues vntoo him. If this bee wanting: it is no praying , it is rather a defying of God as if a man shoulde go summon his enimie and defie hym. Yee see then that our prayers are sometymes like vntoo summonings, according as wee make them vntoo God. And howe is that? The greatest honour that God requireth at our hands, is that we should call vpon him in all our aduersities. Nowe, in steede of dooing that homage too him, wee come to spyte him. Therefore we must not thinke it straunge that hee shoulde stoppe hys eares agaynst our prayers, and make no countenance too helpe vs, when wee crye vpon him. So then, let vs haue these two things: that is to wit, let vs pray to God with an earnest minde, so as it may not bee onely with liplabour, or with casting foorth some sighes at aduenture : but with beseeching him from the bottome of our hart. And secondly let there be no pride in vs, too be desirous too make God subiect too vs, so as he shoulde do whatsoeuer commeth in our heade, and in our fancie : but let vs pray vnto him with al lowlinesse,magnifying him and praysing him, although he affliet vs.

VVhen wee haue these twoo things , it is certaine that wee shall bee hearde so muche the ratter. For the contrarie vices are the cause why God doth so much delay his helping of vs. But let vs put the case that God succour vs not when wee haue prayed duerifully , and with suche hartinesse as he himselfe requyreteth: Yet must wee still bee patient , till the conuenient tyme be come, whiche is in his hande. It is for him onely too iudge of that. Then if wee knowe not too day what our prayers haue auayled vs : God will make vs too perceyue it too morrowe . VVherefore let vs stande dumbe in that behalfe, and wayte for suche oportunitie , and ende as God shall list too sende vs : and then shall the same bee good and luckie for oure welfare . Thus yee see what wee haue too marke in this sentence where Job sayeth, *that hee bid cryed cut, but yet was not heard.* For the adding of : ll this, is but too complaine that his afflictions are

so extreame, as it is no wonder though he be exceedingly sore grecued, and that his freendes ought not to stand checking agaynst him. For it is a follie (sayth hee) too deeme by the ordinarie custome what I ought too doo. If a man bee affiected, and it bee tolde him that he ought to pray vntoo God: as for mee (sayth hee) if I pray vntoo him: I am not heard. If a man replie againe, my freende, you muste not storne so sore, (and peraduenture the aduersitie that he indureth is but some common thing:) no (sayeth hee:) but I feele such and so excessiue paine, and the hande of God presseth mee after so straunge and rigorous a maner: as it is no maruel though there bee neyther witte nor reason in mee. Lo what Iobs meening is. But I haue tolde you heeretooefore, howe it behoueth vs too knowe, that God doth sometimes execute his rigour vpon men after an vnknowne maner, as in respect of oure mother witte. And therefore muste wee at suche tymes praye vntoo God, and say, Lorde make mee perceyue continually that thou art at hande with mee, and althoughe I finde it not by experience, but rather am as it were forsaken of thee too outwarde seeming: yet giue mee power alwayes to settle my hope vpon thy goodnesse and succour. Job shoulde haue spoken so. Howebeit forasmuch as hee dooth it not: Therefore hee roueth ouer all the feeldē (as they say) in making suche complaintes as wee heare in this text. But too the intent to do oure selues good by that whiche is conteyned heere, let vs marke that in Iobs persone the holy Ghoste ment too set vs ute as it were a glasse of mens affections, when they be not brideled vnder Gods obeysance. Marke that for one poynt. Another poynt is, that God ment heere too shewe vs his iudgements howe terrible they bee, and that when hee listeth too hyde his louing countenance from vs, and too shewe himselfe an enemie too men, it is so dreadfull a thing, as were ynough too ouerwhelme the whole worlde. That is the seconde poynt. The thirde is, that although Job were in such pangues: yet notwithstanding he resisted the temptations, howebeit that hee came no sooner too the brunt, but many euill woordes escaped from him, so as infirmitie was mingled with hys strength. Thus yee see the three things that wee haue too marke heere. First of all wee note that God will haue men too beholde themselues in the person of Job. For wee shoulde not knowe what wee bee, if God inforsyd vs not to perceyue our owne weakenesse. Euerie man thinkes himselfe too bee mightie and strong: wee imagine oure owne power too bee woorderfull, and that wee shall never swarue, yea, so long as wee bee farre from blowes. But assoone as God presseth vs, we be so cast downe, as we may well see (if we bee not tootoo dull) that it was but a vaine and foolish ouerweening in vs, when we thought wee had any strength in our selues, whereas wee haue none at all. Forasmuch therefore, as men are so blinded, and as it were sotted in that foolish perswasion: the holy ghost presenteth here vnto vs the person of Job, too make vs perceyue howe men shrinke vnder Gods hande when they be affiected, and that they cannot stande out, but must needs bee vtterly ouerthowne. Nowe, if this happened to Job, who was constant aboue others: alas, what shall become of vs? But wee must come to the seconde poynt which is the chiefest. For whereof commeth it that wee bee not teachable too humble oure selues before God, and too walke in awe without without trusting in oure selues, or in any thing that wee can doo? It is because wee feele not howe heauie and vntolerable Gods hande is. The matter then that God decla-

rath vnto vs, is that it is a terrible case when he listeth to vtter his power vpon mortall men in punishing them: and that they must needes melt away at it as snow against the Sunne, and be vtterly confounded. Yea verely (as the Scripture sayeth) God needeth not too vtter his rigour vpon vs: let him but onely withdraw his spirite, (that is to say, the liueliness wherewith he quikeneth vs) and beholde, we be gone. And when he sayth that not onely he will bereuee vs of his power, but also become contrarie to vs, and fall vpon vs as a thunder and tempest to ouerwhelme vs: alas what can we do? True it is that wee confessit too bee impossible for mortall men too holde tache when God assayleth them: but yet for all that wee conceyue not as were requisite howe dreadfull Gods hande ought to bee to vs. Thus ye see what example is shewed vs heere in Iobs persone. But by the way (as I haue touched afore) wee must not suppose that Job delighted or foaded himselfe in suche passions as were euill and damnable. Howe then? Hee strived to withstand them: But yet did he so fayle, that he was as good as shaken downe with them: and God intended too shewe that men are neuer so vertuous but there is somewhat too bee mislyked in them, and that euer they shew themselves verie weake in some sort or other. And that is greatly for oure profite. For it is to the ende wee shoulde not bee disououred when wee bee tempted, though it seeme that wee shall bee vtterly ouerwhelmed.

Then if wee finde oure selues in that case, lette vs passe further, and pray God too holde vs vp, and let vs not doubt but hee will doo it, sith wee see that although Job had infirmities of fleshe in him, yet notwithstanding hee fayled not of the victorie. I say let vs not not doubt, but God will so woorke as hee will make vs too overcome all oure temptations. Yea but that shall not bee without making vs too limpe, and without giuing vs some blowes, and without making of our woundes to bleede. Let it suffice vs, that the strokēs which we receyue are not deadly, but that God will step before vs for a buckler. Nowe let vs come too the complaints that Job maketh heere, *Hee sayeth that God bath so besieged his wayes, as bee knoweth not howe too get out, and that bee bath put darkenesse in his path.* Though wee bee affiected, yet is it a great assuagement of our greefe, when wee see that the mishappe muste passe awaie apace, and not continue still, as if wee finde some meanes too scape it, or shift it off by other mennes counsell. But if all this bee taken from vs, there remayneth nothing but dispayre. This is it that Job meeñeth heere. Hee sayeth that God hath clozed vp all his wayes: which is all one as if he had sayd. Alas where shall I become? For if a wretched man bee tormented with many miseries, hee will looke which way too get out, if not by one way, yet by another, and hee will seeke meanes and aske counsell. But the case standeth not so with mee. For God hath shet mee vp heere, I see no waye out, I may well reason of obteyning this or that: but there is no releefe at all for me. And why? There is nothing but darkenesse through oute: that is too say, I see 'neyther way nor path, and God hath so inclozed mee, that at a worde there is no remedie at all. This is the summe of all that is spoken heere. And it behoueth vs to marke it well, to the ende that if the like happen vnto vs, we may not leaue to call vpon God. What is the cause that mē shet the dore before the blow come, and are not able too pray, but are vtterly amazed? It is because they beare themselues in hande that the like neuer hapned to any man afore. And truly we haue seene alredy,

*Psal. 90.4-3  
C. 104. d.  
29.*

*Chap. 5. c. 1.* alredy, that Job was assaulted with such temptations as thys: Looke vpon all the faithfull that haue bin before thee, if euer God handled any of them after this fashon. This was a plaine concluding that Job was forlorne and vterly cast away. So then ye see a texte that is well worthy to be marked. And why? For if at any time it seeme vnto vs that the miseries whiche wee indure are endlesse, and that we can neuer be rid of them, but that when we haue sought all the wayes to the wood, it seemeth impossible that euer we should be set free againe: *10* Let vs say, very well, God knoweth how to drawe vs out of this perplexitie: and therefore let vs stand vpon that pointe. Yea but is it likely that God shoulde pitie vs? We see the like hath happened to Job. Let vs looke vnto the end (as Saint James saith) and seeing that God deliuered that man from the miseries that he indured, why should he not succoure vs also at this day? For nother is hys might abated nor his goodnesse. Ye see then to what vse it behoueth vs to applie this sentece of Iobs, when hee saith, that God had shut vp his wayes. Furthermore let vs mark that God doth erewhiles for a tyme bereue the

*Nian. 11. c. 2.* faithfull of the benefytes that he hath promised them, to *23.* the intent they shoulde be prouoked to pray to him, and also when he intendeth to humble them, or when hee *Esa. 50. 4. 2.* chastiseth them for their sinnes. As for Job, it is certayne *& 59. 4. 1.* that he suffered not for the offences that hee had committed. Not that God found not ynough in him wherefore to punish him: but (as I haue declared heeretofore), bycause he had not that respect only, but rather meant to trike his pacience. But as for vs, if he deprive vs of the *30* blisssings that he hath promised vs: it is for that we haue offendid him, and are not worthy to enjoy them: or else it is a dash with the spurre which hee giueth vsto make vs spray vnto him the more earnestly. Thus dothe

*Psa. 34. b. 8.* God promise his faithfull that hee will guide them in *C. 91. c. 11.* their wayes, yea and that he will lend them his Angels to bee their guides, so as they shall not step one pace awry, nor be encountered with any euill. This is a goodly promise. But yet notwithstanding it will seeme vnto vs that our way is shut vp, that there is nothing but brambles and bushes afore vs, and that there is nothing but *40* mountaines and rocks round about vs: thus are we inclosed and no likelihood of possibilite to get out. What haue we to do in this case, but only to say, alas I am not worthy that God shuld perfourme the goodnesse that he hath promised to his children. I shoulde haue my way playne and leuell, and I know not on which side to step: now therfore it behoueth me to acknowledge my faults. Truly God hath promised to send his Angels to guide his faithfull ones. But what for that? It seemeth cleane otherwise in me. Therefore it behoueth me to pray him to voursafe too shewe the performance of the promise towards me. Thus are we by such meanes stirred vp to call vpon God. Heerewithall let vs vnderstand that hee will not bereue vs of skill and discretion vnto the end, but will make vs too finde way where none is, and hys woorking shall be so much the better knowne vnto vs, whereby wee shall haue the greater occasion to glorify him, whē he shal haue wrought after such a maner as we looked not for. For when God hath gone beyond oure *50* witte and hope: we haue so much the more cause to glorify him. Thus ye see in effect what wee haue to marke in this sentence. Now Job addeth, that God bad bereft him of his glory, and plucked the crowne from his head, that he had consumed him, destroyed him, and bereft him of his hope as a tree [that is cut vp.] Heere Job betokeneth two thinges the one is that God scourgeth him so roughly, that if he were compared with other men, he shoulde be found too

indure much more than they. And seconde he saith that he is not as other that are in aduersitie, who though they suffer very great miserie, yet notwithstanding are as a tree that is plucked vp, but yet hath some little roote or string lefte behind, so as there is yet still some hope for them. But as for me (saith he) I am plucked vp after such a sort, as there remaineth no piece of me, but God seemeth to haue stubbed me vp quite and cleane. For although he were not yet rooted out of the world: yet was his life like a death. Yea and God had giuen him so many woundes, as there had lighted miseries and calamities vpon him: his children had bin crushed to death before him, all his goodes had bin taken away and destroyed, and his body was become a rotten carcasse. Therefore it is not causelesse that he saith that God had cut him vp and bereft him of his hope, like as if a tree were plucked vp quite and cleane out of the ground, so as there remained nothing of it, the strength thereof fadeth away, and it is not to be hoped that it will spring any more vpon the earth to bring foorth any frute, bycause it hath lost al his freshnesse. Job then sayth that hee was dealt with in like wise. Now when we haire these things, we must not maruell that he was so sore greeued as it seemed that nothing might comfort him any more. For whiche of vs wold not be more impacient, if he indured but the hundredth part of that which he indured? But yet we perceiue that God stood by him. Then must we hope that he will do as much towards vs. What is the caufe of the impaciencie that is oftentimes in vs? Like as when we desyre to be pacient in our aduersities, it behoueth vs too take comfort in the fauoure of our God: so also on the contrarie part, when we cannot abide that God shoulde smite vs, but are so testie that (to our seeming) there is nother order nor reason in his doing: then goes our hope too wrecke. Even so happened it to Job. He not only displeased God by ouershooting himselfe in such wise as wee haue seene: but also it was not long of himselfe that he was not cast downe headlong into despaire: and he deserued well that God shoulde haue rooted him out, and bereft him of all hope, and made him as a tree plucked vp roote and rind. For in speaking after such sort as wee see, Job was so bereft of Gods grace, as he had bin vtterly vndone, and as it were plunged into hell, if God had not reached him his hand a fare off. So then let vs assure ourselues it was Gods singular goodnesse that he suffered not his seruaunt too fall even into the bottomlesse pitte: and that thereby we be admonished that God had neede to mainteine vs, yea and to lift vs vp againe when we be falne. For God worketh after two sortes towards vs, to the end we shoulde call vpon him. Sometimes hee preserueth vs in such wise by his power, as we fall not at all, and sometimes he suffereth vs to fall, to the ende too lift vs vp againe afterward. Yet notwithstanding it is true that we must not tempt God too giue vs the bridle lyke frantike folke, vnder coloure that he hath wel holpen vp such as haue falne: for then shoulde wee abuse his grace. Ageyne it becommeth vs to magnify his gracious goodnesse towards Job, assuring ourselues that when we bee as good as quite quailed, he commeth to vs and seekes vs out: and very needful it is that hee shoulde worke after that sort, for otherwise we shoulde be vndone at euery blow as we see heere in a faire lookingglaſſe. Thus much concerning that saying. And furthermore, that we may withstand such temptations, let vs marke that oure life must bee hidden as Sainte Paule also speakeſt of it. True it is that we be like a tree that is pulled vp: but yet doth not God ceaſe to giue vs ſecret ſtrength, and wee ſhall haue continuall freshness, notwithstanding that we ſeem:

seeme to be perished. Then let vs not esteeme our life nor our welfare by that which we behold, and may bee discerned by eyefight, or by our motherwite: but let vs vnderstād that God intendeth to preserue vs by a meane which we are not able to comprehend. Our life (sayth Saint Paul'e) is hidden with our Lord Iesus Christ. And therefore let vs waite vpon that good God, and pray him to giue vs the grace to looke alwayes vnto him, till the time come that he discouer that which is now vnknown For it behoueth vs to be like dead men, vntill such tyme as God quicken vs. VVe may well feele heere beneath some rāf of his grace and hee may well giue vs experiance of it: but yet if we feele it not at times, we must pray him to waken vs, and to make vs know the loue that he beareth vs. And although we haue not past one drop of Gods grace: yet must we call to mind what Saint Paul'e saith to the Romans, that if Gods spirit liue in vs, although there be but a very little portion of it: yet is it sufficient to put away all that euer is in vs of our owne wicked nature. VWell then, it is true that we shall not always feele it, nother shall we perceiue the woorking of Gods spirite when it is in vs: but let vs pray God that he suffer not such dulnesse and blockishnesse to dwell alwayes in vs, as we should not feele his grace to applie it to such vse as he would haue vs and to profite our selues by it. Lo what we haue to marke in the second place vpon thy streyne. Now Job saith afterward, *tbat God hath inflamed his wrath against him, and is become his enimie.* True it is that as oft as God scourgeth vs, the holy scripture saith that he is angrie with vs. Not that hee is subiect to our passions, nother is it for that he casteth vs away, or that hee hateth vs in deed. VVhat the? It is because he makes vs feele his displeasure by our afflictions. VVhy so? For afflictions are Gods chastizements which he sendeth vnto men for their sinnes. True it is (as I haue said alredy) that sometimes he chastiseth his seruants for some other purpose. But yet must we alwayes first call to mind that wee bee sinners and detters vnto God, and therefore that he punishmenteth the sinnes which we haue committed. Howbeit, there is in Jobs saying a particular consideration beyond the ordinarie woont. He complayneth that Gods anger was kindled against him. And oughte that to be any noueltie? For throughout all the holy scripture God declarereth and auoweth himselfe to bee angrie with those whome he chastizeth. Yea: but Job intended to expresse more: that this wrath of God is not a common and accustomed wrath, as though God counted him for an vter castaway. For like as generally God will haue vs to feele his anger when he punishmenteth vs, and to enter into the knowledge of our owne sinnes: so also will hee haue vs to knowe that the same wrath of his lasteth but for a while, and that it passeth and fadeth away, as it is saide in the Prophet Esay, *It is but for the turning of a hand that I will make thee feele my displeasure: but my mercie I will make thee feele from generation too generation: it shall indure towards thee euerlastingly.* Ye see then that euen in the middes of afflictions, it behoueth vs on the one side to know that God is angrie, bycause wee haue offended him with our sinnes: and on the other side not to doubt but that he loueth vs, and is desyrouse to be at one with vs. But Job declarereth heere, that God hild him as his enimie: that is to say, that this anger is not Gods ordinarie anger, as when he sheweth himselfe angrie with sinners and giueth them some token of his vengeance: but that he was excessive. This is the sence of that saying. Now what would become of vs if wee were in the same case as he was? For without comfort (as I haue declared afore) it were impossible for vs to be pacient. It

could not be but we should needes rebell against God, if we knew not his goodnessse. To the ende thou mayst be feared (saith David) thou Lord arte louing. Thē if me <sup>Psa. 130. a. 4.</sup> cannot find in their harts to beleue that God will be pitifull towards them: much lesse will they humble themselves: nay rather they will grinde their teeth againte him.

Now it may seeme that Job was not cōforted, but that he beleueed that God would destroy him, and that hee had vtterly throwne him downe alredy. In what plighe might he be then? As I haue shewed heeretofore, he declarereth heere his former pangs, wherein he passed measure, howbeit that he withstood them in the ende. Now whē we see this, what shift haue we but to pray god that he will in such wise ingraue in oure hartes the promise that he hath made to his whole Church, as it may neuer escape vs? The saide promise is this, That whensoeuer we shall haue sinned, and whensoeuer we shall haue swarued from his commāndements: he will chastize vs: but that shall be with the rodde of man, that is to say, he will chastize vs gently, and after a mylde fashion, and his mercy shall neuer be withdrawnen from vs, according also as he saith in another text of his Prophet Abacucke. Sith <sup>Abac. 3. a. 2.</sup> it is so, let vs (saith he) pray him that in all our afflictions he suffer vs not to surmize that he taketh vs for his enimies: but that we may understand that we deserue well to haue warre at his had, and to find him to be our mortall enimie, bycause we haue prouoked him: and yet notwithstanding, that he ceaseth not to be oure father, but will go forward with his goodnessse towards vs, howe much soeuer we haue deserued the contrarie. And herewithal although wee be tempted after that manner too thinke that God taketh vs for his enimies: yet let vs not cease too fyghte still against it, saying: behold I am sure that if I looke vpon mine owne state, it may well seeme that god holdeth me for his enimy, that he hath as it were raced me out of the number of his seruants: and that he will no more thinke vpon me to succoure me: but yet for all this, I will do him so much honoure as to rest vpon him, and to haue none other recourse but to hym. Thus ye see how we haue to withstand the temptation wherewich Job was sore laidat, albeit that he were not vtterly ouercome of it. Now he addeth immediatly, *for the armie of God is come, and his bands are incamped round about my bouse.* He termeth all the aduersities that he indured, by the name of Gods armie or scouldiers. This similitude, (namely that all the aduersities whereto we be subiect, are Gods scourges, darts, erours, swords and (to be short) men of warre that haue vs in the chace) hath bin seene heeretofore in another sentence. And it is right <sup>Job. 6. a. 4.</sup> necessarie to be knowne. For although we confesse it in generall speech: yet are we not so fully perswaded of it as were requisite. And surely when men suffer any aduersitie, they cannot withhold themselues from thinking that it happened by some misfortune. If there fall any hayle, or if there come any frost to feare the vines and to marr the corne: straightwayes it is euill fortune. And this manner of speech proceedeth of that wee looke euer at that which is neerest hand, and can mount no higher to know that all thinges are of Gods disposing. That (say I) is the cause why men runne continually into grosse blockishnesse. And so when the Scripture speaketh of afflictions, telling vs that God holdeth them in his hande, that they be his men of warre, that they bee his scouldiers, that they bee too serue his turne, that hee sendeth them, and that he disposeth them at his good pleasure: Let vs marke well everywhit of it, to the end that whensoeuer our turne commeth to be afflicte in any maner wife,

wife, we may alwayes looke vp to Gods hand, and assure ourselues that it is the same that striketh vs, and thereby let vs lerne to humble ourselues, saying : well Lord, I see that men trouble me, I see these lower causes, and I see wherefore such a thing is befalne me. But in the meane while Lord, thou art aboue all, and therefore it behoueth me to looke vp vnto thee, and to acknowledge that the strokes come frō thine hand. Furthermore let vs marke also, that God hath not only one armie, one sword , or one cudgel to smite vs with: but he hath bandes, he hath whole hostis, redy to besiege vs on all sides, as Job speakeſt heere. Therefore whensoeuer we be scaped out of one miserie, God can well plucke vs backe againe by and by. And this point is very profitable. For although men be conuincid that Gods hand persecuteth them : yet conceiue they alwayes some vaine hope to get out, and they thinke thus : VVell , I will dispatch this wely-nough: there is yet ſuch a ſhift. Behold(I pray you) how that whereas men ought to humble themſelues vnder the hande of God: they become more stubbornne againſt it, and beare themſelues in hand, that if they do but dash at him with their horne, they ſhall drive him a great way off. And ſpecially we ſee what stubbornnesſe is in vs, in that when God ſmiteth vs with his rod, wee be puffed vp with pride and presumption, and thinke he dothe vs great wrong, not conſidering at all that he might pinch vs an hundred fold more. Thus ye ſee what we haue to marke. Finally Job complaineth that his frends were againſt him, and euen in that poyn̄t he declareth that hee knew it was Gods hand. This ſentence doth yet better 30 confirme that which I haue ſaid alredy, to the end wee might know how farre this leſſon extendeth. Are diſeaſes Gods men of warre? yea, and they are alſo his ſcourges and ſwords. For the ſcripture vſeth all theſe ſimilitudes, to the intent that according to our rudenesſe, wee mighte the better conceiue the things that otherwiſe could not well enter into our head. Yet notwithstanding, this will ſomewhaſt agree with our capacitiſe. But when me chaunge vpon the ſuddaine, and become our aduerſaries, and when they that ought to be our frends and 40 acquaintance increase our miserie : it ſeemeth not that that commeth of God. And in very deede whereof come ſuch conceits, but of mens owne corruption ? Neuertheleſſe it is God that ſmiteth vs ſtill, and his prouidence guideth it. Also as long as we looke but vpon the things, we would neuer haue thought that men ſhoule haue chaunged after that ſort, nor haue vſed ſuſh ſpite : and therefore we conclude that ſuſh chaunges come of God. True it is that if any deede be faultie or done 50 amiffe, and it be told vs that it is of Gods doing: it ſeemeth to vs that the euill and faultineſſe is of God. But it behoueth vs to conſider how this doctrine is to be vnderſtood. So then it is certaine, that when men be maliciouſe and cruell towards vs: the naughtineſſe is of themſelues. But yet is it not therefore to be ſaid but that God leadeth them therevnto by bereeuing them of all good and kindly affection, and is willing to haue vs perſecuted by them. Yet notwithstanding God in ſo doing doth not euill. For he hath good and iuft cauſes, and dothe

all things vprightly. But men cannot ſay that their doing of euill hath bin to the intent to obey him. For their owne conſciences and his commaundementes do ſufficiently conuince them of the contrarie. VVe ſee then that Job hath in al caces and all reſpects graunted ſuſh power vnto God, as he may do what he will with hys creatures, and ſerue his owne turne with them to puniſh vs when he thinks good. If he ſend vs any ſickneſſe, well, it is he from whome they come. If he ſend vs any other calamities, ſo as we be deſtitute of all good things : it is God that doth all, as Job hath ſaid afore. For although the theeuſe had taken away his goode: yet ſaith he, The Job. 1. d. 21. Lord hath giuen, and the Lord hath taken away, bliſſed be the name of the Lord. So then let vs wey well what Job ſheweth heere: that is to witte, that when his friends were againſt him, and came to ſting him, yea and were as it were imbattailed againſt him, minding fully to tread him vnder foote: he knewe how it was God that had ſo hardened their harts, and was not willing that they ſhuld vſe any courtesie towards him. Job therefore imputed al thys vnto God as if he ſhould ſay, Lord, thou perſecutest me after ſuſh an excesſive rate, as I wote not what to ſay, but that thou haſt ſent me as a butte to ſhoote al thy vegeaſce at me. VVhere am I now then? Seemeth it not that thou haſt ſent me to hell? Lo wherevnto Jobs tale tendeth. True it is that he had good discretiō in knowing how it was God that had withdrawen his friendes from him: but yet for all that, his infirmtie ſheweth it ſelfe, in that he quieted not himſelfe when he ſaw the temptation. For he ought to haue ſaid, VVell Lord, it is true that thou haſt armed me againſt me, thou haſt ſent the to bid me battell: but yet for al that, I will waite for ſuccoure at thy hād: and ſeing it pleafeth thee to ſerue thy turne with me in ſcourging me, I will retire vnto thee, affiuring my ſelfe that thou canſt well change their hart when it ſhall please thee. Lo to what point Job ought to haue come. He came not to it at the firſt blow: but yet he went forward vnto it. And therfore let vs looke to ourſelues, that whensoeuer me practise our deſtructiō, and perſecute vs, we may not ſtay at the to ſtik there: but we muſt know that we haue to do with God. And therefore let vs runne vnto him, that we may truſt in his goodneſſe when wee be chaſtised by his creatures.

Now let vs fal downe before the face of our good god with acknowledgement of our faultes, praying him too graūt vs the grace to profit in ſuſh wife by the affliſtiōs & chaſtizemēt: that he ſendeth vs, as we may be humbled and meekened by t̄ īē, & not come to aduance ourſelues, nor to checke againſt him, but that being ſtrēngthened by his power, we may ſtād out ſtedſtaſtly in obeying him, & yet notwithstanding not ceafe to ſigh and grone, ſeeling the daūger wherin we be, vntill he reach out his hād to vs: & that aboue all things we may looke vp to our Lord Iesuſ Christ, affiuring ourſelues that if we be made like to him in our affliſtiōs, we ſhall haue wherewith to reioyce of our ſorrows in him, waiting for the day of the fulneſſe of our ioy, when he ſhall gather vs into the glory of hys reſurrecſtion, whereinto he is gone afore vs. That it may please him to graunt this grace not only to vs, &c.

### The lxxj. Sermon, which is the third vpon the nintenth Chapter.

17. My breath is lothesome to my wife, though I intreat her for the childrēs ſake of mine owne body.
18. Euen the little ones do ſhunne me, and vwhen I riſe vp, they cast out ſkoffes againſt me.
19. My frends haue abhorred me, and they vvheme I loued are turned againſt me.
20. My bone cleaſeth to my ſkinne, & to my fleſhe, and I am ſcaped vwith the ſkinne of my teeth.

21. Haue pitie vpon me, haue pitie vpon me, O my frends: for the hand of God hath smitte me.  
 22. VVhy persecute you me as God doth, and are not satisfied vwith my flesh?  
 23. O that my vwords vvere vritten, O that they vvere registered in a booke,  
 24. VVith a pen of yron in leade or stone for euer.  
 25. I am sure that my redeemer liueth, and he shall at the last rise vp vpon the earth.



Orasmuch as God hath knitte mes  
together to the end that one of the  
should beare vp another, and each  
man indeuoure to helpe his neig-  
bour, and when wee can doo no  
more, then wee shoulde haue pitie  
and compassion one of another: if  
we happen to be deititute of all helpe, so as we be trou-  
bled on all sides, and no man sheweth vs any kindnesse,  
but euery man is cruel to vs: that temptation is very sore.  
And that is the cause why Job complayneth in this  
sentence, that there was nother wife, nor frende, nor any of  
his houesold that pitied him, but all the world had for-  
saken him. Now when we heare these things, wee must  
applie them to ourselues. (For (as it was declared yester-  
day) God suffereth men to fayle vs, and every body too  
shrinke from vs, to the end we might the better resorte  
vnto him. And indeede so long as we haue any stay in the  
world, we trust not in God as we ought to do, but rather  
we are hild heere bylowe, for oure nature inclineth too  
much, and is too much giuen thitherward. Therefore  
God intending nowe and then to plucke vs backe too  
himselfe, maketh vs vitterly destitute of all worldly help.  
Or else he doth it to humble vs, for it seemeth to vs that  
he ought of reason to haue regard of vs, and that we be  
woorthy of it, and euery of vs blindeth himselfe with  
such presumption. Our Lord therefore mindeth to teach  
vs now and then some lowlinesse by this meane when  
euery man despiseth vs, and we become as outcasts both  
to great and small. And so we haue to consider that wee  
be not the same that we haue taken ourselues to be. But  
whatsoeuer we be, if this come to passe, let vs be sure that  
God hath not therefore forsaken vs. For we see that Job  
hath his recourse still vnto him and is not disappointed  
of his hope. God then reached him his hand, notwithstanding  
that men had shaken him off: and when they  
imagined him to be past all hope of recoverie, then had  
God an eye to him to shew him mercie. Therefore let  
vs trust in him. Besides this, let vs learne to do our duetic  
towards such as are afflicted, according as I haue tolde  
you that God hath knitte and vnted vs together, to the  
end we should haue communitie one with another. For  
men must not separate themselues vterly asunder. True  
it is that our Lord hath ordeneid common policie, that  
euery man should haue his house, his meinie, his wyfe,  
his children, and euery man be knowne in his degree: but  
yet must not any man exempt himselfe from the  
communitie, to say I will liue alone. For that were too liue  
worse than the brute beast. VVhat then? Let vs assure  
our selues that God hath bound vs one to another, to the  
end we should help one another. And that when wee see  
any man in necessitic, although wee cannot do him so  
much good as we would, yet at leastwise we must be pi-  
tifull towards him. If that be not in vs: let vs marke that  
here in the person of Job, the holy Ghost asketh venge-  
ance against vs. For no doubt but that although Job were  
tossed with his hideouse and exceissive passions: yet was  
he alwayes gouerned by Gods spirit, and specially in re-  
spekte of these generall grounds, that is to say, in respecte  
of the sentences that hee setteth downe, according as I  
haue told you that they import right profitable doctrine.

VVherefore let vs marke how our Lord telleteth vs heere  
that it is an ouergreat crueltie in vs, when we see a poore  
man affiested, and indeuoure not to succoure him, but  
rather shrinke away from him. Also let vs marke that  
sometimes the same is said eu'en of thinges in the holy  
scripture by occasion (wherby we may gather a good les-  
son) which is said here by Job of his owne wife. He saith,  
*she was not able to abide his breath, though he prayed her for  
the childrens sake of her owne wombe.* Heereby he sheweth  
that children ought to be an increasement of the loue be-  
tweene man and wife. For when God blisseth a mariage  
with issuw, it ought to increase their mutuall affection to  
liue in greater concord. The very Painims knewe that  
welynough. But it is ill perfourmed of those that ought  
to see much clearer. And what a condemnation shal it be  
to the beleeuers, which boast themselues to haue bin in-  
structed in the worde of God, if they knowe not that  
which nature sheweth to the sillie ignorant sort that are  
as good as blind? Then looke vpon the Painims, who  
haue acknowledged that children are as it were gages to  
confirme better the loue of man and wife, and to holde  
them in peace and vnitie. According heervnto Job saith,  
that he intreated his wife for the childrens sake that hee  
had begot of hir. But that moued not hir at all. Then  
sheweth he how it is a thing against nature, in which be-  
halfe his wife had shewed hir selfe to bee worse than a  
wild beast. So let vs marke that all such as cannot follow  
that order, are heere rebuked by the way, as if the holy  
Ghost had pronounced their condemnation in expresse  
termes. Yet notwithstanding we see many men that haue  
no discretion when God is so graciuose to them as too  
giue them children. Looke vpon a married man. True it  
is that the marriage is alredie of it selfe, so holy a thing,  
that this only saying ought to suffice when it is said, that  
they shall be two in one flesh, and that a man shall make  
more account of the vnitie which he ought to haue with  
his wife, than of the vnitie which hee hathe with his fa-  
ther and mother. But when as God yet for further con-  
firmation of the said grace, addeth increase of children  
in mariage: if men and women be so beastly, as not to be  
prouoked and led thereby, to loue one another the bet-  
ter: certainly their vnkindnesse is to too grosse. Howbeit  
(as I haue said alredy) it is a thing that is euill practised  
among Christians. Neuerthelesse it behoueth vs to take  
profite of that saying, though it be not touched heere but  
by occasion. To increase the euill, Job sayth *that both his  
friends and also the men of his counsell,* that is to saye, those  
with whome he was woont to communicate all hys se-  
crets turned themselues against him, or else skorned him, so  
as they made none accouit of him: and that not only they  
which were in some credite and authoritie, but also eu'en  
the meanest sort, and the very rascals despised him. In ef-  
fect his meening is, that he found himselfe destitute of  
all help, seeing that his friends had failed him: and secōd-  
ly that he had bin a skorningstocke, in somuch as eu'en  
the bacest sort in the world voutsafed not to looke vpon  
him to take him as one of their retinew. It must needes  
bee saide that his affliction was greate, seeing there was  
none that wold acknowledge him to be as it were of the  
companie of men: but tooke him alredy for more than  
an out cast. Lo in effect what Job meant to say. But (as I  
haue

*Gen. 2.4.24  
Mat. 19.4.5*

haue touched alredy) Gods wil in exercising him so, was to make him a mirroure vnto vs. Then if it happen that those which are neerest about vs become our deadly enemies and persecute vs, let vs learne to flee vnto God, and to beare it patiently, seeing it happened so vnto Job before vs. And specially (forasmuch as the same perteyneth

*Psa. 41.b.10* to all the members of his Church) let vs beare in minde  
*Iobn. 13.c.18* this saying of our Lord Iesus Christ: he that eateth bread at my table, hath listed vp his heele againte me. This must needs be fulfilled in all the faithfull: and therefore

10 hath our Lord Iesus shewed vs the way, to the intent we should not be too loth to become conformable too his image. VVe see then continually, that the faithfull shall be betrayed and persecuted by such as they trust most, and are priuiest with them of their doings. Very well, that is a right hard case, it cannot bee denied, and when wee feele the mischiefe, it is ynough too discourage vs.

Howbeit forasmuch as oure Lorde hath tolde vs that it must be so, & hath giue vs record of it in his only sonne: let vs passe the same way, and submit our selues too the same condition. Thus ye see againe what we haue too marke in this text. And now let vs come to that whiche Job addeth: *Hauie pitie vpon me, hauie pitie vpon me O my freends, for the hande of the Lorde bathe touched me already.* True it is that when we see God punish men, we ought of duetie to glorify him, saying: *Lord thou art righteous* Howbeit, there was a speciall consideration in Job, howe that his punishment was not for any fault that hee had committed, but for some other end. And againe, put the case that he had bin chastised for his deserts: yet notwithstanding,

30 standing, when wee see a poore offender whome God hath put to execution, we must be touched in ourselues, and that for two causes. The one is that if euery of vs looke into himselfe, we shall finde that God ought too punish vs as roughly or roughlier, if it pleased him too visit vs according to our deserts. Therefore whosoever bethinks himselfe well, shall find himselfe worthy too be punished as greeuously as those whome he seeth sore distressed: and therefore wee ought to looke vpon them with pitie and compassion, and so must oure vices and sinnes cause vs to humble our selues. Beholde a poore wretch, I see that God persecuteth him: it is a terrible thing. But what? There is good cause why God shoulde punish me in likewise. Then behoueth it me to humble my selfe and to behold my selfe as in a glasse in the person of this man. That is one poynt. Againe, when we see a man scourged at Gods hande as sore as may be: let vs consider not only that he was created after the image of God: but also that he is our neighbour and in manner all one with vs. VVe be all of one nature, all one flesh, all 50 one mankind, so as it may be said that we be issued all out of one selfesame spring. Sith it is so, oughte wee not to haue consideration one of another? I see moreouer a poore soule that is going to destruction: ought I not too pitie him and to helpe him if it lie in my power? And although I be not able: yet ought I to be sorie for it. This (say I) are the two reasons which oughte to moue vs too pitie when we see that God affilcteth such as are worthy of it. Then if we bethinke ourselues, surely eyther

60 we must needs be too hardharted and dulwitted, or else we shall pitie them that are like ourselues, as when wee consider thus, behold a man that is formed after the image of God, hee is of the selfesame nature that I am, and againe, behold a soule that was purchased with the bloud of the sonne of God: if the same perish ought not we to be greeued? This is the cause why Job saith now; *Hauie pitie vpon me my freends, because the hand of God bath smitten me.* For the better vnderstanding heereof,

we must take this ground, That it is a dreadfull thing to fall into the hands of the living God. Therefore when we see God send any punishment, it behoueth vs to bee moued with feare, yea euen althogh he spare vs. I my self am at rest, and God maketh no countenance to touche me, but I see how he smiteth one and punisheth another: is not this a matter to be astonished at? Must wee tarie till God fall vpon our heads with many blowes? That were ouer grosse dealing. But when we see he is minded to teach vs at another mans cost, it behoueth vs to haue an eye to the cause why he punisheth men so, according as Saint Paule teileth vs. He saith not, be afraid, for the *Ephes. 5.b.6.* wrath of god shal come vpō you: but he saith, my frends, ye see howe God punisheth the vnbeleeuers while hee sparingh you Yet must you vnderstand that it is for your instructiō whē he sheweth any token of his wrath vpon men.

Then lette vs marke well this sentence of the Apostle, that it is a dreadfull thing to fall into the handes of the living God: and therefore as oft as there is any punishment, let vs be moued at it. And thereby we shall out of hand be taught to pitie such as are in distresse, and to say, Alas this is a poore creature, if it were some mortall wight that afflicted him, a man might give him some releefe. But God is against him: and ought not we to be sorie when we see that? If any man aliedge, were it not a resisting of God if we should be sorie for those that are punished for their faults? were it not as much as to striue against Gods iustice? No: for we may well haue such affections in vs, as to allow of Gods iustice, yeelding hym praise and glory for that which he doth: and yet neuerthelesse be sorie for them that are punished, because we ourselues may haue deserued as muche or more, and ought to seeke the welfare of all men, specially of those that are neerest to vs, and where God hath put any band betwixt them and vs, according as we may allow of ciuill iustice whiche is nothing else but as it were a little glasse of Gods iustice, and yet not ceasse too haue pitie vpon the offender. VVhen a transgreſſor is punished, 40 men will not say that he hath wrong done vnto him, nor that there is any crueltie in the iudge. But they will say, that such as are set in place of iustice, discharge their due-tie, and offer an acceptable sacrifice vnto God whē they put an offender to death. But yet in the meane while we will not ceasse to pitie the poore creature that shall suffer for his ciuill doings. If we be not moued therat, ther is no manhood in vs. If we graunt this in worldly iustice, which is but as a little spake of Gods iustice: I pray you when wee come too the soueraine seate [of iustice] on high, ought wee not first too gloriſfy God for all that hee doth, assuring our selues that he is iust and vpright in all points and in all respects: And yet notwithstanding (as I said afore) the same shall not hinder vs to pitie suche as suffer punishment, to comforte them and too succoure them, and when we can do them no more good, to wish their saluation, praying God to make their corrections profitable in drawing them home to him, and not too suffer them to become hardharted, and to striue against his hand.

Behold(I say) wherevnto Job groundeth him selfe when he desyreth and beseecheth his friends to haue pitie vpon him. And he speakeſ purposely to those that were next about him. For although God haue generally ſet an vnitie among all men, that is too ſay, although hee haue knitte them altogether (as I haue ſayde afore) and that they oughte not too ſeparate them ſelues one from another: yet notwithstanding he byndeth vs dublie when there is eyther kinred or any other alliance betwixt

vs, and we know that neighbours ought to be moued to yeid a more priuate frenship one to another. For in that behalfe God hath (as ye wold say) put vs vnder one yoke, as men might put beasts: and the brute beasts ought so teach vs what we haue to do. VVhen two Oxen are yoked togither, if any of them both be stubborne, they trouble one another: and if they agree not to lat oure willingly togither and also too drinke togither and too sleepe togither, they must needes be as it wee their owne tormetours in that case. Euen so is it with men. VVhen God matcheth them togither, after what maner so euer it be, it is as if hee wold cupple them vnder one yoke to aide and support each other. Now if they be sturdy and worse than brute beasts: what condemnation bring they vpon their owne head? So then let vs marke well, that after as god linketh vs togither, and giueth vs the meane to communicate togither, so doth he bind vs one to another. For a friend is more bound to his friend than to another man: and although it behoue our charitie to bee generall, and vs to loue all those whiche God commendeth vnto vs, yea though they were our mortal enemies: yet shall the husband be more bound to his wife, the father to his children, the children to their father, and the kinsfolke also one to another: and it behoueth vs to knowe generally all the degrees of frenship that God hath set in this world. Now Job addeth, *VVhy do you persecute me as God doth?* It shoulde seeme that this saying hath

*Psa. 58. b. ii.* no great reason in it. For (as I haue touched alredy) it is said, that the righteous man shall wash his hands in the bloud of the vngodly. Then ought we to be glad when we see God punish the wicked: but Job alledgedh heere, that men ought not to persecute those whome God afflieth. This question hath bin dissolued alredy, when I saide that wee may well agree to Gods iustice, and yet notwithstanding not ceasse to pitie and comfort those that suffer, if it lie in vs: at leastwise we must haue the affection to wish their saluation. Then were it a ciuell matter if we shoulde persecute men as well as God doth. And why? For when God punishment sinners, (I meane not the righteous sort, such as Job was, but such as haue liued amisse and led a wicked life:) it is not to the ende that wee should looke big vpon them, and vexe them more and more: but first that every of vs should learne to condemne himselfe in another mans person [and say] I see that this man is smitten with Gods roddes. And why? For his sinnes. And is not God iudge of the whole world? Yes: then doth this matter concerne me also: for am I giltlesse? Is there nothing in me that God may find fault with? Alas there is nothing but sinfullnesse in me; yea and too grosse sinfullnesse. Ye see the how me ought to condemne themselues in other folks persons as oft as we see that God sendeth punishments vpon them: and therewithall also God mindeth to inure vs to pitifulnesse and compassion. If we follow this order, we can not do amisse. But if wee fall to greeuing of those that haue too much greefe alredy, without hauing respect to our own faults: is it not a crueltie? we wold vsurp Gods office to be iudges, whereas we ought rather to bethinke vs how it is said, that all of vs must appeere before the judgement seate of God. True it is (as I haue saide) that

*Rom. 24. b.* God ought of right too bee glorifyed in all the punishments that he sendeth vpō me. But that is not as much to say, as bycause we know that God must be the iudge of all men, therefore each man ought not to condemne him selfe, and to hold himselfe within the compasse of some humanitie. And thus ye see that Job hath iust cause to reproove his frēds for persecuting him as God did. Then let vs marke wel, that if God vtter his vengeance vpō such as

haue offendēd, his meening is not to arme vs with vnnaturalnesse, &c to set vs in a rage against the poore paciēts that are vtterly cast downe: but rather he wold that we should rue them. Ageine Job blameth the crueltie of his frēds, saying that they cannot be satisfied with his flesh. *VVherefore* (saith he) *can ye not satisfie yourselves with my flesh?* It is certaine that the thing whiche he taketh is a similitude. For when we be (as ye wold say) so flesht vpon our neighbours: it is all one as if we would eatē them alyle: And we also do often vse suche manner of speeches in our common talke. So then like as a man taketh pleasure at his repast in eating and drinking: so it seemeth that they which are cruel against their neighbours, could find in their harts to feede vpon them and to eatē them vp or to swallow them quicke. Ye see the why Job saith, *VVhy do you not satisfie yourselves with my flesh?* For when wee see oure neighbours haue aduersitie ynoch and more than ynoch, and yet are not satisfied with it, but increase their miseries further: it is to great a crueltie, it is all one as if we wold eatē them vp. Therefore this circumstance is too bee noted well when Job saith, that at leastwise his friends ought to haue bin satisfied too see him so overthrown. *VVhat would ye more saith he?* I am at the last cast so as I can holde out no longer. If wee haue hated a man and wished his harme, and sought all meanes to be reuenged of him, yet if he happen to fall into extreme miserie, behold it is a naturall thing for our anger to be appeased. Yet say I not that such an affection ought to be counted a vertue. For although the heathen men were wicked, and thought it lawfull for them too revenge: yet notwithstanding they were of that minde, that they wold be appeased when they saw their enimies so sore afflieted, as that they needed not to put too theyr hand. As how? Admit a man haue done some other man harme. *VVel*, he that is offended wold reuege himselfe if it were possible. Now in the meane while God preuenteth him, and sendeth some great misfortune vpon the offender. The man that erewhile was full of rancor and desyred nothing but to destroy him whome he had, will say, yea, and what shall I do more to him? He is so oppressed as it is pitie to see, he hath ynoch alredy. Thus then the fyre doth naturally quench of it selfe, if we see a man in aduersitie, thogh we were never so much moued against him before. This (as I said) is no vertue, nother deserueth it to be counted for Gods seruice or for charitie. But yet for all that, if there were such a naturall inclination euē among the painims: what shall become of those which now adaiers are not satisfied whē they see their enimies persecuted with extremitie: but are so vn-satisfiable as they could find in their harts euē to eatē the vp? And if it be damnable when it is done to a mans enimies, so as hee is not contented with the miseries that God sendeth vpon them: what a thing were it too bee done to a mans friends? Therefore let such as are so cruel assue themselves that they bee not worthy to bee counted in the number of men. Then whosoeuer mindeth to discharge him selfe of his duetie, must not only appease himselfe at the miserie and affliction of his enimies: but hee must also bee moued too pitie: and instead of seeking reuenge, hee must rather bee ready too succoure them as much as hee can. For no doubt but that when God sendeth any aduersitie too our enimies and vnto suche as haue offended vs, his intente is too asswage the malice and rancoure that is in vs, and too shifte away the cause that made vs to bee so ill mynded towrades oure neighbours. Nowe if God call vs too gentlenesse, and wee go cleane from it: is it not a manifest fyghting againste him? Then let vs marke well, that if God

if God scourge them that haue done vs any wrong or iniurie, it is to asswage the bitterness of our stomacks: and if we haue bin angrie or displeased before, or if we haue coueted reuengement: God intendeth to meeken all those lewd affections in vs, and to leade vs to compassion and kindnesse. Lo what we haue to marke in this streyne. Now Job addeth no new complaints of his miseries, saying *that his bone cleaved to his skinne, and that bee was escaped with the skinne betwixt his teeth.* This serueth to expresse the matter better which we come to touch: that is to witte, that his friends ought of right to haue bin satisfied though they had bin very beasts and had sought but to deuoure him. And why? For (saith hee) ye see in what state I am. VVhat desire ye more? Can a man wish any more miserie in one person than God hath sent vpon me? Now when he saith that his skinne cleave to his bones: it is as muche as if hee had saide, that he is vtterly withered away, that hee is become the right image of a dead man, and that there is no more moyture nor substance in him. And when hee saith he is scraped with the skinne of his teeth: it is to do vs to vnderstand, that there was no whole part in him, but his gummes, or that hys skinne was become like his gummes. For if a woorme do breedie in a mans body, the skinne will be no more drie: but it will be like the skinne of his gummes, that is to say, when rottennesse hath gotten the vpper hand and all is woormeaten, a man shall see the flesh bloudy, and there will ooze out halfe bloud and halfe water as out of a wound, like as we see how a wound will resemble the skinne of a mans gummes. Thus then Job declareth that he was so disfigured, as the phisnomie of man could no more be discerned in him. Now seeing he was come to such extremitie, had it not bin reason that his friends should haue bin contented? Then are we warned heere to looke better vpon our neighbours aduersities than we haue done, and when God sendeth them any miseries, to pray him to giue vs the grace to haue our eyes better open to consider and marke them well, so as the same may moue vs to pitie: and euery of vs do his indeuer to remedie it as muche as they can, and finally to hope that when God hath so laide his hand vpon them hee will shew himselfe mercifull towards them. And for somuch as Job's friends had accused him of blasphemie agaynst God, and of iustifying himselfe without cause, and of blinding himselfe in his owne vices for want of acknowledging them: he saith, *O that my wordes were written, O that they were ingrau'd with a pen of yron, O that they were ingrau'd in lead or stone for euer,* and for an endlesse memoriall. In saying so, Job declareth that he had not mainteyned his innocencie in vaine, nother feared to be blamed for it before God, for he knew he had iust cause so to do. Thus ye see in effect whereat he ameth. Neuerthelesse it is certaine that in respect of Job's words, there was excesse and much bytalke. For hee kept not measure, and how good and reasonable ground soever hee had, and that his case were allowable before God: yet did he misconuey it (as I haue declared heretofore) and many wordes escaped him that were blameworthy. VVhy then saith hee still, that he would faine that hys wordes were written? Is it not ynoch enough to bring dubble condemnation vpon his owne head? Let vs marke that Job hathe an eye to the principall pointe, and tieth not himselfe to euery word that he had vttered: but taketh his sayings heere for the defence of his case. Now that defence was iust. And although it were missehandled & often leapt out of, now at one side and now at other: yet notwithstanding hee stiil mainteyned rightly that hee was not punished for his sinnes, nor was to be counted

the wickedest man in the world bycause God shewed himselfe so rigorous to him. Job then hath set downe this thing vpon good reason: but yet hath he done amisse in that hee acknowledged not his sinnes in suche wise as hee mighte feele himselfe alwayes faultie before God.

Heereby we be warned to be very well aduised what wee say. It is said in the Psalme, I determined with my selfe to hold my peace and too bridle my selfe so long as the wicked bare sway and had their full scope: but in the ende I could not refraine. Dauid knew well, that when Gods children are tempted, by seeing themselues oppressed with afflictions, while the wicked sorte triumph and haue winde and wether at will: it is so sore a cace, as we can very hardly refrayne ourselues frō mur-

muring against God. For this cause it is saide, I determined to bryde my selfe, I did put on a snaffle, and I coped vp my lippes, to the intent I might not speake a word. But in the end all these letts were broken, and all the determination that I purposed vpon, could not hold me from vttering the desyre that I had conceyued within, but that fynally the fyre kindled and brake out. Hereby Dauid sheweth that it is a very great and rare vertue to be patient with silence and to holde oure tung when miseries oppresse vs, and specially when we see the wicked mens mouthes open to boast themselues and to scoffe at vs. So then, by ioyning this saying of Dauids with the example of Job, wee must learne to keepe our mouth shut when God afflideth vs. And why? For our affectiōs are so headie, that although we haue learned to speake simply, and to praise and blisse God as we ought to do: yet can we not be so well aduised, nor so well stayed, but something will escape vs, and some bubbles will burst out, so as wee shall alwayes be faultie in our talke. Then although we haue no intent to blasphemie God, or to speake any thing that may not be to his honoure: yet can it not be auoided but we shall be ouerhardie in our talke, like as when Job desyred to haue all his sayings registered and ingrauēd for an euerlasting rememb'rance, and printed in stone or leade, too the intente it might never be blotted out. But let vs rather advise our selues to pray God to forgive vs the faultes [that wee make] euen in those words which we thinke to be puerest. For (as saith Saint Iames) he that can refraine his

*Iames.3.4.2.*

tung hath a singular vertue. And why? For wee bee as swift to speake euill as can be: and when we thinke we haue spoken very soundly, God can stil find somewhat amisse in it. Thus ye see what we haue to marke in thys streyne. Now in the end Job addeth, *that he knoweth that his redeemer liuetb.* Verely this cannot be wholly expounded as now: but yet must I touch the intent for whiche Job said so. His meening is that he deit not after the manner of hypocrits in smoothing his cace before men too justify himselfe, but knew that he had to do with God. This is a thing that we ought to know. For if these sentences heere shoulde bee taken as broken of [from the matter:] they would haue no great edifying, nother shoulde we knowe what Job ment. VVherefore let vs remember what I haue touched afore. VVhat is it that Job pretendeth? VVee knowe that men will labou're all that they can too excuse themselues, and that is, bycause they thinke not vpon God, it is ynoch for them that the worlde likes well of them, and that they bee taken for honest men. Thus then do: he hypocrisie ingender an vnshamefastnesse. For if I knowe not God too bee my iudge, it will suffice me that men clap theyr handes at me, and haue me in good reputation. And what gayne I by that?

Nothing

Nothing at al. Is it not an exceeding great shamelesnesse, when although mine owne conscience accuse me, and I be conuicted to haue done amisse, yet for all that I will perke vp with my neb, and saye, whereof can any man accuse me? VVhat haue I done? Haue I not a good cace? I will take faire colours to couer my skinne, and if I can bleare mens eyes, fush, my cace shall then speede well y-nough. And this is it that I spake of: namely that hipocrisie engendreth shamelesnesse, so as men become bold to mainteine their cace for good, bycause they haue no regard of God. But Job contrariwise faith, *I know that my God is alme, and that in the end he will rise vp vpon the dust.* And if he shold say, I am taken for a wicked man and desperate persone as though I had blasphemed God in laboring to iustify my selfe against him. No no, I desire nothing but to humble my selfe vnto him, and to repose my selfe wholly in his grace: but yet for all that I must be faine to maintaine mine vprightnesse against you. For I see you go to worke with nothing but slauders. My defence then is after such a sort, as in the meane while <sup>20</sup> I looke vnto God and haue mine eyes fastned vpon him. Heereof we both may and ought to gather a good lesson: which is, that we must not be so popeholie as too couer our faults afore men, and to make countenance of maintaining a good cace, and to beare a face of honest men: and yet all the while to be reproved of our owne conscience. Rather let vs learne to enter into our selues,

to examine our owne sinnes, and too cite our selues before God: let vs (I saye) begin at this point, to say, howe now: what intend I? True it is that I may well excuse my selfe afore men: but in the meane time what shall that boote me before God? VVill he accept it? No. Therfore according to this, let vs all come before the heauenly iudge both great and small, and let euery one of vs present himselfe there to craue pardon of his offences, and let vs not doubt but that if we come vnseynedly, he wil acquit vs, not for any woorthinesse of our owne, but of his owne grace and mercie.

Now let vs fall downe before the face of oure good God, with acknowledgement of our sinnes, praying him to make vs so to feele them, as being right cast downe as we ought to be, we may repaire to the souercine refuge of his infinite goodnessse which he hath promised vs in our Lord Iesus Christ, and there take so sure foundation, as we may not doubt of his fauoure towards vs: yea and that although wee do not alwayes feele the same after that sort in this world by the outward woorking, but rather that he sheweth vs some tokens of rigoure: yet we may not ceasse to call vpon him in all our aduersities, not doubting but that in the end he will shew him selfe a louing and mercifull father towards vs, and make vs feele it by proofe also in time conuenient. That it may please him to graunt this grace not only to vs, but also to all people, &c.

### The lxxij. Sermon, which is the fourth vpon the ninth Chapter.

*This Sermon conteyneth still the exposition of the fift and twentith verse, and then the text following.*

26. Although after my skinne, the [vvormes] destroy this [body: yet] I shal see God in my flesh.
27. I shall behold him in me, mine eyes shall see him, and none other: my kidneys are vvasted in my bosome.
28. And you haue said, vwherein is he persecuted? and the roote of the matter is found in me.
29. Beye afraid of the presence of the syword: for the vvrath of affliction is vvith the syword, to the intent ye should knovv that there is a iudgement.



Esterday we saw what protestati- 40 on Job made: which was, that hee had his eye vpon God and was not tied too men, bycause that they whiche rest themselues heere bylow, are not willing tob enter into their owne consciences, too condemne themselues as they oughte too do, and to feele their owne sinnes, that they might confess themselves too haue done amisse, and craue forgiuenesse at Gods hand. For wee see that assoone as we be flesht among men, we desire no more but to ouercome them be it by truth or by vntruh. Lo heere the cause why we thinke not rightly vpon God, and consequently indeuer not to mend our misdoings as we ought to do, and to be short that there is nothing but hipocrisie. And therfore Job saith, *that he knoweth that his redeemer is alme:* as if he shuld say that his pleading hitherto had not bin to iustify himselfe in suche wise afore men as though that were the marke he shot at: for hee knew he shoulde faine too come before God and there to be iudged and to render an account of all his life. And afterward he addeth, *that God shall stand vp fast vpon the dust:* as if hee had saide, VVhen men faile (as the worlde must needes perish) yet doth God continue for euer: and therefore it were a great follie in me to desire to excuse my selfe afore men, when in the meane while God should condemn me. For they that are my judges as nowe, whither they bee

willing too bee so, or whither I cast that honoure vpon them, must perish with me, but God must continue for euer. So then it suffiseth me to yeeld my selfe vnto him, and to heare what it shall please him to determine. Now whereas he faith, *that God shall stand vp vpon the dust:* hee mecneth that he is not like men. For seeing we must all of vs fade away euen till we come to nothing, and we knowe we must returne from whence we came, euen into corruption and rottenessse. But God (saith he) can never decay as men do: he will continue in his state euclistically. Ageine let vs marke, that Job meant to do vs to vnderstand, that God will spred out the same power that is in him, vpon the dust, that is too fayse vpon men who are nothing, ne haue any power or strength at all in them.

But this title whyche hee yeeldeth vnto God, importeth yet more: namely that he is his maker, and the partie by whome hee is maynteyned. If God listeth, he could continue in his full state, and in the meane whyle we should perish: but he intendeth to make vs partakers of his strength, and to cause vs to feele it. And so he standeth vp after such a sort vpon the dust, as he maketh the dust to awake out of hand, and setteth it vp agayne. For were it not so: in vaine were he named the redeemer and maker. Therefore let vs marke wel that Job intended to declare that God holdeth not the saide power inclosed only in his owne Beinge, but also spreadeth it out vpon men. Heere is a good lesson for vs. For firste of all we be

wee bee warned what a fondnesse it is to be desirous to please men only, and to be allowed of them. What gaine we by it? For every whit of it muste fall to the grounde. Therefore let vs learne to haue our eyes fastened vpon God, that he may like of vs, & allow of vs. Marke wher-  
 vnto wee must apply all our indeuer. And herewithall, to the intent we be not hilde backe by this world, nor wrapped in hypocrisie which is ouersurely rooted in vs by nature: lette vs assure our selues that God is our warrant: that it belongeth to him only to maynteyne mens soundnesse, when they shall haue walked with a pure conscience before him: that he shall one day be their iudge, & stand vp vpon the duste: and that albeit that all things which wee see aboue vs bee frayle and transitorie: yet is not God like them but hath a hygher state, not only for himselfe, but also to set all creatures in their state when they bee disordered. And it is an inestimable comforte for the godly, that when they see themselves borne downe with slauders in the world, and although they haue indeuered to walke aright, yet men ceasse not to heau at them, and to backebite them falsly: they can still referre themselves to God, and call him to be their witnesse and rest vpon this assurance, that he will stand out when men shall be brought to nothing. Well then, They that presume as now to condemne vs, and to rayle vpon vs, must tumble downe, and their chaunce must be quite turned. For God will at length hee our redeemer. As nowe through rashnesse men vsurpe Gods power, and vnder-take that which is not lawfull: but in the end God muste shew himselfe as he is, and he must be exalted, that wee  
 30 may knowe howe it belongeth to him to maynteyne vs. Beholde what wee ought to call to minde as oft as men do falsely misserreport vs and wee haue good record before God: namely, that it is ynough for vs to be vphilde by him, and that he alloweth of vs, though all the world beside do reiect vs. But now lette vs come to that which Job sayeth. He sayeth that the woormes (for although the woerde woormes bee not set downe in the Hebrew text, yet it is well seene that he meeneth all vermine and corruption) hauing eaten his skinne, will also gnawe and fiet away the rest of him, and yet for all that, hee sayeth that he trusteth too see God, yea and to see him in his fleshe, that is to say, by being restored againe, Yea (sayeth he) I shall see him, and none other, notwithstanding that my kidneys be consumed in me, that is to say, that all my strength be weakened and taken away. It is a protestation woorthise to be noted, when Job sayeth that he will haue his looke fastened vpon God and none other, yea euen though he be vterly consumed. As if he should say, he would not measure the hope that he had in God, by that which he might see: but euen when nothing appeareth, yet will hee not therefore ceasse to looke vnto God. As howe? If a man finde himselfe forsaken of God, so as he perceyue nothing but matter of despaire; and death manace him on all sides, yea and is readie to swallow him vp, & yet neuerthelesse he holdes his owne still, and is stedfast in fayth to say, yet will I call vpon my God, and I shall yet feele his helpe, his mightinesse is ynough of it selfe too giue vs courage, yea and that shall bee euen when I shall seeme to be forlorne: That is the man that ouerpasseth all worldly things. The shewing of his fayth and hope which he hath in God, is not in the things that may be seene and comprehended by naturall reason: but it passeth out of the worlde, according as it sayde that wee muste hope beyonde hope, and that hope is of things that are hidden. Nowe wee see Iobs meening. True it is that he speakest not here expressely of the Resurrection. But yet these woordes cannot

be expounded, but it muste be perceyued that Job men to attribute such a power vnto God, as is not to be seene as now in the common order of nature. Therefore it is all one as if he had sayd, that God will haue vs to knowe him, not onely whyle he doth vs good, and whyle he preserueth and nurrisheth vs: but also althoough he fayle vs to our seeming, and we see nothing but death before vs: yet muste wee be fully resolued, that our Lorde will not leave to be our keeper, and that if we be his we shall bee maynteyned by his protection. Howbeit the better to profite our selues by this sentence, lette vs wey throughly what Job sayeth. Although that the remant of me (sayeth he) be eaten away vnder my skin: yet shall I see my God. This is more than to beleue in God bycause he maketh the earth too bring forth corne and wine: as wee see a number of brutish folke which haue none other taste or feeling that there is a God in heauen, but for that he feedeth them and filleth their bellies, and if a man aske them which is that God: they answere, it is he that nurrisheth vs. True it is that wee ought to conceyue the goodnessse and power of our God in all the benefites that hee bestoweth vpon vs: but yet must we not stay there: for (as I sayde) wee muste mount by fayth aboue all things that can bee seene in the worlde. And therefore lette vs not say, I beleue in God bycause he maynteyneth mee, because he giueth mee health, and bycause he nurrisheth me: but I beleue in God bicarste he hath giuen me heretofore some taste of his goodnesse and power in hauing a care of this bodie, which is but rottennesse, so as I see he sheweth himselfe a father in that I haue a being through the power of his spirite: I beleue in him alone, bycause he calleth mee too heauen, and hath not created mee as an Oxe or an Asse to liue here a little whyle, but hath formed mee after his owne image, to the intent I should hope for the inheritance of his kingdome and be partaker of the glorie of his Sonne. I beleue that he allureth mee dayly thither, to the intent I shoulde not doubte but that when my bodie is layde in the graue, and there consumed as it were to nothing: yet notwithstanding it shall bee restored againe at the laste day, and in the meane whyle my soule shall bee in safe and sure keeping, bycause that when I am dead God will haue it in his protection, and then shall I beholde much better than I do now, the lyfe that our Lorde Iesus Christ hath purchaced for vs by his bloud. Thus yee see what our belief muste bee if it be well ruled. And if wee bee once so well disposed: wee may say with Job, well, verely I see my bodie muste go to decay: looke what freshnesse soever was in it, it diminisheth day by day, and I neede not to go farre too seeke death. For I see not so small an infirmite in my fleshe, but the same is to mee a messenger of death: but yet for all that, I shall see my God. If wee coulde speake so when wee see that our strength drouperth and vanisheth away by little and litte: that although it pleased God to smite vs in such wise as wee shoulde in maner rotte aboue the grounde, as Job did, (for he sayeth that his skinne was worme eaten and consumed, and he was as good as dead, and yet he protesteth that he will not ceasse looking vnto his God) yet should wee not ceasse too trust in God still after the example of Job. Thus yee see that the greatnessse of the afflictions that God sendeth vs shall not astonissh vs, so wee haue learned too knowe him to bee such a one towardes vs as he is in deede, that is too say, if wee consider well to what ende he hath created vs, and still maynteyneth vs in the worlde. Furthermore when Job sayeth, that he shall see his redeemer in his fleshe: his meening is (as I sayd afore) that hee shall bee restored to a newe state,

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though his skinne were so eaten as it was. For he sayeth expressly that his bones shall be consumed, and nothing of him shall remayne whole : and afterwarde he addeth, *I shall see God in my flesh*. And howe shall he see him in his flesh? That is to say, I shall be set in my former state, and see my God yet againe. And so he confesseth that God is able ynoch to let him vp againe, although he were vtterly consumed, and plundged into a bottomlesse pitte. Thus ye see that the condicion wherevpon we must trust in God, is that when he shall haue layd vs in our graues, we should assure our selues, that he will reach vs his hand to lift vs out againe. Therfore let vs say, I trust in God because I see he assytest mee and fayleth mee not in any thing. But when God fayleth vs, and is as it were estranged from vs, let vs euthen say with Job, I shall see him in my fleshe, as nowe I am nothing, I seeme to bee but a shadowe, and my life vanishest away out of hande: but yet for all that, my God will shewe himselfe mightie in my behalfe, so as I shall see him. If Job spake thus in the tyme when there was not yet any great learning, nor perchaunce the Lawe was yet written: (but admit it were) nother were there yet any Prophets, (at leastwyse not many mo than Moyses, for the Prophets make mention of Job as of a man of old time:) I say if Job hauing but only a little sparke of light, was so strengthened in his afflictions: and that not onely when he saw some one kinde of death, but also when God seemed too haue set him as a spectacle among men, (adreadfull and terrible thing) he was able to say, yet shall I see my God: what excuse is there for vs in these dayes when God sheweth vs the resurrection so nearely and expressly, and giueth vs so many goodly promises of it? And specially considering how we see the mirrour and substance thereof in our Lorde Iesus Christe, whom he hath rayzed againe to the intent to put vs out of doubt that we shall one day be partakers of the same immortall glorie. Then if after so much assurance, we cannot be brought to be of the same beliefe that Job was of: must we not needes be charged with vnthankfulness? For if we could imbrace Gods promises with true fayth, wold they not be of sufficient power to make vs to mount ouer all the temptations that do so reigne ouer vs? So then let vs marke well this text, that wee may say

*2.Cor.5.4.1* with S.Paule, That if this cotage of our bodie were gone (for he termeth it a cotage as a thing made of leaues, or as a shed that is nothing woorth) we haue a much better and excellenter buylding prepared for vs in heauen. If

*1.Cor.15.46.36.* this outward man, that is to say, if all that pertayneth to this present life and all that is seene, were done away: yet would God renew vs againe, yea and he maketh vs alreadie to beholde our resurrection after a sort, in that we see

our bodies waste away after that maner: according also as in another texte the same S.Paule sendeth vs too the seede that is cast into the earth, saying that the same can not grow to haue a liuely roote, and to yeeld good fruite, except it first rotte. Do we then see that death hath dominion ouer vs? Lette vs marke that God is minded to give vs a true life, that is to say the heauenly life which is purchased for vs by the precious bloud of his Sonne. If that were not, the least temptation in the worlde would ouercome vs. For (as I haue sayd alreadie) all the miseries that wee haue too suffer, are as many messages of death. Nowe if wee sawe death and thought it should make cleane riddance of vs: must we not needes vtterly quayle? Then is there none other meane to comforte vs in our afflictions, but onely this doctrine, that when all that euer is in vs, is consumed, yet shall we not cease too see our God, yea and too see him in our fleshe. Afterward it is sayd, *Mine eyes shall beholde him, and none other.*

Job addeth this as continuing the matter that he maynteyned: that is to wit, Seing that my God hath assured mee that he will make me strong againe: I will holde me wholly vnto him, I neede not too stray any further, nor to be haled one way or other: for it behoueth me to hold my selfe too him alone. Mine eyes then shall behold him and none other.

Behold here one goodly lesson more. That which he spake crewhile, (that is to wit, *that be should see God in his flesh*,) hath a relation to experience that God should set him vp againe vpon his feete. But that which he speakest now, is spoken in another respect, that is to witte, in respect of hope. For God is seene of vs in two maners. WWee see him when he sheweth himselfe a father and Sauour in effect, by giuing vs open proofe and experience of it. Beholde, my God hath deliuered mee from such a sickenesse, which was as it were a raysing from death: the same is a recordre that he hath layde his hande vpon me too succour mee: thus do I see him, yea and I see him effectually. Howbeit euuen while I am sicke and when there is no more likelyhood of recouerie, I ceasse not to see God still. For I put my trust in him. Againe, I wayte paciently for the ende that he shall giue mee, and I doubt not but I am his still although he take me out of the worlde. Thus yee see yet another maner of beholding God. Job then meeneth that he shall see God in effect by being setagayn in his former state. And secodly he addeth, that he will not ceasse to behold him although he be ouerwhelmed with miseries, that he can no more. Mine eyes (sayeth he) shall bee fastened vpon him, and I will not looke aside from him. Here wee see what is the nature of fayth: namely to gather it self in such wise vnto God, as it wander not abrode, nor bee drawne away as wee commonly bee. I pray you what is the cause that wee cannot repose our selues vpon God as it were meete wee should? It is because wee parte Gods office, and all his power into so manie peeces and goblettes, as wee leaue him little or nothing. WWee can well ynoch say, it is God to whom it belongeth too maynteyne vs: but yet for all that, wee ceasse not to trudge vp and downe, and forewarde and backward too seeke meanes to liue by: not as giuen of God and proceeding from him: but wee attribute the very power of God too the meanes themselues, whereby we make them as idolles. Thus ye see how we cannot looke vpon God with a pure eye, nor settle our trust and contentation in him. Therefore let vs marke well the wordes that Job vseth here: which are, that his eyes shall behold God and none other: as if hee had sayde, I will holde me there, I will not bee fleeting as men are, but I will put my selfe wholly to my God, and say, It is thou Lord, yea it is thou onely of whom I holde my lyfe, and when I am gone hence, thou shalte restore mee againe as thou haeste promised. And lette vs make this comparison betweene Job and our selues, that if Job hauing not had such assurance of Gods goodnesse, nor so familiar teaching by the hundreth parte as wee haue, do notwithstanding say that hee shall and will beholde God: are wee to bee excused when wee fleete too and fro, specially seing that our Lorde Iesus Christe offereth

*Coloſſ.2.6.9* himselfe vnto vs, in whom dwellereth the whole fulnesse *& Rom.1.1a* of the glorie of the Godhead, and in whom the ful power *4.6.2.Cor.3.d.18.* of the holy Ghoste was shewed at suche time as hee was rayzed from the dead? And surely wee neede not too streyne our eye sight to looke far for him: for the Gospel is the cleere looking glasse wherein we see him face to face. Sith it is so (as I haue touched) let vs beware wee bee not guiltie of such vnthankfulness, as too disdayne to looke vnto him, that offereth himselfe so familiarly

vnto vs. This is it in effect which wee haue too marke in this streyne. Job addeth further, *Although my kidneyes bee wasted in my boosome*: that is too say, although there be no more strength nor courage in mee. To be short (following the matter that hee had entred intoo alreadie) he sheweth that his looking vnto God is not because he had liued at his ease, because God had sente him all his hartes desire, or because he had bene preserued in his afflictions: but cleane contrarywise. Although I be in such distresse (sayeth he) as God seemeth to thunder vpon me, and there is no more strength and courage in mee: yet will I looke vnto my God with mine eyes, and holde me wholly vnto him, and I know I shall see him againe as my redeemer and keeper, euen after he shall haue so consumed me. And for a conclusion he sayeth to his frendes: *You haue sayd, wherefore is he persecuted, or wherefore doo wee persecute him? for the roote of the cace [or matter] is founde in mee.* This sentence is somewhat darke, because the woordes may bee taken two wayes. *VVherefore is he persecuted?* or *wherefore doo wee persecute him?* If we take *wherefore is he persecuted*, the meening is that Iobs frendes marueled why God had handled him so roughly: and therefore they concluded that it was to bee sayd that he was a man utterly forsaken of God. But if yee translate it, *How doo wee persecute him?* the meening will be that they are come of prepensed malice to take him in a trap, and to byte at him. Although there bee diuersitie as touching the woordes: yet doth the meening come all to one ende. Lette vs consider the doctrine that wee haue togather of it: for that is the principall yea and the whole matter. Job then chargeth his friends that they had judged amisse of his afflictions. And why? For euen at the firste dash they fell to saying, *o, needes muste this man be sayde to be a wicked doer, for had he walked with a good conscience, he shold not be so punished as he is.* But contrarywise Job sayeth, *that the roote of the matter is found in him.* True it is that the Hebrew woerde signifieth sometime *a Thing, or matter*, and sometime *a woerde, speache, or saying.* But here Job meeneth that he had a good and sure fundation, and that when men haue well fifted him, they shal finde that his cace is not such as other men haue falsely surmyzed. Now let vs see to what purpose this geere tendeth, and what profit we may reape by it. VVhen Job telleth his friends that they had sayd, *wherefore is he persecuted?* He sheweth that it is a greate crueltie for men to seeke out other mens sinnes when they see one beaten with Gods roddes: and to say, needes must this be a wicked man, therefore let vs sift his lyfe, for that is the poynt which we must begin at. True it is (as hath bene sayd more at large heretofore) that in al the corrections and chastygements which God sendeth, we must alwayes behold his iustice vpō mens sinnes: but that must be to condemne our selues. VVec muste not judge other men, and let our selues slip. Lette vs begin, I say let vs begin at our selues. Thus we see that the vise of this doctrine is, that when any mā is pressed with aduerstie, we must not be hastic to condēne him, and specially we must not wrinch aside to spie out faults in him: but rather we must looke vnto God, who sheweth himself to be the judge both of vs and of him, and compelleth vs to know that it behoueth vs to haue pitie and compassion vpon him that suffereth, and that we muste not go to it at aduēture, although we know him to be faultie, but rather aduise our selues to bring him some medicine too heale him. Let vs beware we set not the cart before the horses, that is to say, that we judge not before we know the cace, as we are comonly wont to do. It hath bene already oftentimes sayd, that Gods afflicting of men is not alwayes for

one self same end. For sometimes he punisheth them for their sinnes, and sometimes for the triall of their paciēce, or els for some other respect. Therefore let vs not be ouerhastie nor rashe to judge before wee knowe the cace throughly: for we see what is happened to Iobs friends. Because they see him afflicted, therfore at the first dash he must needs be a wicked man say they. But happie is the, *Psalme.41. a.1.* mā that iudgeth discretely of the afflicted, as it is sayd in the Psalme. *VWas not Dauid pinched as smartly by gods hand as euer any man was?* And yet notwithstanding God sayeth, *I haue found Dauid my seruant after mine owne 1.Sam.13.c.14. hart, and I haue anoynted him with the oyle of gladnesse.* *Psal.89.d.20.* Thus doth God holde Dauid as it were in his lappe, and *21.c.22.* yet we see how he was handled. If we be rash in judging, *Act.13.d.22.* we shall condemne both Dauid and Abraham, and al the holie Patriarkes. And doth not such maner of judging redounde to the dishonoring of God? Yes surely. So then let vs be sober and modest when wee see our neighbours afflicted, and let vs acknowledge the hand of God, least it happen vnto vs as it did vnto Iobs friendes. But he sayeth precisely, *that the roote of /be cace* (or the roote of the matter, or the effect and substance of it) *is in him.* Hereby he meeneth, that men must trie before they iudge. And in good sothe, euery man will graunt that if we should step to it at all aduenture, it were a foolish presumption and querweening in vs: and it is a very common Proverbe among vs to say, *A fooles bolte is soone shot.* But yet for all this, we cease not to hazard our selues still, without any searching or examining how the cace stādeth. VVherefore let vs marke well, that we must first go to the roote, before we sitte downe to giue judgement. And let vs not iudge swifly for feare least wee might seeme ignorant. For certes the thing that inforseth men to be to swift, is for that they bee ashamed least they shoulde not seeme sharpwitted ynochough too iudge at the firste sight: for if I blab not out my prattleprattle, men will make none acount of mee. But God laugheth at such vayne gloriouſnesse. Therefore let vs keepe our selues in sobernesse and modestie, vntill God haue shewed vs wherefore he puniſheth one man more than another: let vs not runne before that. True it is that when we shall haue searched the matter throughly, and when wee shall haue come too the roote of it: then we may iudge freely. For the judgement shall not come of our selues, but it shall be fetched from God, because it is grounded vpon his woerde and governed by his holie Spirite. Howbeit before all things, it behoueth vs to go to the roote whereof mention is made here. Afterward Job sayeth, *Bee yee afraiſde of the presence of the ſword: for the wrath of iniquitie or of the affliction of the ſwoorde is at hande, too the ende yee ſhould knowe that there is a iudgement.* This present saying is somewhat darke ynochough, because the woordes are cut of: but the effect of Jobs intent in saying, *Bee yee afraiſde before the ſwoorde,* is all one as if he had sayd, yee speake here as in the shadowe, yee discourse at your pleasure as they that haue nothing to do and are at their owne leysure. Such folkes may dispute at will: like as there bee none that make better battelles than they that are furthest of from blowes. For they giue the onſet, they besiege townes, they flea, they forray, and they sacke Cities, so as it is a wonder to see them. But when they haue wel discoursed, & come to marching ſwareward in deede: they do no sooner heare the ſounde of the drum, but their courage is quite quayled. Job therfore blameth his friends for reasoning ſo of his cace at leysure, & telletth the that they must take holde of Gods iustice and hee afraiſde of the ſwoorde, as if he shewed it the alreadie. And againe he sayeth, *the wrath of iniquitie.* This saying pointeth at the cruelty whiche he had vpbrayed

vpbrayded them with before. *The wrath then is as much to say, as you chafe against mee, and that is too greeue mee.* For the Hebrew woerde may signifie both *Iniquitie* and *Affliction*. But here Job declareth that his friendes are not come vnto him for any compassion of his miserie, but rather to chafe, yea and to grieue him and vexe him the more. And what is imported in that? *The swoorde* (sayeth he). That is to say, God will not suffer such outrage vnpunished. For although I had offended you, yet ought you to be more courteous towardes mee. But nowe in condemning mee without cause, yee shewe nothing but rigorousnesse against mee. Therefore muste Gods swoorde bee drawn out against you, verely to the ende yee may knowe that there is a iudgement. Behold a notable and very profitable sentence. For in rebuking his friends after that sort, Job is as a Prophet of God, that speaketh generally to all men in common. The thing then that he tellet vs, is that if wee bee malicious to judge euill of the thing that is good, and churllishe in tormenting and vexing them that are miserable ynough alreadie: 20 *wee haue the swoord of God to be afryde of.* It is sayd, Cursed are you that call good euill, and euill good: and yet notwithstanding wee see that this vycie hath reigned at all times, and reygneth still at this day. As for them that are caried by thir affections, what conscience make they too spise God openly? They haue skill ynough too say, I see the cace is good ynough of it self: and yet notwithstanding they go quite and cleane against it. Such a man is desirous to serue God: but I will stop him. Such a thing might bee too the buylding vp of the Churche, 30 and serue to the maynteyning of fellowship among men, and to the furtherance of the common weale: but I will ouerthrow it euery whit. For yee shall see some even of those that sitte in the seate of Iustice, who are as good as Diuels incarnate in spiting of God and in ouerthrowing of all equitie and right, and are full of corruptiō and outrage. Now sith we see this, what is to be sayd, but that we be come to the toppe of all wickednesse? As much is to bee sayde of other men. For it is to bee seene that there are nother greate nor small, but they worke spite against God. So then, is it not to bee sayde that the Diuell possessteth men, sith they giue themselues so to ouerthrowe all goodnessse, and to maynteyne euill, specially seeing that so horrible a curse is pronounced by the mouth of the Prophet, against all such as shall say that euill is good, and good is euill. And that is it that Job ment here, in saying, *Pee yee afryde of the swoorde.* Too whom speaketh he? To such as are puffed vp against God and against all right. For against whom do wee make warre but against God, when wee go aboue too turne light into darkenesse and woulde oppresse a good cace? Beholde it is God whom wee assayle. So then wee haue good cause too bee afryde, yea though wee trouble but some one poore man, by heaping some newe vexacion vpon him. For God setteth himselfe against vs: he sayeth that hee cannot away with such violence and extorsion. VVhen menne go aboue too do any outrage or wrong to poore folkes, God steppeth before them and sheweth himselfe too bee their defender. Therefore whensoeuer wee bee tempted too grieue and to trouble poore folkes and such as are in aduersitie alreadie: ought not these woordes too make vs tremble, when it shall come too our minde that Gods swoorde is drawne against all suche as will increace the miserie of those that are in to mucche miserie alreadie? Beholde then howe God despiseth all those that are giuen too do wrong, violence, extorsion, and such other lyke things, and see howe he summoneth them too fire and bloud. Also when wee see any poore man vn-

derfoote, and nobodie supporteth him, lette vs be afryde to treade vpon him or to do him any wrong or reproch. And why? For God auoucheth that he hath his swoord drawn at all suche as shall vexe good and innocent folke after that sorte. And that is it that Job speaketh for a conclusion, saying, *that the wrath of iniquitie shall bring the swoorde:* as if hee shoulde say, true it is that as nowe when menne ouerleape their boundes too trouble good folkes, it seemeth to themselues that they shall scape vnpunished, and so they nother feare God nor his judgement. No (sayeth he) but the swoorde is readie for them. Therefore lette vs stande so much in our owne conceyrt, as too beare our selues in hande that God cannot come at vs when we haue so tormēted poore folke, which seeke nothing but to liue in quiet, and haue not offendid vs in any thing. For when wee fall to stinging of them and to shewing of our selues bitter towards them, God will be a hundred thousandfold bitterer vnto vs, and we shall feele him to be so when wee come before him as before our judge. VVere this well weyed, surely things would go far otherwise in the world thā they do. VVe see how Princes for their ambition sake, fall to wacking of Countries, to burning of houses, to destroying of townes, too robbing, rauishing, and spoyleing of all things, so as it is horrible to be seene. And wherfore? All this is lawfull for them vnder the name of warre. But first and formost they should consider, whither they be cōpelled to stirre such broyles, and to make warre after that maner through the whole world. Howbeit forasimuch as there is none other thing than their own ambition that inflameth them therewith, and al those mischieues must spring of the rage wherwith they be moued: thinke they that the swoorde is not readie for them? Againe, as touching those, that serue their lustes and feede their humours: thinke they that God ought not to draw out his sword vpon them too? But let vs not looke vpon them onely. For we see those that are nother Kings nor Princes, nor of abilitie to make hauock of countries, or to enter vpon them with force, which notwithstanding ceasse not to be as full of malice as they, or rather fuller. For they play the little Scorpions, which (when they cannot hurt otherwyse,) do caste out their poysen at their tayles: and wee see howe euery man seeketh to annoy and trouble other. Therefore muste not men needes seele that which is sayd here: that is to wit, that the swoorde is drawne out against all such maner of folke? And so yee see why Job doth purposely say, *too the intent yee shoulde knowe.* True it is that these men were no doltes, such as knewe not that there is a God in heauen who is iudge of the worlde: No, they were men of skill and experiance, as wee haue seene by their talke, and shall see hereafter by Gods leaue. VVhy then doth Job say vnto them, *too the intent yee shoulde knowe?* It is bycause men beyng blinded by their naughtie affections, know not God, but beleue that when they haue once drawne a curtayne betweene God and themselues, God shoulde not see them any more, nor bee able too punishe them as they deserue. Then lette vs looke vpon the swoorde, although wee see it not yet with our eyes: that is to say, Although God do not yet shewe vs any signes that he is minded too punishe vs, and to make vs knowe that hee is the iudge of the worlde: and lette vs thinke that he is desirous to drawe vs to him, and to shewe that hee will not vse any excessiue rigour towardes vs, specially if wee bee not rigorous towardes our neighbours. Furthermore lette vs vnderstand, that it is not ynough for vs to absteyne from all euill: but it behoueth also too helpe all suche as are in aduersitie. For though a man coulde protest, that he hath absteyned from

from all injurie and doing of wrong : yet shall he not therefore be discharged before God . And why ? For he ought to help and succour those that haue neede of succour . Now if they that haue absteyned from euill doing are not quit before God , but are hild as offenders : I pray you what shall wee say of those which do nothing els but practise mischiefe day and night , and are alwayes deuising howe they may trouble and vexe now this man and now that man ? When wicked men do so sharpen their wittes of set purpose to hurt their neighbours : is it not reason that Gods sworde should by and by be sharpened against them ? Then let vs bethinke our selues , and not only be readie to relieue such as are in necessitie : but also (forasmuch as there is so much miserie and wretchednesse through the whole world) let vs haue pitie and compassion of them that are farre of , and let our sight extend euen thither to them , (accordingly as charitie ought too

inflame all mankinde) and let vs pray God to vouchsafe to pitie them that are so distressed , & that when he hath chastized them with roddes , he will bring them home to himselfe , and make all that to turne to their saluation , in somuch that whereas wee haue now occasion to sigh , we may then reioyce together , and prayse his name with one common accord .

Nowe let vs cast our selues downe in the presence of our good God with acknowledgement of our faults , praying him to make vs feele them in suche wise , as wee may haue regard to amend them : and that therewithall euery one of vs may haue a minde to humble himselfe vnder Gods mightie hand , and in steade of cōdermning others , learne to feele the euilles that are in our selues , so as wee may seeke to him to purge and cleane vs , till he haue clothed vs fully with his owne righteousnesse . And so let vs say Almighty God our heauenly father , thou hast , &c .

### *The. lxxij. Sermon, which is the first vpon the.xx. Chapter.*

**S**OPHAR the Naïmathite ansvered and sayd .

2. My thoughts inforce mee to ansvere , and hastineſſe is in mee .
3. I haue heard the correction of my reproche , and the spirite of mine vnderstanding inforceth mee to ansvere .
4. Hast thou not knowne the time of old , since God placed man vpon the earth ,
5. That the aduauncement of the vvicked is but of shott tyme , and that the ioy of hypocrites shall not indure ?
6. Though they bee lifted vp to heauen , and haue rayfed their head aboue the cloudes :
7. Yet shall they perish as their ovvne dung : and they that haue scene them shall say , vvhile are they ?



Hat wee may the better profit by this doctrine , wee haue to beare in minde , howe it hath bene declared before , that suche as encountered with Job , saying that God leaueth not the wicked vnpunished , haue taken a ground that it is true in it selfe , but they applied it amisse too the persone of Job . And this is a cause why wee ought to pray alwayes vnto God to giue vs skill and discretion too know how to apply that things rightly which we shall haue learned out of Gods woerde . For wee may turne that thing too euill , which might bee too our profit , according as wee see how a number abuse the holie Scripture crossely and ouerthwartly . Therefore it standeth vs in hand to marke this poynt : and then shall wee see that here are good and very profitable instructions . Now the effect of that which Sophar sayeth here , is that although the wicked and the despyzers of God bee scene too prosper here for a while : yet must they perish , and the ende of them must bee miserable , according as it hath always bene scene and put in vre , and God will execute his iudgements too the worldes end as he hath done afore . But ere he come too that poynt : he vseth a preface , that is too wit , that he is inforced too ansvere , and compelled so too do , as well by the spirit of his vnderstanding , as also bycause he was ashamed too bee so checked at Jobs hande , specially sith he knewe (as lie himselfe sayeth) that his owne sayings were true , and that Job reasoned too the contrarie . Now if it were so : then had Sophar good reason . For first of all when God giueth vs any grace , it is not too the intent the same should serue for our selues alone : but we ought too make our neighbours partakers of it . Then if God giue more vnderstanding too one man than to another : ought he too keepe it to himselfe alone ? No . But looke

what giftes God bestoweth vpon vs , wee must labour to communicate them , that our neighbours may bee edified by them as well as our selues , and God be honored with one common consent .

1.Cor.12.4.7

S.Paule also sheweth the same , namely that if a man haue receyued any gift of God , he hath not receyued it for himselfe , but he muste apply it wholly too the common vse . Behold also how God will haue our charitie exercysed . It is not that euery man should like well of himselfe and despzyze his neighbours : for at what poynct should wee bee then ? Should there be any more bodie of the Churche ? Is it not meete that the members should hee knit togither ? Is it not meete that all should be referred to the head ? Then lette vs marke well that whereas Sophar sayeth , that the spirite of his vnsderstanding inforced him too ansvere : if it were so that God gouerned it , and that this saying were rightly placed : then had he reason too say so . For (as I sayd) when God shall haue disclosed any good thing vnto vs , the same must not be drowned by vs , but rather wee muste bring it to light . And here ye see why it is sayd , that when wee haue beleeuē then must wee speake . So then fayth muste not bee a dead thing , but shew must vtter his selfe .

Psalms. 116.  
b.10.

And S.Paule dothe well verifie the sayd sentence of the Psalme . For he sheweth that it is not lawfull for him to do it , bycause God had giuen him understanding , which ought to serue the whole worlde : and therefore that he vittereth the treasure which was committed to him , knowing well that it was not a particular thing for any one man , but for the profitte and instruction of the whole Church . And verely euery one of vs muste apply this lesson too himselfe . For we shall see many that will say , it is ynochough if euery man beleeuē in his owne hart , as who would say that the thing which God hath ioyned together , might be separated by men . But wee haue scene alreadie the record of Dauid : which is , that suche as beleeuē ought to

speake

Y.ij.

speake by and by. For except they do so : they shewe that they by their malice doo burie that thing which God woulde haue published abroade : according as it is sayde that men light not a candle too put it vnder a busshell, or too hide it : but too set it vpon a candelsticke that it may shyne all aboue. Furthermore nowe and then when a man hath receyued any gift, he thinketh it is too winne himselfe credite and estimation aboue other men. But contrarywise, in so doing wee disgrace Gods giftes by making them too serue too any vayne glorie. It is not for that purpose that God dealeth his giftes more to one than to another, but too the ende wee shoulde do menne good with them. Therefore let euery of vs haue a care to aduaunce and too spred abroade that which God hath committed vnto him : and as for them that haue not receyued so much, let them neuerthelesse bee brought by that meanes to saluation, whervnto God calleth vs too the ende he might be glorified among vs. Marke that for one poynt. But yet must the other poynt presse vs more, when Sophar sayeth, *that he had heard the correction of his reproch.* He speaketh not this in respect of his owne persone onely : but according too the matter that hee had dealt with before, he is angrie too see Gods truth troden by that meanes vnder foote. Job had no such intent, (as I haue declared alreadie) and therefore Sophar did him great wrong. Neuerthelesse this doctrine continueth in it selfe always good and true, and wee muste holde it so, for the holy Ghost also ment to teache vs by a man that was blinded in his owne imagination, who not withstandinge ceased not too haue good groundes: So then 30 this doctrine being taken as it is, may stande vs in steade, notwithstanding that we see it reprove the good, and fight against Gods truth, resisting it by cauels and things misapplyed. And therefore when the like befalleth vs, wee must withstand it as much as wee can. I say, whensoeuer wee see a man striue against Gods truth, wee muste set our selues against him as aduersarie parties. VVhy so? For if God giue vs wherwith too make our selues as his proctours and witnessses, he will haue his case maynteyned by vs. And the honour is greate that is done vs in 40 that behalfe. God seeth that wee bee full of vanitie, and that there is nothing but vntruth in vs: and yet neuerthelesse he calleth vs to bee his proctours. And ought he to do so? Is he bound to do it? No: but his minde is to honour vs so far forth. VVhat remayneth then? That euery of vs streyne himselfe to the vttermost [to do his dutie.] VVhen we see men so malicious and wicked as to lift vp themselfes against God, and to seeke al meanes possible to peruert & corrupt the truth: is it meete for vs to be slouthful then? No. VVee see at this day howe the 50 Pope hath many seducers whiche seeke nothing but to slander all good doctrine, and to falsifie all that euer we alledge in the name of God. Yea and we neede not to go so farre, for we see malicious heades everywhere and vnderlings of Satan, which turkin things and desire nothing but to turne all vpside downe. Now when we see the Diuell working after that sorte to ouerthrow the things that are good to edifie the Church, and that men are so impoysoned agaynst them: ought wee to hold our peace? Should we not resist them stoutly as much as in vs lieth? Yes certenly. Else should we be cowardes, yea and it shoulde bee imputed too vs for highe treason, if wee shoulde suffer Gods truthe too bee so defaced, and wee not maynteyne it. Some there are of opinion that it were better for them too holde their peace, and not too speake at all agaynst the Papistes and their superstitions. Yea, but in the meane whyle wee see howe the Diuell would abuse our silence, too vtter foorth his lies and ti-

*Math. 5. b.  
15. & Mar-  
ke. 4. c. 21.  
& Luke. 8.  
b. 16. & 11.  
e. 33.*

rannies continually. If poore soules perish, and wee in the meane whyle holde our tungen: what shall become of it? If a sheepeheard doo his duetie, will hee suffer woolues and theeuers to enter into his flocke, and to scare them, byte them and deuour them, and yet say never a woerde too them? But God hath appoynted vs too bee as sheephearde of his Churche. Now like as we muste haue a sweete and amiable voyce too guide our flocke withall, and too leade such too saluation as are teachable and obedient: so also on the contrarie parte, when wee see Theeuers and VVoolues, wee muste criue out aloude too scare them away. Yee see then that such as perceyue men to periuerte Godstruth, ought not to dessemble, but rather to be earnest and zelous in resisting them to the vttermost of their power. Againe, if we ought to haue such courage & constancie in maynteyning good causes against the trumperies and suttleties of the wicked: I pray you ought we not to speake still in the like behalfe when we see Gods name blasphemed in deede, & al good doctrine scorned and rayled vpon by the lewde lyfe, by the malapertnesse, and by all that euer the wicked folke take in hande? VVould God that necessitie constreyned vs not so muche as it dothe. But what? VVhen a man hath preached the woerde of God, lette him go abroade in the streates, and marke what hee seeth eche man do openly, and it will be seene that every man hath conspired against God, and that fyre and water are not more contrarie, than the common lyfe that wee leade, and the doctrine that is preached. I will not say howe reachlesse men are to heare: But although they set a face vpon the matter, and very ceremoniously pretende that God shall bee honored and his woerde receyued: yet it appeereth that it is but a playing of little children, and men do throughly mocke God in their common lyfe, and do nothing else but despzye his woerde. VVee neede not too decyfer things by peecemeale what they bee: menne see well ynough what they are, and wee were too dulheaded if it grieved vs not too see God so ill obeyed among vs, and so smally reuerenced at all mens handes: specially seeing things are come too the shamefulness that Sophar speakeith of, namely that not onely God is dishonored by whoredome, by loocenesse of lyfe, by blasphemie, by robberies, and by other such things, which reigne and are not punished as they ought to bee: but also euen when punishment is extended, men can finde in their harts too mocke God, and his Justice. I speake of that whiche I sawe yesterday with mine eyes. If a strumpet bee put in prison, shee must haue tartes caried her to feast her withall: she must be locked vp for a countenance, and in the meane whyle shee must be presented with great Tartes: And I pray you what a dealing is that? If it had but onely bene tolde me, or if it had but only bene bouldt out: yet could I not haue hild my peace at it. But I saw it my selfe with mine owne eyes, in somuch that it may seeme that God brought me to it, and that the Diuell ment to make his triuphes on the other side. So then no maruell though such as haue charge of the Lordes flocke to preache his woerde do speake so roughly, sith they see things so farre out of square, that there is nother modestie nor honestie at all, nor any ho: and yet are we blameable before God, for that we speake not the hudreth part which we ought too do, considering that the disorder is so outrageous as we see. VVherefore lette vs marke well this sentece of Sophrs, where it is sayde, that he coulde not holde his peace but was inforced too speake because he was chased with his reproch. And why? For we must not suffer euil to haue suche scope without setting our selues against it, and without shewing of our selues to haue some zele

of God for the maynteyning of his glorie and truth. But nowe let vs come to the generall matter that is layde foorth here. *Haste not thou knowne the tyme of olde (sayeth Sophar) euen since God did set man vpon the earth? how that the hygnesse of the wicked is but of shorte tyme, and that the ioy of hypocrites or transgressors shall not indure?* He taketh here a principle that is good and true: which is, that if wee take the lyfe of the despyzers of God too bee happie, wee bee deceyued. And why? For their happiness is but a dreame, as he will adde in the similitude anon after. True it is that moste menne will say that the wicked are vnhappy. But what for that? wee ouershoot our selues: for if wee see a man liue easily, or in honour, although his lyfe bee not ruled according to Gods woerde: yet notwithstanding wee bee rauished at it, wee thinke his state too bee as good as can bee wissched, and every man will spye him. Yea but in the meane whyle wee knowe not that such as are so aduanced, are but Snayles as it is sayd in the Psalme. And it is a comparison well woorthie too bee noted. For David sayeth that such as bee aduaunced in this world, and haue no liuely roote settled in God, are as Snayles. They come creeping vp in one night, and vanishe away out of hande. Beholde here Snayles for all porridge. But wee haue no consideration of that: wee leaue the principall poynt which is too looke vnto the end: we haue not the pacience too say, well, God aduaunceth whom he will, but that is to breake the neckes of them with a greater and fowler fall. VVe can good skill of the wheele of fortune, but wee cannot referre all things too Gods prouidence, to beholde his workes and yelde him all prayse. So much the more therfore haue we neede to marke wel this sentence, that euer since God did set man vpon the earth, it hath bene founde by continuall experience that the highnesse of hypocrites is of late time, and that their ioy shall indure for euer. VVhen Sophar sayeth, that this thing is too be knowne by long experiance, and that it hath bene so euer since God created the worlde: it is a saying of great weight. For if we see but twoo or three examples of Gods Justice, ought wee not too bee touched yniough? But here is much more: it is not in three or fourte personnes only that God sheweth that hee will not leaue the wicked vnpunished: hee sheweth it euery day, he hath shewed it before wee were borne, and if we pursue from age too age since the creation of the world, wee shall see that God hath alwayes kepte the same rate. Seing then that wee haue suche examples and so greate and of so long continuance, that God hath alwayes shewed himselfe a iudger of the wicked mens prosperite, and made all things too turne to their confusion and decay: is it reason that wee shoulde yet stiil doubt of it? VVherefore lette vs marke well this saying howe it importeth much truthe: that is to say, that at all times since men dwelt vpon the earth, it hath bene Gods will that there should alwayes be some recordes of his iudgements, and therefore that wee must not bee so dull and blockish as not to consider the things that God hath done for our instruction. Herevpon wee ought too gather further, that it is not yniough for vs too haue our eyes open too marke and vewe well the things that God dothe in our owne lyfe time: but we must also profite in auncient histories. And verely here we see why our Lordes will was that wee should haue some notable iudgements lefte vs in wryting, namely to the ende that the remembrance of them should remayne for euer. Yea and wee muste not onely profite our selues by the things that are conteyned in the holy Scripture: but also when we heare the stories rehearsed that were written by the Heathen men, wee

must haue the skill too apply Gods doings to our selues. For there wee see how he hath executed his vengeance vpon all such as were giuen to crueltie, robberye, and other extorcions: and therewithall howe he hath punished whoredome & other filthinesse, when they reigned ouer sore: and finally wee see how he hath punished periuries and outrages when mens prude hath exceeded so farre as it could no longer be borne. Now when we looke vpō such things, ought they not to serue our turne at this day also? Then let vs remember well the lesson that is giuen vs here: namely that for somuch as God hath euer since the creation of the worlde from time to tyme giuen vs some warnings too shewe vs that hee is the iudge of the world: we must learne too stande in awe of him, and to walke warely, that the punishments whiche he hath executed vpon the wicked may be lookingglasses for vs, and brydles too restrayne vs. But now lette vs returne too that he sayeth, *that the highnesse of the wicked is but of shorte tyme.* And why? For although they were lifted vp to heauen, or reached vp to the clowdes with their heads: yet should they not cōtinue, but God wculd throw them downe out of hand. Here Job continueth the matter that we sawe before: that is to wit, that God will now & then suffer the wicked to be aduaunced and too florish: but it shall not indure long. Now had Sophar considered this well: he would no more haue stode in contention with Job: but forasmuch as he taketh a generall sentence, and applieth it amisse: he goeth ouerhawtly to worke. Yet notwithstanding (as I haue sayd) this doctrine deserueth to bee receyued as comming from the holie Ghost: and there is no more for vs too do, but too looke aduisedly vpon it, and to apply it conueniently. Therefore let vs go forward with the matter. It is a very troublous temptation to vs, to see the wicked in prosperitie. For we would fayne that God should shew himselfe as he is: that is to wit, that he cannot away with the wicked, but throweth them downe because he hateth and abhorreth them. If we our selues do amisse, we would haue God to spare vs: & there is none of vs but he thinketh God to be ouerhastie in punishing vs. VVhen we haue comitted one sin, two, or three: if God chastyze vs, we thinke it is to soone, wee cannot away with it. But if another man haue done neuer so little a faulte, we would haue God to thunder vpō him out of hande. Lo wherevnto hypocrisie leadeth vs. But what is to be done on the contrarie part? VVe must bee contented too see the wicked triumph for a tyme in the worlde, and too haue their full scope, and too liue in ease and pleasure, and not bee grieued at it, no not althoogh wee our selues bee in the meane whyle in aduerstie and trouble. And why? For by that meane God intendeth too trie our fayth. If wee sawe things to bee suche as they shall bee in the ende, as God sheweth vs them by his woerde: would we put any trust in him? No. VVe would beleue nothing till wee sawe it. But when as we perceyue not the thing that God speaketh so soone as we would, and yet neuerthelesse continue still stedfast in his woerde, resting vpon that which hath proceeded out of his mouth: that is the thing wherein wee shewe our selues too beleue him. And so lette vs marke well that when God doth so lay the bryde vpon wicked and vngodly folkes neckes: it is to trie whither wee haue serued him purely, and whither wee haue patiently giuen him leaue too do what he will, without lifting vp of our selues agaynst him. Also there is yet more, that God will haue vs too learne that our Paradise is not in this worlde. But wee woulde fayne liue in pleasure, and that God shoulde dandle vs like little cockneyes. That were not for our behoofe, but cleane cōtrarie. For vnesse

God drewe vs too him by afflictions : wee would never  
(by our good willes) fleete out of this worlde : wee be as  
much intangled here as may bee. Therefore wee haue  
neede too be drawne to the heauenly kingdome by ma-  
ny tribulations, and that God shoulde inforce vs to come  
to him, and yet therewithall also shewe vs, that hee wi.  
l roote out the wicked, though they runne riot never so  
much. VVhen wee see this, wee shall haue no cause to  
beare them any grudge. So then (as I haue sayde alreadie)  
let vs learne to ouercome the sayd temptation when  
it is trumped in our way: and if the wicked happen too  
bee aduaunced, yea euen too reaching of the clowdes  
with their heads : lette vs vnderstand that wee muste not  
be grieued at it, as though God were a slepe, or as though  
he regarded not the worlde ne had any care of it. But  
contrarywise let vs assur our selues that Gods lifting of  
them vp, is too strike them quite downe at one blow, yea  
euen with a deadly fall. For if their falling were but as  
they stande vpon their feete : then might they well scape  
with the breaking of some bone. But when God suffe-  
reth them too be hoysed vp so highe : he sendeth them  
downe to their vtter destruction. Thus ye see to what intent  
Sophar sayeth, *that the loftiness of the wicked is but  
for a short tyme.* And nowe he addeth, *that their ioy shall  
be of no long continuance.* VVhereby he meeneth that the  
despyzers of God and all such as are tyde to the worlde,  
do ouer ioy themselues in the present prosperitie, and are  
vtterly drunken with it. True it is that the children of  
God may well be merrie when they haue prosperitie, like  
as when God sendeth vs wherwith to be fed and mayn-  
teyned, when he dealeth so with vs as wee want nothing,  
when he giueth vs health, quietnesse, and all other like  
things : we may well be merrie, yea and we ought to bee  
so, according as it is sayd in the lawe, Thou shalte eat and  
drinke before thy God and be merrie. But yet must not  
the faythfull settle their ioy vpon the present benefites,  
nor hold themselues tyde only vnto them. Yea rather if  
they want meat & drinke, or be troubled with sicknesse,  
they must not therefore ceasse to trust in God : but must  
learne S. Paules lesson, which is, to haue skill both to be  
poore and riche, too indure hunger and scarcitie, and also  
to haue abundance. Thus yee see that the mirth of  
Gods childre differeth greatly from the mirth of the vn-  
beleeuers and worldlings. For these reioyce in the things  
that they hold in hand without looking any further : and  
as for God or heauenly life, they haue no care of them,  
but besotte themselues in such sort, that if they find ease,  
they runne ryot into extreeme loocenesse of lyfe. Con-  
trarywise, when the faulthul are in prosperitie, they are al-  
wayes ledde further: that is to wit, to the acknowledging  
of Gods goodnessse in that he hath made them feele him  
more than a father towards them. And they know also,  
that when he may seeme to haue forsaken them, then is  
he neerest them to succour them. So then in this sentece  
Sophar ment to shewe, that when the despyzers of God  
and those that are giuen too do euill are aduaunced, and  
fortune(as they terme hit) laugheth vpō them, so as they  
prosper and liue at their ease: all that whyle they bee so  
dulled, that their mirth is a drunkennesse, and they runne  
ryot without order or measure. Lo what Sophar ment  
to speake. To this purpose, let vs marke well howe our

*Deut. 12. 4. 7.*

*Pbil. 4. c. 14.*

*Luke. 6. d. 25.*

*Iames. 5. c. 13.*

God shalbe turned into gnasshing of  
teeth, Not that it is not lawfull for vs to bee merrie (as I  
sayd afore,) or that it is not Lawfull for vs too reioyce  
when God giueth vs occasion. But will wee bee merrie.  
Then let vs(as S.Iames willeth vs:) Let him that is merrie,  
sing : that is to say, let him giue God thankes, and in cal-

ling vpon him let him alwayes still go foreward towards  
him and bee stablished in loue, feare, and trusste towards  
him more and more. Ye see then what our mirth ought  
to bee. But by the way, with this sayd mirth, we must also  
bee sad, considering how we ceasse not to offend God  
(as S. Paule also sheweth vs by example) and considering  
the vices that are in vs. And so let vs alwayes go onward  
still too the full and perfect ioy which is hidden from vs  
as yet. Thus much concerning this saying, *that the ioy  
of the wicked shall not indure long.* Furthermore lette vs  
marke that Sophar was beguyled by mistaking these  
wordes, *a short time, and of small continuance.* For when  
the Scripture sayeth that the wicked vanishe away, and  
that God will consume them in the turning of a hand : it  
is not ment that he keepeth one ordinarie stint, as I haue  
declared alreadie. And why? For if God shoulde do so,  
what should be referued till the latterday? wee would be  
wedded to this world, and not wayte for the comming of  
our Lord Iesus Christ to accomplish our resurrectiō and  
redemption. Our Lord therfore is fayne to reserue many,  
yea and the most part of things til his last judgement.  
But yet in the meane whyle it is alwayes his office to de-  
stroy the wicked, and too shew that they bee but of short  
continuance. And in good sooth let vs consider well what  
our life is, and wee shall see that the thing which lasteth  
longest time in this worlde, doth but passe by and slippe  
away in the turning of a hand. VVee be such fooles, that  
if God lift not vp his hand the first day to destroy such as  
haue offended: we are of opinion that the tyme will ne-  
ver come. And why? It seemeth to vs that this life la-  
steth long, and yet, we graunt it is but a shadow: for eue-  
ry man muste away hence spite of his teeth. Therefore  
when it is sayd vnto vs, that the wicked continue not any  
long time: lette vs learne that it is not mente that our  
Lorde riddes them out of hand. For although they come  
too the yeeres of fiftie or threescore: yet ceasse they not  
to bee trayned on stili by Gods hande to their decay and  
confuzion. Too be shorte, wee muste bee pacient and  
wayte with silence what God will do, without such boy-  
ling and hastinesse as Sophar is wont to vse here. Behold  
I say howe it behoueth vs too apply this doctrine, if wee  
intend to fare the better by it. And truly it is a right ne-  
cessarie poynyt for vs. For wee shall see many offended at  
the reading of the promises in the holy Scripture, (as that  
*Leuit. 26.*  
*& Deut. 28.*  
God will blisse those that are his, that he will leade them  
in all their wayes, that he will bring all their deuices too  
good ende, that they shall liue in prosperitie, that they  
shall bee blissed at his hande, bothe in themselues, and in  
their offspring, and their cattell, at home and abrode, and  
in their possessions, and that they shall all be preserued by  
the grace of God. And on the contrarie part we see, that  
the childre of God indure so great scarcitie and so many  
miseries, as is rufull. Sometime they haue not so much as  
one morsell of bread to put into their mouth, and they be  
smitten with diseases and al other calamities: while in the  
meane time the wicked whome God had threatened, do  
prosper. VVe be astonished at that, and we seeme to lose  
our time in trusting vnto God, and that his threatenings  
and promises are deceyfull. VVhat is the cause of suche  
trouble? It is for that we want pacience to bridle our selues,  
& to say, I will see what God wil do. VVe neede no more  
but to stride ouer, as when we haue to passe a diche wee  
bee fayne to leape and stryde, that wee may get ouer it.  
So then, forasmuch as wee cannot leape ouer the things  
of this worlde, and so list vp our selues to beholde Gods  
judgements: therfore we cannot see them, though they be  
neere at hande. And certesse there are diuers that will  
say, I can go no further, for suche a thing stoppeth mee.

And

And what is that stoppe? It is but some strawe that lyeth in their way. That is all the lette, and yet they needed no more but to lift vp their foote, or to treda vpon it, to ouercome all the matter that that we make so greate a doo of. And is not that a greate lazinessse in vs? Howbeit when we bee destitute of Gods spirite, yee see in what plight wee bee. Yet are not the things that are conteyned in the holie scripture, spoken in vayne, nor without cause. Furthermore it behoueth vs to marke also, how Sophar sayeth here, that *when the wicked shall haue lifted vp their head too the skie, and reached to the cloudes*: God will find meanes well ynough to throw them downe, yea and to sink them euen into hell. Lo what the end of the wicked shall bee, which seeke nothing but to aduaunce themselues. True it is that God doeth erewhyles exalt his seruants too honour and dignitie: but yet do they not ceasse too bee lowly stiil all the whyle. VVhen a man is gouerned by Gods spirit, although he be a greate prince and honored of the whole world, and God haue reached him his hand too exalt him hyghly: 20 yet will he alwayes bee modestly mynded too acknowledge his owne infirmities, & to walk in feare and warenessse, saying; Alas what would become of mee if my God brydled mee not? He giueth mee of his grace, and as for mee I haue nothing of myne owne. Haue I any cause then too glorifie my self? No: But the neerer he commeth to mee, the more doeth he bynd mee too him: so as if I bee honored among men, it behoueth mee too be as a Mirrour to faue such as are destroyed and overthrowen. God then hath set mee in this cace, to the end 30 I should serue their turnes that haue neede of my help. Thus when the children of God are indewed with anye graces, they meene not to keepe them to themselues too serue their owne peculiar turne withall: but to acquaint them selues with their neyghbours, yea euen with the meanest of them, (according as Sainct Paule speakest) and to humble themselves too the lowest of them, as God hath commaunded them. But cleane contrarie, whē the wicked happen to be aduaunced, they doo nothing but lift vp their heads to the cloudes, and perke vp vnto heauen. And wheroft commeth that? It is bycause they haue forgotten themselues, and think not themselues to be mortall men, but take themselues to be (as ye would say) Gods. VVe see this in all these blynde wretches that are sortid in prude, namely that they knowe not themselues. If one speake to them as to men, they think they be forgotten. And that is it that Sophar meeneth by saying that the wicked lift vp their heads vnto the skyes, and perk aboue the cloudes. True it is that it behoueth vs to reache our heads aboue the skyes and aboue the cloudes: but that is after another maner: that is to wit, although we be wayfarers in the world, and see nothing but corruption in our selues: yet we must not fayle to possesse by hope the euerlasting benefits that God hath promised vs: but must be able to protest with Paule, that wee be citiziens of heauen, that the heritage is prepared for vs there already, that we be already set in the heauenly places, namely in the persone of our head Iesus Christ, who hath knit and vniited vs to him self neuer to be separated. Thus ye see how the faythfull children of God must lift vp their heads not only to heauen, but also aboue heauen. Yet notwithstanding it is not ment heereby that

they should not humble them selues, according as it is sayd, that they shall alwayes stoupe vnto God as the Prophet Amos speaketh. And what meeneth he by saying that God will haue vs to stoupe vnder him? It is too the intent we should knowe that there is such a burthen vpon our shouolders as we be not able to beare, if we be not maynteyned by his power. And surely it is necessarie for vs, to the end he may be glorified in vs by deliuering vs after that sort out of the miseries and aduersities where-with we be so ouerladen and borne downe. Therefore let vs marke well these things, to the end wee may lerne to frame our selues to such myldnesse, as we may be of the number of those whom God will lift vp too heauen, after he hath cast them downe vnto hell. So then, will we be vphild by the hand of God? Let vs humble our selues (as the Apostle sayeth) yea let vs humble our selues in such sort, as wee may first yeeld God the glorie that belongeth vnto him, as of whom al goodnesse procedeth, and make true confession vnto him: and secondly haue euery one of vs an eye too his owne calling, knowing that God hath knit vs in such wyse togither, as the greatest ought to apply themselues to the least, and euery of vs ought to put Gods gifts to such vse, as all may take good by them in common, assuring our selues that the condition wherevpon they be giuen vs, is that others should be partakers of them as well as we. VVhen wee go to work after this sorte: it is certaine that we shall be alwayes vphild by the hand of God. And although the diuell make neuer so greate assaults vpon vs: yet shal we hold out. Againe though we be fayne to stagger now and then, yet will God be alwayes redye at hand, so as we shall euermore get the victorie howsoeuer the world go. Therefore if we be hild in such modestie as becommeth vs: let vs assure our selues, that God will cause vs to feele his power by making vs to continue in all goodnesse, euen to the end. And although we must be fayne too walke through manye hazardes and daungers of this world: yet will hee not suffer vs to rush against any euill encounters too breake our necke: but if wee meete with anye, surely he will giue vs the grace too leape ouer it, as I sayd afore. Thus muche haue wee too gather of these woordes of Sophar for the present tyme.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs so too feele them, as thereby wee may bee taught to mislike of our selues sith wee bee so wretched creatures as wee ceasse not too offend, and that therewithall wee may with true lowlinesse receyue all the chastyzements that he shall send vs, so as we may dayly more and more stoupe vnder his myghtie hand: and that being so striken downe, wee may notwithstanding not ceasse to walk as he commaundeth, with our hartes and mynds lifted vp by fayth and hope vntoo the kingdome of heauen, continuing neuerthelesse as little ones in this world: howbeit not as babes in wit, but as babes in malice: to the intent that being bereft of all vayne presumption and selfelyking, wee may so serue one another, as God may bee honored of vs all with one acorde. That it may please him too graunt this grace, not only too vs, but also too all people and Nations of the earth, &c.

1.Cor.14.d.20

Ro. 12.c.16.

Phil.3.d.20

Epb.2.d.19.

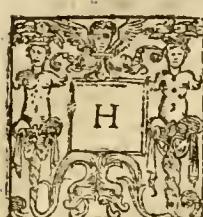
Y.v.

The

*The lxxiiij. Sermon, which is the second upon the xx. Chapter.*

*This Sermon goeth on with the exposition of the viij. verse, and then with the text that is added here.*

8. He shall vanish awray as adreame and not be found again, he shall passe awray as a vision in the night.
9. The eye that hath seene him shall see him no more, His place shall no more knowe him.
10. His children shall favyne vpon the poore, his hands shall restore his riches.
11. His bones shall be full of his youth, and it shall lie dovyne vwith him in the dust.
12. If euill be syueete in his mouth, he vwill hyde it vnder his tong.
13. He vwill spare it, and not let it go, but keepe it in the mids of his palate.
14. His meate in his bovvels shall be turned into the gall of an Adder vwithin him.
15. He hath syvalloved vp riches, and he shall spevv them vp again, and God shall plucke them ou: of his beliie.



Eere Sophar goes forward with the doctrine that was glauced at yesterday: that is to wit, that whereas the wicked and the despizers of God seeme to bee happy, the same shall not last long, because God must put to his hand to confound them in the end. He vsyth a phrase which may do vs to understand that they shall perish in their owne turning, or else *as their owne dung*, for so do the Hebrewes terme *their turning*, as if it were sayd that they shall go out as dung, and they speak it in way of disdeyne and reproche. Ye see then that his meening is to say, that although the despizers of God be braue and make themselves terrible: yet must they perish with shame ynoch, and be cast out as men remoue dung. Lo what the fense is. Afterward he addeth that they shall perish neuer to recover nor too bee made whole againe. Herepon he likeneth them to a dreame or to a *vision in the nyght*, which passeth away incontinent. To bee short, he sayeth that such as haue seene them in greate estate and authoritie, *shall knowe them no more*, neither shall there be any hope for them to recover their place againe. All this (as I haue declared) is verie true. For all the happinesse that appeereth in the wicked, shall in the end turne too their greater confuzion, and forasmuch as they bee cursed off God, it cannot be but they must needs come too an euill ende. VVhat is the cause of mennes happinesse, but because God receyueith them into his fauour and blissthem? Then if we haue the contrarie, so as he shake vs of: although the whole world seeme to be on our side and all things fall out to our contention tootoo well: needes mult all the benefites that it is possible for vs too haue, be turned to our vndooing. Therfore there is no fountayne of welfare but only the goodnesse and loue of our God. If we haue that; although wee seeme neuer so wretched, yet shall all things turne too our welfare. But cleane contrariwise, if God loue vs not, it is impossible that wee shoulde by any meanes prosper. VVe may well haue some outward shewe: but that shall bee of no continuance, as is shewed vs heere. Therefore let vs marke well the speeche that Sophar vsyth here. For although it betoken two things (as I haue sayd): yet notwithstanding it importeth that God ouerthroweth the wicked in the turning of a hand. This deserueth to be noted, because they seeme too be fastened with yron nayles (as they say) so as they may neuer be remoued. But God will finde the meanes to throwe them

downe, yea euē vpon the suddein before men are aware of it. And when the thing shall seeme impossible to vs, God is able to woork beyond our imagination or conceyt. Again let vs lerne not too be bleared with the gloriousnesse and dignicie of the wicked, seeing that our Lord casteth them in the teethe with it as wee see. Doth the world hyghly commend such as are enriched by robberie, such as are aduaanced by wicked practizes, and such as despize God and all equitie and right? Behold, the holie Ghoste likeneth them too dung and filth. So then (as I haue touched) let vs not be tempted when wee see anye greatnessse & excellēcie in the despisers of God. But rather let vs herken too the saying which the holie Ghoste vterreth against them to put them out of estimation: and not without cause. For it is because we should not repine at their state, nor be drawen into their lines as our owne lusts would do at every blowe, nor finally bee disquieted, as though God executed no Justice in the world, but were asleepe in heauen, and listed not to repreesse wickednesse when it overfloweth his banks. Therfore too the end that such temptations haue not dominion ouer vs, let vs lerne to esteeme those things as dung and filth, which the world hath in greate reputation. Lo what we haue to do when we see men clap their handes at the wicked and in maner honour them as Gods. Therfore in the meane while let vs bee pacient, in wayting for the ende, assuring our selues that they be but dung afore God. But there is also this poynte more too bee noted: namely that their place shall knowe them no more, and that the eye which hath seene them shall see them no more. VVhereby Sophar meeneth that the wicked shall not be afflicted for a small tyme like as God doeth often tymes affliet the faythfull also in such wise as they may seeme to be vterly ouerwhelmed. Then may it seeme that God is mynded to confound his owne seruants without any hope of setting them vp againe: but yet haue they this promis, that although they were in the bottom of hell, the hand of God should stretch it self thither too drawe them out of it. VVherefore though we must bee faine to walk in the middes of the shadowe of death: yet let vs not be dismayed, seeing that God giueth vs this token that he is our Redeemer: that is to wit, sith we heare the voyce of God warriating vs that he hath not forgotē vs. Lo what we haue on our side. But although God giue the wicked but so much as a little fillup, their wounds are so deadly as they neuer recover them. And why? For when God speaketh, it is to destroy them, yea euē in such wise as no man may be able to set them in their estate nor to build

to build them vp again. VVel may mē attempt it, but they shall not preuayle at all : the more they think too further them, the more they plucke thē backe. Thus we see heere how Sophar sholeth out the despizers of God and the wicked sort, from the faythfull. For afflictions may well light vpon bothe alike : but there is oddes in the end of them. I say that afflictions light vpon the one as well as the other, insomuch that the faythfull shall seeme to beat the verie point to perish vtterly without recouerie: howbeit forasmuchas God hath promised too reache them to his hand, although they were come euen to deathe : yet should they be rayzed vp again. But as for the wicked, they must perish vtterly. And why? For the curse of God is vpon them. And therfore let vs lerne to comfort our selues when God shall send vs any afflictions. For al- though they be greate, hard, & heauie: yet is there cause of gladnesse, sith the end shall be happie. On the other side, when we see the wicked florish and triumph, let vs not cease to keepe on our pace, notwithstanding that we be miserable to the worldward. And why? For when God striketh them vpon the suddein, it is not to set them vp againe but there must they lie still, and their place shal neuer be acquainted with thē any more, as it is sayd more at full in the seuenandthirtith Psalme. For inasmuch as it is a hard thing to be beleued that God will destroy the wicked euen when they bee so well settled in this life, as it may seeme that they should continue in their state for euer: the holie Ghoste is faine to drawe vs backe oftentimes to that lesson, to the end it may be throughly settled in our harts, and we fully persuaded of it. Then if we perceyue not at the first, that God will raze out the wicked without euer suffering them too recouer vp again: let vs herken what the scripture sayeth, and we shall perceyue that God rooteth them out after such a sorte, as men shall not wote what is become of them. Thus much concerning Sophars woords where he sayeth, that the place where the wicked were shall knowe them no more .. And there is also a comparison of a Dreame in the night, and of the phancies that men conceiue. True it is that the life of man in it self may well be called a dreame. For what doo men heere vntill our Lord haue inlightened them and made them knowe that they be ordeyned to a better life? VVhat doo they (I say) but only dreame? All such as weene too gret weith and too heape vp riches heere hylowe, ceasse not too runne seeking heere and there, and too make large circuites: and yet notwithstanding they come always to one point, which is to think vpon nothing else but gathering: and all that is but a dreame. VVhat other vices so euer men be infected with, I pray you haue they any certain marke or any restingplace so long as they be intangled in this world? Haue they a cleere mind to vnderstand that God calleth them? No. Haue they their thoughts well setteld? Haue they their affections well ordered? No not at all. They do but dreame. To be short, if all things were well serched by peecemeale which men purpose and devise, which they take in hand, and which they doo: it would be found that their whole state is but like a dreame or fancie that a man conceyuth. And (as I haue sayd) such may mannes life be generally sayd to be: But specially it may be verified of those that hold aloof from God and turne their backs vpon him. For inasmuch as they leaue the light and wilfully seeke after darknesse: it is meete for them too haue such wages as they deserue: that is to wit, to haue their witts confounded, so as they may not be able to judge any thing, nor to discerne betweene whyte and blacke, but rather be ouerspred with a [continual] night to doo nothing else but dreame. And in deede we

see also how they transforme things, and turne them cleane contrarie. Marke mee a despizer of God: he will beare himself in hand that he is able too woork wondres: and yet in the meane whyle he knoweth not that if God be his enimie, he must needs perissh, and that he may well fortifie himself, but he shall not be able to scape Gods hand that it fal not vpon him as a hideouse storne. But as I sayd, forsoinmuch as the wicked doo shun the light as much as they can, they deserue that God should cast them as it were into an vnlyghtsome place, as it were into a continuall night, there to be wrapped round about with darknesse. Haue they once their mindes so dazed, they conceyue dreames and fancies, and make themselves beleue this and that. So then it is not without cause that the holie Ghost doeth here by the mouth of Sophar liken the wicked vnto a dreame. And not onely they disguise themselves after that sorte, but wee see that other men also haue a false opirion of them. For if a wicked man be aduaunced, every man reverenceth him, yea and they enuie his state, and would faine be like him: and such as cannot come at it, doo oftentimes make an ydole of him. Thus ye see in what case men are when they see the wicked prosper. But we consider not that within them they haue a woorme that gnaweth them without end or ceassing, bycause Gods justice followeth them at the hard heele, and they are alwayes troubled in their consciences: Then knowe we not in what perplexitie and vnquietnesse the wicked are bycause God hath cursed them. But wee be bleared with a certain vayne shewe, and (as the proverb sayeth) all that glistereth is eyther gold or siluer in our eyes. So then let vs lerne to remember that which is shewed vs heere: that is too wit, that we must no more dreame, nor be so led by our owne misweening fancie. For God will skorne such vanitie, and shewe that in the end after we haue ben in darknesse, a day will come wherin we shall be brought too light, and when that day commeth, men shall see how wee haue ben beguyled in our dreames. But now are wee not in the night: for God inlyghteneth vs, at leastwise if the let be not in ourselues. VVhat is it then that maketh vs too dreame? what is the cause that we bee so deceyued by our owne fond imaginacions, and that every one of vs forgeth some fancie or other to him self: but that wee be loth too stay our selues to consider what God doeth dayly before our eyes, and specially what he warneth vs of by his woord? Behold how God sheweth vs which is the true happinesse and what is our true welfare. Blissed is the man (sayeth he) that feareth the Lord: Blissed is the man that applyeth himself too the mynding of Gods truthe: Blissed is the man that putteth his whole trust in God. For he shall be like a tree planted by a riuers side, alwayes full of good sappe, so as nother heate nor drought may cause him too forgoe his freshnesse, and lustinesse. Thus doeth our Lord shewe vs the true happinesse, that wee may knowe it if we our selues be not too blame. But what? wee bee fugitiue and cannot rest vppon firme ground, but wil needes haue a happinesse that is slippery and fligntfull. Therefore wee bee well woorthie too perish and too tumble intoo the bottomlesse pit, sith wee goe so wilfully too seeke after the darkenesse of the nyght. Thus yee see why I sayd, that forsoinmuch as God is so gracieuse as too inlyghten vs with his woord: it behoueth vs too come away out of our dreames and fancies, too the end we be no more tossed so. And afterward it is sayd, that *bis bones are ful of his youth*. The Hebrew woord that Sophar vseth here, doeth sometimes signifie hid and secret sinnes: and surely the Hebrew word that signi-

Psal.112.4.1.  
Psal.1.4.2.

Iere.17.b,7

signifieth *youth* is derived thence also. And so, the sense may be, that a wicked mannes bones are full of the sinnes that he hath committed, and specially that he began to commit them in his youth, or else that in his youth his bones were full and he was filled and glutted with pleasures, so as he had his harts desire, and all that ever he had a mynd vnto came to his hand. This is it that we haue to note. So then, if we take the woord *youth* in his owne signification, the meening will be, first that Sophar warranteth the wicked, that if they be once giuen vntoo euill, they neuer turne backe again, according as it is sayd in Salomons prouerbes, that when a yoong man hath once take a wrong way, he shall go on still: and when he commeth to old age he shall continue all one. VVee see that when men haue once taken their way awrye to giue them selues to naughtinesse: it is very hard too plucke them backe again. Lo heere a good and profitable lesson. And although it be common ynough [in talke,] and that the verie heathen men haue made prouerbes of it: yet haue we neede to be warned of it, considering how wee be so much giuen to continue in euill as it is rufull, and think it too be nothing at all. But we perceyue not how: Satan taketh possesyon of vs when we continue in our filthinesse. VVhen a man beginneth first to doo euill, he thinketh that if he followe it still a day a moneth, or a yeere, he shall returne well ynough again in the end: verely as though we had repentence in our sleeve. But (as I sayd,) behold, Satan creepeth into vs and taketh possession of vs ere we be aware. Therfore let vs keepe vs from hardening so in euill, and as soone as we perceyue that our flesh and naughtie nature egge vs and prouoke vs to step asyde, let vs be restrayned by the feare of God. And if we be falne, let vs doo our indeuer too get vp again intinctly: and when wee bee out of the way, let vs returne byandby. I say, it is not for vs to delay till to morowe. And specially when a yoong man standeth vpon the ordering of his lyfe: let him be well aduyed that he giue not himself ouer too vyce and filthinesse. For if he weene to returne, when he listeth himself: hee is deceyued. Ye see then that the first thing which we haue too marke, is that we must not be saped in our sinnes. Now then, it is a verie fit maner of speaking to say, *that the bones of the wicked are full of their youth*: that is to wit, the wicked not only haue some fleeting lusts: as a man shall see some folk that haue not any malicioouse wilfulnesse in them, nor are vtter despizers of God, but haue still some seede of goodnessse, and would fayne giue them selues to welldoing, howbeit forasmuchas they haue no hold of themselues, nor are cōstant: assoone as they mete with any prouocation, they streyt overshoote themselues: we shall see some such, (I say). But Sophar meeneth much more heere: that is to witte, they haue their bones full of naughtinesse within, and are sooked or steeped in it, and they delight themselues in it. And wee see also that when the diuel poysoneth men, it is not by stinging them lightly, but by sheading his venim into the bottō of their hart, so as their witte and vnderstanding may conceyue nothing but euill. Lo how God punisheth such as haue despized him, and given themselues ouer to euill, so as they do dayly appayre and wex euer worse and worse. Hereby we see that it is not in mannes choyce to repent when he listeth, as these skoffers say, mocking God, with Tush, there needs but one good sigh at the end. But who shall give them that sigh? VVherfore let vs beware that we weler not in our sinnes. For if they once get into our bones and intoo our maree, our naughtinesse will go with vs to our graue, and well may wee stryue against it, but yet must we be fayne to dwell with it still in our old

skin. Therfore let vs beware that such vēgeance of God light not vpon vs. Furthermore (as I haue sayd) there is another lesson for vs to gather out of his saying, that the bones of the wicked are full in their *youth*, and that they shal lie downe with them in their graue, where their naughtinesse shall lye with thē sayeth Sophar. Hereby he meeneth that when the wicked are (as ye would say) redye to burst for fulnesse of goodes and pleasures: God will make them leane ynough, so as they shall wither away, and be fayne to go stark naked too their graue. This serueth to confirme the matter that was discoursed not long afore: that is too wit, that when the wicked haue their owne wish, and are in their cheef iollitic, so as they seeme to be the happyest men in the whole world: it is all one as if their bones had ben full in their youth: that is to say, as if God had first giuen them all that they could wish, and afterward made them to lay themselues downe to sleepe. And with whom? Euen every man by himself alone: that is to say, with no more but only his bare carcasse. For God vncaseth them, and when they be stripped stark naked, he sendeth them to their graue. Hereby wee be admonished, that when wee see the wicked men haue meate & drink their fill, yea euē till they burst, so as their riches flowe vnto them more thā they desire, and they be honored and haue all their pleasures: I say we be warned not to be out of quiet when we see such things. For seing that our Lord hath told vs that it must be so: it is good reason that we should passe ouer such stumblingblockes, and not be shaken by thē. But let vs marke wel their end which Sophar sheweth here, how that every one of them must go lie downe alone by himself in his graue. Then seing it is so: let vs tarie till our Lord vncase the wicked: and then we shall haue no more cause to enuy them, nor to overshoote ourselues with them. If it be sayd, that it is a common thing to vs all to go to dust, and there to rotte: it is true. Howbeit we haue good companie, inasmuch as we haue walked in the feare of God during our life. For we knowe that if we yeeld our soules into his hands, he will keepe them well and faythfully. VVe shal bee well accompanied inasmuchas we knowe that the verie Angelles of God (as the scripture telleth vs) shall receyue our soules to put them into this sayd good and safe keepping, vntill we rise againe intoo the heauenly glorie. Albeeit then that to outward apperance, euery one of vs be cut of from the world, and from the companie of men, and laid in our graues: Yet shall we be well accompanied to Godward, when we haue walked in the feare of him. But on the contrarie part, the wicked must lie still in the dust: and although they haue had greate traynes and bāds and haue (as ye would say) trayled a long tayle after thē: yet must God bring thē to the end that is declared heere. Afterward it is sayd, *that if euil be sweete in their mouth, they will bold it vnder their tong, they wil spare it without swallowing of it downe, and keepe it still in the palate of their mouth*, and farther, that it shall be turned into the gall of an Adder in their bowels, and that assoone as they haue swallowed it downe, they shall spew it vp again. And among these things he spake also of the children of the wicked, which thing I had forgotten. Sophar therfore among those other things sayeth, *that wicked folkes children shall flatter the poore, and their bandes shall restore the riches that they had possessed*. Hereby he doeth vs to understand that God wil vtter his vengeance and make it to be felt, not only in the persones of those whom he speaketh of: but also in their children, according also as the Scripture sayeth, that God will make the iniquite of the fathers to Exo 34.6.7 come home intoo the bosoms of their children. It may Iere.12.c.18. seeme at the first blush that this agreeth not with Gods right-

Ezec. 18. e. righteousnesse. For the soule that hath sinned shal bear  
the punishment of his sinnes, as it is sayd in Ezechiel. How  
is it then that God punisheth the children for the sinnes  
of their fathers? He doeth so in deede. Howbeit we must  
presuppose that God doeth oftentimes of his owne gra-  
ciouse goodnesse exempt the children of the wicked, and  
not ceasse to blisse, notwithstanding that they had deser-  
ued to bee cursed. Again when God intendeth to per-  
forme the iudgement whereof mention is made heere,  
he letteth the children of the wicked too hold on their  
owne race after the steppes of their fathers. By reason  
whereof they cannot but continually increace the mis-  
cheef: and for somuchas they bee vtterly voyd of Gods  
spirit, they doo but prouoke his wrath, and continue in  
heaping vp of his vengeance vpon themselues, according  
as God had executed it vpon their fathers. True it is  
that the verie cause hereof is for that God draweth them  
not backe by his holie spirit, so as they might not followe  
their fathers. And what for that? Is he bound or tyed too  
anye man? No. So then, let vs not think this maner of pu-  
nishing straunge whereof Sophar speaketh heere: that is  
to wit, that God should impouerish wicked mennes chil-  
dren and bring them too so lowe an ebbe, as they must be  
fayne too sawne even vpon the veriest rascals. Theyr  
fathers were passingly proud, insomuch that the grea-  
test and honorablest sort durst not match with them,  
but stood in awe of them: according as we see that such  
as haue their harts so puffed vp with pryde, must needs  
disdeyne men seeing they haue already begonne too de-  
spize God. VVe see then an intollerable pryde in them, 30  
when they cannot voutsafe too giue a good looke too  
such as come to sew to them and too make supplication.  
VVell, is it so? Their children must bee fayne too few  
too the veriest rascals that are. I say that this vengeance  
is performed when God suffereth the children too fol-  
lowe their fathers. And it is a thing right necessarie for  
vs to knowe, to the end we may consider of what sort  
the vengeance of God is vpon the wicked, seing it must  
also extend to their children: like as on the other side we  
perceyue the infinite goodnesse of our God, when it  
pleaseth him to blisse our childre and to make the feele his  
mercie for our sakes. For is not that an excellēt record of  
the loue that he beareth vs? So on the contrarie part, whē  
wee see the fire of his wrath so kindled that it not only  
pursueth our selues, but also spreadeth further and cat-  
cheth hold of our children also: is it not ynoch enough to make  
our heares stand vpright vpon our heads? Then let vs  
lerne to walk so much the more carefully in the feare of  
God, least wee drawe the sayd horrible punishment v-  
pon our selues and our offspring. And herewithall let vs  
vnderstand also that our Lord will blisse the offspring of  
those that haue feared and honored him, that wee may  
with the better corage giue our selues to his seruice, when  
we see him so liberal that he thinks it not ynoch enough to  
make promise to vs, but will haue the same to extend to  
our children also. Behold (I say) what we haue to marke  
in this sentence. Now consequently it is sayd, *that their  
bands shall restore their riches*. And that agreeth with this  
that Sophar addeth: namely, *bath he devoured?* He must  
spew it vp again, and God will make him too restore the thing  
that he bath swallowed vp. It is ment heere, that the wic-  
ked may well rake much togither in a short tyme and  
inriches themselves: but they shall never the sooner inioy  
the goods that they haue gotten. And why? For eyther  
their children must be brought to pouertie: or else they  
themselues must spew them vp again. For God will not  
tarie so long a tyme in making them too yeld vp their  
account. But when they seeme to be come too the full

point of their purpose, God must be fayne to doo a cure  
vpon them, and make them to cast vp their stomacks, to  
rid them quite and cleane of the greate store of goods  
that they had raked togither. VVe see verie many ex-  
amples hereof: but yet there are verie fewe that think  
vpon it. I say we see men pilling and scraping on all sides:  
VVel, God giueth them the brydle so as they haue the  
meanes and occasions to inriches themselves: they buy  
both house and lands, they turne the pennye, and they  
deale with merchandize: and so ye see them as full and  
as well stufed as may be. But haue they once swal-  
lowed vp all, there will come such a storme, that he which  
was worthe a hundred thousand crounes, shall find him-  
self so distressed, as he would be glad too scape safe with  
his bodie, like as a poore man that is in the midds of the  
Sea would giue all the goods he hath too bee al and that  
he myght saue his life. Euen so (say I) doeth God suf-  
fer riches too choke the men that haue raked them too-  
gether, and too be as it were their hangman: or else he  
shall be bereft of them and impouerished assoone as there  
commeth any fodeine storme. Also we see othersome  
that waste away by peccemeale. Truely men will say,  
see the euill lucke, behold such a one who was verie rich,  
he had spedde so well by his owne policie, as he was  
come too that ye see: and now is such a misfortune be-  
falle him, or such a man hath delt amisse with him, or  
he hath made a foolish bargaine, or else he ioperded  
too much. Thus wee looke vpon the meane causes:  
but wee ought to go to the principall: which thing wee  
do not: and therein wee bewray how blind we bee, for  
that we consider not that when such maner of men are  
inriched by crueltie, extorcion, craft, deceyt, and guile,  
and haue raked other mennes goods vnto them with-  
out pytyng the widowes and fatherlesse: that is the very  
cause why they bee turned out of all their goods. So  
then for want of knowing Gods hand, although it shewe  
it self: we turne all vpside downe. VVherefore let vs  
lerne too take better heede than wee doo. And when  
God giueth vs such examples, that is too wit, that such  
as haue ben verie rich are not only abated, but also delt  
withall by God as he maketh them too cast their gorge,  
so as we see them impouerished before our faces: let vs  
acknowledge that it is God which layeth his hand vpon  
them. But whereas it is sayd heere, *that their owne  
bandes shall restore their riches*: how commeth it to passe  
that they which haue so swallowed vp all things, doo  
stoupe so lowe as to restore that which they haue raked  
togither with their owne hands? His meening is not that  
they do it of their owne accord. For the wicked would  
neuer come too that poynct by their good wills, except  
God graunt them a speciall grace too acknowledge,  
Alas, I haue doone those men greate wrong whom I  
haue so polled and beguiled, and therefore I must be-  
think mee to restore all too them again. If such as haue  
defrauded their neyghbours can come to this poynct: it  
is a blis sing of God. But here Sophar speaketh of those  
whom God curseth. How then shall their hands re-  
store the things that they haue taken? It is for that men  
knowe not the meanes whereby God maketh them too  
cast their gorge, and too seeme vtterly destitute of wit  
and vnderstanding, whereas heretofore they had ben so  
skilfull in dooing their businesse as they coulde dis-  
coure vpon their matters how too lay for them afore  
hand, and say, such a thing must be done first, and then  
will I haue that thing done, and this way and this must  
we go to woork. Then as they haue ben politik too ga-  
ther too themselues on all sides: so shall ye see them be-  
come stark dolts insomuch that they shall seeme to giue  
backe

backe again all the riches which they had scraped toogither, as though they had cost them nothing : and too bee short a man would say, that they play the little babes : which do and vndo their things . True it is that such manner of men ceasse not too be as couetouse as euer they were, and to haue their furnace still burning in them, so as they could find in their harts to haue deuoured a hundred worlds . But yet they be so blinded in them selues, as they passe not too lash out that which they hild so streytly before. And wherof commeth that, but bycause 10 God disfurnisheth them of all wit and reason, too impouerish them after that sort ? Thus ye see what we haue to marke in the first part of this sentencie . But now, although the wicked doo swallowe vp things in that manner, deuowring one and fleecing another, and seeming to them selues neuer to haue ynough, though their goods increase still more and more : yet let not vs ceasse to behold that thing by fayth, which wee see not as yet with our eyes . Looke mee vpon a wicked man that inricheth himself, he scrapeth vnto him on all sides . VVell, what 20 shall I think of him ? wee must haue an eye too that which is sayd heere . True it is that wee shall not foorthwith perceyue how our Lord doeth the cure that I speake of, in making them to restore the things that they haue so swallowed vp and deuowred . But let vs behold that thing in his word which wee conceyue not of our selues, nor see not evidently : and it will make vs that we shall not be tempted, to doo euill . For what maketh vs so couetouse too take away other mennes goods? It is bycause we beare our selues in had that those 30 things shall continue with vs for euer . But on the contrarie side, see how God threateneth vs, too the intent it should serue for a bryde too restreyne vs, that wee myght not be tempted too stretch out our haudes to other mennes goods or to inrich our selues by the losse of our neyghbours . Now immediatly it is sayd *that if euil bee sweete in his mouth, be will hold it there* . See here the trim and fit similitude that Zophar vseth . For it expresseth at what poynct the despizers of God be : that is too wit, that looke where they take any pleasure , and 40 looke where they finde any sweetnesse, there they hold them selues and feede their humor: as for example, when a couetouse man can gather any goodes, that is sugre and honnye to him . Surely it is as if a man were hunger staruen , for although a peice of meate were nother tastable nor sauorie, yet will he chop it vp . And it 50 commeth to passe (as Salomon sayeth in his proverbes) that he which is throughly a hunred thinks the meate that he eateth too bee sweete, although it bee bitter in deede . The wicked then are in the same case : that is to say, in all their misdoings they find some sweetnesse . And how commes that too passe ? Because the diuell sauceth them . Looke vpon a whoremaster : if he bee once chafed with his owne lust, the diuell blindest him, and makes him find his sin so sweete, that all his delight is in it . If a man be giuen to dronkennesse, or to gluttonie, he serues them of the same sauce . Thus ye see how the wicked and the despizers of God, doo fynd sweetnesse in all their misdoings . For they play as 60 these liquerouse folk doo, who licke their lippes and hold it as if it were sugre , yea and sometymes keepe it vp to the roof of their mouth, to hold the sweetnesse of it the longer, and they be loth to swallowe it downe too soone . VV'e shall see some of these liquerouse sort that (as another boodye sayeth) could find in their harts too haue cranes necks, to the intent that the sauour of the meate might tarie the longer with them ? And if they meeete with a cup of good wine, they think they haue

neuer emptied the glasse ynough : but they would faine haue the sweetnesse of it to tarrie longer, and that there were a spring in it to runne continually . So then Zophar sayeth that the wicked doo fynd sauour in iniquite, like these liquerouse folk , who when they haue a delicate morsell in their mouthe, doo hold it vpon their young, rub it too their palate, and licke their lippes and are as well at ease as can be . Lo in what point the wicked are : but in the end they find a bitternesse hidden vnderit . And whereof commeth that ? when a man will giue one poyson, he must season it with honnye and sugre , that the bitternesse of it be not felt at the first taste . But as soone as the poyson is swallowed downe, it woorketh verie sharply, and the bitternesse of it becommeth much feicer and deadlier, than if he had felt it at the first receiuing of it when the morsell was yet in his mouthe . So also when the wicked haue swallowed downe their sayd sweetnesse, Zophar sayeth that it shall bee turned in them to the gall of an Adder . Now must we indeuer too beare this in mynd . And surely although that by the declaracion of this similitude, every man sees it too bee a meetly common doctrine, and such a one as may bee vnderstoode euен of the rudeſt and vnlerneddeſt ſort : yet notwithstanding our cold praſtyzing of it doeth alwayes ſhewe that wee haue not taken heede ynough of it . Neuertheleſſe there is ſuch a grace in this similitude, as a ma may wel ſee that the holy Ghost did ſet it downe to the end too ſtirre vs the more to remember what is conteyned in it.

So then when we perceyue that the diuell commeth to tempt vs, and layes his bayts for vs : let vs beware we bee not allured by him for vyces will at the first fyght haue alwayes ſome sweetnesse in them ſo as we ſhall be deceyued by them . But they bee full of hooks . The hungry fishes doo no ſooner bite the bayte, but immediatly they bee ſtricken and hang fast by the hooke . Euen ſo is it with vs when we ſuffer our selues to be ſeduſed and beguiled by our owne vices . Yea and euen the heathen men haue often uſed this similitude, (according as Plato ſayeth) that looke how manie luſtes and affections there are in men, ſo many baytes and allurements are there, which Satan offereth them too throwe them headlong afterwarde intoo deſtruſion . True it is that at the beginning there will bee ſome likelyhold of sweetnesse, and it will ſeeme too bee the sweeteſt thing in the world . But in the end, that which is conteyned heere muſt needs ſhewe it ſelf: that is to wit that the sweetnesse which the wicked ſhall haue felt in all their miſdoings, ſhall bee turned intoo the gall of an Adder .

And forasmuch as heere is mention made of the despizers of God, that is too wit, that aſſoone as they ſhall haue chawed the poyſon, and swallowed it downe althoſh they feele not the bitternesse at the first, yet muſt it ſhewe it ſelf in the end : let vs pray God that he ſuffer vs not to fynd ſauour in our vices, but that he giue vs the ſpirit of wiſdom, that we may diſcerner aryght, and not be deceyued by the vayne sweetnesse that we feele in our ſinnes at the first taste .

Then let vs not be allured by that, but rather let vs ſeeke true and liuely sweetnesse in his grace, which is coſmunicated vntoo vs by our ſauour Ieſus Christ, too the end he may fill vs with the sweetnesse of that hope of the euerlaſting life wherenvntoo hee calleth vs . Furthermore, let it not greeue vs though we bee kept hungry in this life, and haue not wherewith too fill our ſelues, but rather be pyned at Gods hand with many afſtictions and miſeries, let it not greeue vs I ſay too beare it, aſ-

it, assuring our selues that wee shall bee partakers of the heauenly inheritaunce, where we shall haue full fruition of the inestimable sweetnesse that God hath promised to those that are his, which as yet is hidden from vs.

Nowe let vs fall downe before the face of our good God, with acknowledging of our sinnes, praying him, that he will not suffer vs to yeld our selues too Sathan's deceits: and that although of our owne nature wee bee readye to turne aside vnto the enticements that he offereth vs, yet we may bee so held backe and restrained by his holy spirit, as none of the lustes and affections of our

flesh may carry vs away, to tosse and tormoyle vs, as they are wont too do, but that wee may stedfastly withstand them, vntill that by the power of his holie spirite wee haue gotten full victory, and bee come too the marke which our good God hath set afore vs, that is, that being conformed too his glory, and vntited to his sonne in his heauenly kingdome, wee may haue wherefore too glorifie and magnifie him, and too reioyce fully in him. That it may please him too graunt this grace not only too vs, but also too all people and nations of the earth, &c.

### *The lxxv. Sermon, which is the third vpon the xx. Chapter.*

*This Sermon goeth on still with the exposition of the xv. verse and then with the text following.*

16. He shall sucke the venim of the Adder, and the young of the Viper shall flee him.
17. He shall not see the riuers and the stremes that flowe vwith honnye and butter.
18. He shall restore that vvhich he hath gotten , it shal not tarie vwith him according to the surenes of his change, nother shall he inoy it.
19. He hath gathered togither and he shall bee made poore , he hath spoyled the house and not builded it.
20. He shall not feele any contention in his belly , nother shall hee bee able too keepe his desyre.



Mong the other corruptions that intyce vs to drawe from God, and to give our selues too euill dooing, one is that men are simply persuaded that it is a desirable thing to be riche, without regarding wherein riches cōsist, or that the end of possessing the is to enioy them. The world the is blind, so as it knoweth not what it is too bee riche, nor too what end and purpose men should bee riche. And so we see that the wretched vnbeleuers are wedded to this affection, namely that a man must be riche by what meanes so euer it be . Heerepon they fall too snatching, polling and extorcion, passing not how they come by things so they haue them, and in the meane whyle knowe not that God curseth them, and that when they haue gathered greate abundance of goods so as they may seeme to haue swallowed vp the whole earth, they shall reape no fruition of the goods that they possesse . And why? For God will plucke their goods out of their hands, or else make them so too melt away as they shall feele no profit by them . So much the more doeth it stand vs in hand too marke well the sentence that is conteyned heere . For first it is shewed vs, that men beguyle themselues when they beare themselues in hand that when they haue gathered greate goods they shall inioy them . And yet notwithstanding, that is the thing that all couetous folk doo ground vpon, If I may get lands and possessions (say they) I shall take the reuenewes, so as I shall not neede too goe seeke for corne or wine out of myne owne Cellars, and Garners, but I shall haue too make monie of besides . Again I shall haue diuers other things, so as men shall bee faine to seeke to mee, and I shall haue neede of none of them . I shall be honored, I shall be credited . If any man hang the groyne at mee, I shall haue monye in my pouche to wring him with . Now when men make such account, they may soone come short of their reckening: & (as the commō prouerb sayeth) they reckē without their hoste. For God may well suffer such mē to gather, and to gaine, and to heape vp greate store : but when they bee fully

fraughted and charged, then must they lay vp their stomachs again. Thus ye see what is ment in the first place by saying, *He bath devoured [greate] goodes, but he must spew them vp again.* And why? For God will plucke them out of his belly. How comes it to passe that the vnbeleuers beare them selues in hand, that the goods which they haue gotten shall continue alwayes with them, and that they shall neuer be bereft of them? It is bycause they perceiue not that there is a God in heauen which must call them to accound as it is shewed vs here in this streyne. For it is rightly sayd that couetous folk doo make iust reckening that they be sure of all the goods that they possesse . But the holie Goste bringeth vs backe to this judgement of God. VVhen a man (sayeth he) shall haue swallowed vp all the goods that he is owner of, so as he hath it, not only in his cofers, or in his garners, or in his cellars, but also in his belly: is not God able to plucke them out again? So then let vs assure our selues it is to no purpose to haue devoured them. In our getting of goods, it behoueth vs aboue all things to be able to protest truly, that we hold all of God, that is to say, that we haue gottē the by meanes lawfull & allowed of God, so as he hath put them into our hāds. Lo here the principall point that we must ame at: Imene euē then when the case standeth vpō gathering of the goods of this world. The let vs no more be so foolish as to imagin that all our happiness cōsisteth in being riche. But rather let vs bethink our selues that the true richnesse is not the hauing of greate abundāce of worldly goods, gottē by right or wrong: but the blisſing of God, so as a mā be contented with that he hath: & therwithall also be able to injoy & vse the goods that are in his hāds. And this is a speciaall gift of God . Furthermore let vs bee afayde of this threate that God will make vs to spew vp that which we haue devoured, notwithstanding that the stomacke & bellie haue cōsumed it. Let vs lerne (I say) to take that which God giueth vs by his grace, and to be contented with it, so as we play not the cormorāts and drunkards, who cram in so much that they are faine to lay it vp again byandby after: but rather as the sober and aduysed man that taketh his repaste measurably, so let euery of vs take heede too increase

increasen himself by such meanes as God giueth him, that he be not caried away with so excessiue covetousnes as to deceyue on the one side, to deuour on the other, to rake to him by deceyte one way, and to pill and poll another way. In her ore (as I sayd) let vs content our selues to receyue whatsoeuer God shall giue vs. But here is added yet a greater cursednesse : that is to wit, that such as like to iriche themselues by suttleries, or by crueltie, or by any other vnlawfull meane, doo sucke the poysone of the Adder, and the Vipers young shall kill them. This is to according to that which was afore, that is to wit, that the wicked mennes meate shall bee turned intoo the gall of Adders within their bowels, notwithstanding that they find it somewhat swete in their mouth, yea & likke their lippes at it, and delight themselues in it with rolling it about with their young. We see that such as never think theselues too haue ynough, are wel at ease & verie merrie when they may deceiue any man. And again if they haue any practize in hand, o (say they) that will fall out well for our purpose : so as if they once take in hand too get any thing, they will never be at rest till they haue brought it about. Thus is there sweetnesse in their tong, but God turneth it all to bitternes. Wherefore let vs marke well, that when it is sayd heere, *that the wicked shall sucke the poysone of Adders, & that the viper shal kill the*: it is to shewe vs that God can wel chaunge all the sweetnesse wherwith the wicked do begui'e themselues. For if they intrap folk, they think themselues the happiest men in the world. Too bee short, it is their paradise if they can intrap men on all sides. But what? we must go to the end of them. For it is sayd that God will chaunge all, and turne that thing into Adders poysone, which was thought to be as sweete as honnye and suger. Then let vs simply followe the petition wherein our Lord Iesus Christ hath taught vs too aske our dayly bread of God. For vnder that saying is comprehended that when God shall haue giuen vs what to eate and drink, he must also voutsafe to turne the same intoo good nourishment. For it is not ynough for vs to haue wherepon to feede : but our Lord must also be fayne too blisse it throughly, and to make it auayle to our nourishment. But (as I have shal see again anon) hee that crammeth and glutteh himself with much eating, is so farre of from being suffized: that all of it shall be turned intoo his bane. True it is that he may well be filled: but that shall be after the maner of a wretched bodie that hath the dropsie. For were a dropsiman purged of that humor that is in his bodie, he shuld bee better at ease with one halfe cup of wyne, and one bit of bread would doo him more good, than all the meate in the world. But sorasmuchas hee is full of naughtie humors within: he might drinke vp the Sea and the fisshes to (as men say) and yet be never the better. Euen so is it with them that haue deuoured all things cruelly like wyld beastes. God must be fayne to turne it all to their bane. And so folowing the admonition of Moyses, let vs leyne to pray God too bee our fosterfather. For even therfore did God feede his people in the wildernes by the space of fortie yeeres without bread or other vitayles, by giuing them Manna from heauen. God (sayeth he) hath maynteyned thee after that sort, too the intent that thou shouldest knowe for the tyme too come, that man liueth not by his owne labour, so as thou myghtest say, it is by the diligence of myne owne hands that I haue gotten these things: no: but like as thou seest that God fed thy fathers in the wildernes with Manna from heauen: so when he giueth thee bread, receyue it thou as of his owne hand. Now let vs go couet riches and rake them to our selues: [But therewithall] let vs marke what

Deut.8.4.3.

is sayd heere, that is to wit, that they shall bee so farre off from turning to our welfare, that God conuerteth them into adders poysone, and maketh them like the biting of a scorpion. Yea and we myght knowe this by experience although it were not written. Let vs open our eyes, and we shall perceyue that God executeth his iudgements in the world, after the same maner that is specified heere. But what? we be blyd: I say not that wee be vtterly ignorant, but that we shet our eyes because we would not see them. True it is that sometyme they cannot be discerned: for even the good men are troubled with much feare. But yet for all that, God setteth markes vpon his iudgements, to the end we myght receyue some instruction by them. Therfore it is long of vs and of our wilfulness [that they be not seene] because we turne away our sight from that which God sheweth vs. Then let vs leyne to bee somewhat wizer, and wheras it is told vs heere, that we shall come so farre short of being nurished by the goods that wee get by rauening, that the same shall become our bane, and they shall sooner burst vs than satisfie vs: let vs leyne to content our selues with the little that God shall giue vs, so the same may doo vs good. Now it is sayd immediatly, *that the wicked shall not see the riuers nor the streames that flowe with butter and bonnie*. Heere we be done to vnderstand, that the wicked shall be deprived of the blissing that God hath promised specially to the faythfull, which is to giue the such abundance, as if the riuers flowed with wine, honnye and butter. True it is that we see not this: but yet for all that, when we be sussteyned by Gods grace, and knowe him, and rest vpon his goodnessse and fatherly loue, assuring our selues that he careth for vs too nurish vs as his children: if the riuers flowed full of honnye and butter, we should not be so well contented as we be. For al things in this world may perish and fade away, sauing this fountayne (that is too wit the hand of God) which never drieth. So then it is not without cause sayd heere precyfely, that such as feele not the sayd nourishment of God, but play the wyld beastes, way well burst themselues, and when they haue all the pitts and all the welsprings in the world, yea and the grete riuers to: yet must they be a-thirst in the middes of thiem, and al their abendance shal not be able to suffize them. And what is the cause? It is for that they be destitute of Gods blissing. For (as I sayd) that is it wherin consisteth all the rest and contention of men: and that is the meane to fill them and suffise them, that is to say, to make them say ho, that they may prayse God and always go on forward in their race. Then if we haue not this blissing of God, all the goods in the world cannot suffize vs. These sayings are common ynough as it should seeme: and yet who is fully persuaded that they be true? For if it were so, surely we should see equite and vrightnesse reigne among men, and there should not neede so many lawes, nor so manye iusticers to represse the extortions that are committed. Yea there should not neede so much teaching and exhorting. For every man would bee his owne schoolmaister and teacher, and every man would carie iustice with him inclosed in his hart, so as it should not be needfull to come to the judge, there should neede no Scrivans, aduocats, nor processses. For we would prevent the mischeef, and assure our selues that God who hath put the goods of the world into our hands, could sussteyne vs as he thought good and as he hath promised vs, although we had not one grayne of corne, no nor one drop of water. And in good sooth we be convinced hereof by experience. For by craveng our ordinarie foode at his hand, we be fed like little babes by his goodnessse. If we

If we haue not much, yet let vs content our selues. For hee sheweth vs the grace too nurrishe vs, as if Manna fell vpon vs from heauen : If we haue much: he will haue vs to put it to the right vse: which is, that we must not be as cormorants to keepe euyer of vs to himselfe that which we haue receiuied, but must communicate it to suche as haue want and neede of it. So then, seeing that our Lord auoucheth himselfe to bee the fosterfather of those that are his: let vs not feare that wee shall be left destitute of that which he knoweth to be needefull for vs, but let vs hold ourselues contented with so faire a promise. Certainly if wee had that discretion in vs, euyer one of vs would be refrayned, and there should neede no threathnings nor lawes to say, Absteyne ye from euildoing, hurt not your neighbours, do no man wrong, do no more to others than ye would haue done to your selues: for euyer man would bee brideled of himselfe, and be induced to vprightnesse, and we would not go to violence as we do. But now it is seene, that mēs lusts are so outrageous, as they cannot by any meanes be tamed, no cords nor cheines are able to tie them. Then (I say) there shoulde neede no such constreints, but our handes would of our owne accord be as it were tied vp from doing euill, yea and we would be desirous to serue euyer mans turne and to do them good. For these causes we oughte to minde this lesson well. For it will be ynoch enough to draw vs backe from all vanitie and loocenesse, from all excessiue lusts, and from all the wrongs and extortions that we haue bin wont to do for the enriching of ourselues. Moreover, it will stire vs vp to regard God, by resting vpon his onely blisshing, and therewithall to vse well the goodes that he hath put vs in trust with, knowing that wee bee but stewards, and that his giuing of them to vs is vpon condicione, that wee should yeld him a good and faithfull account of them, by shewing that none of vs hath deououred them alone by himselfe, but made our neighbours partakers of them, according to the abilitie that we haue receiuied.

Thus ye see in effecte what is conteyned heere. Nowe it is saide, *That the wicked shall restore that whiche they haue gotten, and that it shall not abide with them, no verely according to the measure of their change, neither shall they inioy them.* That whiche we haue herd heeretofore, is expressed heere more at full. How is it then that the wicked are neuer satisfied, althogh they haue gathered so much goodes, as they seeme redy to burst? VVherfore do they awaies want? It is bycause our Lord prospereth not the things that they haue in their hands. For like as a man might cast much goodes into a gulfe and yet they shuld not be seene: so an insatiable man may snatch and catch on all sides, and yet not cease to be hūgrie still. And this commeth of two causes. For as it is a singular grace of God when we can content our selues with a little, so as we call vpon his name, and waite to be fed at his hande, according as we haue found our selues to haue bin nurrishe by him heeretofore: so on the contrarie part when he suffereth the couetousnesse of the vnbeleeuers to bee kindled, so as they be awaies gathering, and euermore coueting and neuer contented: The same is a punishment to them. Then let vs marke well, that the first cause why the wicked canot inioy the great goodes that they haue gathered, is bycause our Lord sets their lusts on fire, and suffereth them to haue a racking within them that neuer ceaseth too torment them: and the devill still kindleth the fire by Gods iust permission, in the hartes of them that regard not him. Thus muche concerning the firste point. The second cause is, that like as God increaceth one graine of corne to the nurrisheing of those that are

his, and maketh it to multiplie to a hundred, so as a little shall suffise them and make them fat: So likewise on the contrarie part he curseth and withereth all that euer the wicked can cram in. They shall eate double: that is too say, they shall gather ynoch and too much: howbeit, God will consume it euery whit, (as it is said to the Prophet) and all shall go too naughte, so as a great heape of goodes shall vanish away in a minute of an houre. Ye see then that God rooteth vp that whiche men made | great account of: and that is the cause why the wicked cannot enjoy that which they possesse. True it is that they will be proude ynoch, according also as our Lord Iesus Christ sheweth in the parable of the rich man that had enlarged his barnes. My soule (saith he) be merrie: for now hast thou well wherewith to feede thee: beholde thou hast suche abundance as thou canst neuer wante. Those therefore that are so wedded to worldly goodes, and haue gotten much by their wicked dealings, haue no great cause too boāt of their riches: for not withoute cause is it said vnto them, If riches flow vnto you, set not *Psal.62.c.11.* your harts vpon them. For thereby the prophet meenneth, that very hardly shall men bee riche, but that they shall find themselues wrapped in worldly vanities. And that also is the cause why Sainte Paule exhorteth Timotheus, to warne the rich men of this world, that they bee not exalted with pride. VVhereby he doth vs to wit, that the rich men make an ydoll of their goodes, so as they thinke themselues to be aboue the state of men, and vtterly forget themselues. So then, the wicked may well rejoice of their gettings, but what manner of reioyning is that? A cursed one, euen suche a one as God must in the end turne to gnashing of teeth and anguish. Therefore let vs marke that we must not stand vpon a day or a yeere when we see the wicked triumph and take pleasure in their state, and beare themselues in hande that there is no felicitie but theirs. But let vs looke to the end, and we shall find that the thing which is conteyned heere shall be accomplished: that is to say, that their ioy is not euerlasting, and that (howsoever the world goe with them) the wicked are alwayes in torment and unquietnesse. And surely if wee could see what is in theyr harts, it would appeare that euen in the middes of their ioyes they be alwayes full of care and perplexitie, and afraid least the earth should faile them. Looke vpon a man that hath gathered great goodes, surely no man shal be able to beare his pride, but hee could find in his harte to set his foote vpon all mens throtes, and vnder coloure of his credite he trāples one vnder his feete, oppresleth another, and makes the third to honoure him as God, and when hee is at home in his owne house hee stands tooting vpon himselfe as a Peacocke at his owne tayle. All this is seene I say. But yet hath hee secret prickings within, and God will not abide that such as glory after that manner in their goodes, shoulde haue any certayne rest: but putteth a woorme into them whiche gnaweth them in such wise, asthey be in continuall anguish and perplexitie howsoever the world go with them. And it is said expressly heere, *That the wicked shall make restitution according to the lengthening of his chaunge.* This saying may at the first blush seeme somewhat darke: but it conteyneth a good lesson. For in effect it sheweth vs, that the wicked must bee faine too restore the things which they haue gotten with great laboure. This is for the first point, as if he shoulde saye, men are very blynde and wittlesse when they take so greate peynes too get goodes: for they must yeld them vp agayne though they haue neuer so muche. And that is a very harde nippes (for wee knowe that the couetous sort are wedded too | their

their goodes:) it is more than if a man shoulde breake their bones and plucke out the marras of them. For the goodes that they possesse are as deere too them as theyr owne liues. Very farre are they led away, which consider not what goodes were created for mens vse, and that they be but as an income to the present life. And yet notwithstanding we see that the wicked torment them selues for them: and if they haue neuer so little harme or losse, it goeth too the harte of them as if a man had cut theyr throte a hundred times. But yet neuerthelesse they must be faine to restore them, not with their good will, but because God plucketh them from them, as hath bin saide heeretofore: yea euen according too the prolonging of the chaunges and rechaunges that they haue made, so will God haue his turne too change also. And how is that: VVhen a man is so gripple in gathering of goodes, and God giueth him head, what wil he do? He will so transpose thinges, as it may seeme hee will make a newe world. Hee impouerisheth him that was rich, he abateth him that had much, and he pulleth him downe that was aloft.

Lo howe the couetouse (as muche as in them lieth) do make a new world. And God(as I said)giues them leauue for a time to plow vp all things, to mens seeming. Yea but it is with venim and poysone. They stuppe them selues full: but that is but too vomit it vp agayne anone after, yea and to feele horrible bitternes by that which they haue swalowed downe. But haue they so changed all things: that is to say, haue they made such turnings as that they haue landes and possessions where they had none before: and their cofers filled, whereas they had not three shillings in their purse before? Are they in estimation and credite, whereas they were despized afore? Haue they then changed the whole world? God also hath his turne. If a mortall man presume too displace things, if he practice, if he determine, as who would say I will do this and that: shal not God chaunge al at length? VVill hee sit idle in heauen? Thinke we that any of all these chaunges are made heere withoute his permission?

And when he suffereth the to be done, thinke we that he hath resigned his office and meddles no more with the governement of the world, because hee winketh at things for a time? No no. But his will is to blind the wicked after that sort, and hee suffereth them too compasse their enterprises, to the intent to cast them downe, and that with the deadlier fall. And on the other side he exerciseth the faith and pacience of the faulfull. For they might be troubled at the sight of such changes. But they haue the discretion to wait quietly for the ende, and not to overshoote them selues too hastely, whereby God trieth their faith, and by that meanes they be prouoked to returne to God with greater earnestnesse. And so(as I said)we see that heere is conteyned a good lesson, when mention is made of the pride of the wicked sort, in making chaunges, so as it seemeth that they woulde spite God, and displace all the bounds that God hath set. For like as he will haue realmes and dominions to be bounded: so also will he haue bounds settled among priuate persons, that every one may feasably possesse his owne. 60 But what do these raueners, these Gules, these wilde beastes? It should seeme(as I saide) that they are loth too leauue eyther bounds or borders or any thing else, and that they would faine make a newe world. Haue they changed a pace? Hath God suffered them to do it? Hee must afterward chaunge his copie, and set things againe in their former state. Thus much concerning that sentence.

Anon after it is saide, that it is because the wicked haue impouerished the good, and spoyle d the houses whiche they builded not. Heere we see that it behoueth vs to consider Gods iustice in all the punishments that he sendeth in this world. Truely it were alredy a good instruction, if wee knewe no more but that the chaunges of this world are not casuall as men terme them: that is to say, that if there happen any alteration, the same proceedeth of the hand of God. But that is not all. For though wee simply graunt God such a power as to say, he ruleth the world, he doth all things, and nothing is done which hee guideth not by his determination and will: yet if we go no further, it is no glorifying of God as we ought to do. For like as God will be knowne to be almighty, so will he also be knowne to be righteouse. True it is(as hathe bin declared heeretofore) that wee shall not alwayes perceiue the saide righteousnesse by the thinges that are seene: but yet must we haue these two thinges: that is to witte, firste wee must knowe that thinges are not turned heere by fortune and aduenture. And why? For God disposeth al things, it is God that gouerneth and holdeth the bridle. Marke that for one point. And when we knowe this almightynesse of God, wherevnto all the world is subiect: VVe must come secondly to his righteousnesse: that is to say, we must be fully resolued and perswaded, that Gods turning of things in this worlde is not as though hee dalied and played with vs as with a tennisball. For the wicked sort say that God maketh a sport of men in taking pleasure eyther to exalt men or to cast them downe. But as for vs, let vs assure ourselues that Gods almightynesse is not a tirannicall or inordinate power, but is ioyned in vnseparabell band with hys righteousnesse, so as he doth all thinges after an vpright manner.

True it is (as I haue saide) that wee shall not always perceiue this righteousnesse of God, but that sometimes he hideth it, and wee conceive not the reason why hee doth things. Howbeit that is no let but that there should be very good reason [in his doing.] That is the thing

49 wherein Iobs friends were deceiuied: and therin we must not resemble them. They condemned Iob for a wicked man. And why? For they imagined of him after the common manner. But Gods iudgements must not be esteemed all after one rate. VVhy so? As I said afore, sometimes God doth things that are to vs incomprehensible. VVhat shall we do in that case? Let vs conclude neuerthelesse that God is righteouse. Yea but let vs confess therewithall, that his iudgements are a bottomlesse pitte that cannot be sounded. For God is two wayes commended in the holy Scripture for his righteousnesse. Sometime when God punisheth mens iniquities in the sight of the world, to the ende he mighte bee feared and honored as it is saide in the Prophet Esay, that if God keepe his court and shew himselfe iudge of the world, then the inhabitants of the earth will learne to walke vprightly: and whereas every man tooke leauue afore to do euill: we will thinke, Alas alas, there is a iudge whome we ought to feare.

Thus yee see howe Gods righteousnesse is sometimes shewed openly. But sometimes also God woorketh after a fashion that is straunge too vs, so as when we haue inquired of a thing, why it is come so to passe, and how it is to be taken: we must bee fayne too come short[ of our purpose. But yet neuerthesse it beloueth vs to acknowledge that God is righteouse, and to honoure his secrete iudgements which ate in him as in a bottomlesse pit. Then howsoever the worlde goe, (as I saide) God must bee hilde alwayes for rightcoule. But

But heere he speaketh of Gods righteousnesse which is apparent vnto vs, and which we may behold with oure eyes. For it is said that bycause the wicked haue beggered the good men, they them selues must bee paid with the like measure. Bycause they haue raked and spoyled mens houses, God must drieue them out of them, and turne them quite out of dores, when they make theyr reckoning to dwell at their ease. But if wee haue good discretion, no change at all can come amisse, but wee may profite ourselues by all sorts of them. If God do at any time impouerish such as haue liued wel: let vs assure ourselues, that if that be done too the greene tree, what shall become of the seare tree? And so let vs tremble vnder the hand of God, praying him to grant vs the grace to injoy the goodes that he hath put into our handes, as his intent is: or if it please him to bereue vs of them: let vs pray him to giue vs strength too beare paciently the pouertie that he shall send vnto vs. Thus ye see what we haue to marke. And on the other side, when we see that our Lord compelleth the cormorants too vomit all that whiche they had swallowed downe, making them too yelde an account, constreyning them too restore that which they had snatched away, drieving them out of the houses which they had builded by violence and deceits, and bereueing them of the goodes that they had gathered by lewde fetches: let vs acknowledge that God do: h then hold his assyses, to shew vs that although hee nowe and then suffer the wicked to grow rich, it is not too the intent the same should continue with them for euer, but that the things which they haue swooped vp shuld turne to their bane, whereas the goodes of the faithfull should turne to their welfare, and become as good to them as riuers flowing with butter and honie. I say let vs acknowledge it, to the end we may behold Gods iudgements and humble ourselues vnder them. Also let vs learne not to enuie the wicked, when they seeme to liue at rest and ease in their abundance with credite and honoure. For God will turne it all too their miserie, and put them to open reproch and shame before all men. Thus ye see how it becommeth vs to marke the chastizings and punishments that God sendeth vpon the worlde, that wee may appie them to our instruction, as Saint Paule counseleth vs. My brethren (saith hee) let no man beguile you with vaine words. Truly a man may heare what wicked words are cast foorth, and howe Gods iudgements are scoff at, but be no: you deceipted by them. For (saythe Paule) the wrath of God commeth vpon the vnbelieuer for such things. As if hee should say, Tarrie not till God smite vpon your heads: but when he punisheth the wicked before your eyes, know you that he cannot away with vngodlinesse, but must be faine to shew himselfe a judge when you abuse his pacience too long. Therefore profite ourselues by such chastizementes, and learne to know that he intendeth to make you wise by other mes harnes.

*L*oe heere what wee had to marke in this sentence. Afterward infeweth this saying, of taking away the houses that they builded not. True it is that God promised his people that they should dwell in houses which they had not builded: but that was a speciall promise of God when he did set his people in the land of Canaan. Againe wee know howe the holy scripture saith generally, that the man is happie which eateth the laboure of his owne hands, and is nourished therewith. Therefore if we intend to haue our goodes to do vs good, let vs learne to haue them in such case as we may saye, that God hath giuen vs them. For God meddleth not with crafts and extortions. I confess indeede that the wicked are not

inriched without his will: but yet it is not therefore too be said, that hee alloweth of their doings. Nother is it ment that the wicked acknowledge God to say, I thanke God, I thinke my selfe beholding to him for that which he hath giuen me. No: for they hold them as it were of the diuell, and not of Gods blissing. Therefore let vs on our side learne (as I said afore) too make account of thys promise, that we be happie when we eate the laboure of our hands, that is to say, when we eate not any thing but such as we haue gotten by good and lawfull meanes al lowed of God. Furthermore let vs assure our selues that it is to no purpose to builde in this world: For all thyngs heere are fleeting and transitorie. Let vs not be like these fooles that make their nest in this world, as who woulde say, they looked neuer to go out of it. Therefore let vs not be tied to it. For which is our cheefe house? It is our bodie. Though a man haue great palaces and as sumptuous houses as any be in the world: it is certaine that he cannot continuall in them for euer, hee cannot keepe himselfe in prison there. So then the peculiarest lodging that every man hath, is his owne body: and yet wee see what britlenesse is in it. VVhat firmenesse hath it? It is nothing but corruption and rottennesse. VVhat is to bee done then? Let vs hie vs to the heauenly building, that is to saye, let vs desyre to be so repaired as Gods spirite may dwell in vs, and wee be made his temples, and that whatsoeuer is now corruptible and transitorie in vs, may be renewed, so as we may be set in the same state that is promised vs. Ye see then that we must not in this world seeke to drawe other mens goodes to vs, to take pleasure in that whiche is none of ours: but liue contented with whatsoeuer God giueth vs, and therewithall pray God so to build vs, as we may be his temples, to the ende hee may dwell in vs by his holy spirite, and not suffer Satan to carrie vs away, or to enter into vs, to nourish our vices and sinnes in vs: for by that meanes he would make our bodies foule stinking stables. But we know that God cannot dwell in any filthy place. Therefore if wee will haue him to settle in vs, we must first pray him to clenze vs from all vncleanness, to the end hee may build vs by his grace to be true Temples of his holy spirite. Lo how we may be well buildest. But we must understand that al proccedeth of his meere grace, according as the scripture auoucheth it to be his charge to build vp Sion. The like as generally our Lorde Iesus Christ buildest all the whole body of his Church: so also let vs assure ourselues that he must be fayne to build each one of vs. And that is the thing that we must arme at, VVe must not be wedded to the fligntful and corruptible things of this world: but we must hie vs to the everlasting things, and laboure for them more and more till wee bee come fullie too them.

Now let vs fall downe before the face of oure good God with acknowledgement of our faults, praying him to make vs so to feele them, as we may learne to mislike them more and more, and to take suche hartie remorse, that we overcome all temptations, and hie vs alwayes to the heauenly glory where our true heritage is, and that we may be so giuen vnto it, as we may seeke nothing but to please our God and to frame our selues wholly to his will, so as we may shewe by our deedes that his calling of vs vnto him is not in vaine, but that we be willing to glorify him in all our whole life, acknowledging the benefytes which hee giueth vs of his meere grace, too the end wee should yeld him praise and do him his due honours. That it may please him to graunte this grace, not onely too vs, but also to all people and nations of the earth. &c.

*The lxxvj. Sermon, which is the fourth vpon the twentith Chapter.*

20. He shall feele no suffizance in his bellie, nother shall he keepe his desire.
21. There is none of his meatel left: Therefore shall not his goodes be multiplied.
22. VVhen his abundance is at the full, he shall be in anguish, all the hands of labouring men shall come vnto him.
23. VVhen he hath vvhierewvith to fill his bellic, God shall sende him the dread of his vvrath, and make it to raine vpon his meate.
24. VVhen he fleeth from the yron vveapons, a bovve of steele shall meete vvith him.
25. The syword shall bee dravven out and shall cut him: it shall passe through his gall, fearefulness shall be vpon him.



Ophar going forwarde with the matter that he delt with yesterday, addeth heere, that the wicked man never hathe any contention nor rest, nor shall fave any thing the better by aught that he leaueth behinde him, nother shall his goodes thriue with hi. heire or successioure. This sentence hath bin declared alredy. Howbeit, for the larger confirmation thereof it is repeated once againe, that we may beare it the better in mind, and also be the better perswaded of it. For if we see a man haue abundance of goodes, we are of opinion that he wanteth nothing, and that hee hathe contention and all felicitie: so as he needeth to do nothing else but take his pleasure, seeing that ali thinges answer his harts desire after that manner. Marke I pray you how we perceiue not the wretchednesse that is hid in them whome God curseth, but give iudgemente according to that whiche we see with our eyes. But Gods judgement is inclozed in their bones, and in their mares. And therefore ye see it is for our behoofe to heare this sentece often, that we may be the surer of it, and haue the remeberance of it printed in our hart. On the other side, whē we looke vpō a rich man, we thinke that heauen & earth shoulde mingle themselues togither to confounde him. And therefore God declareth that although man haue never so great welth yet shall the same perish euery whit, and vanish away in such wise, as there shall be nothing for his heire or successor to hope for. VVherefore let vs marke well these two pointes, that wee may learne to set more store by Gods blisssing, than by all the welth in the world: and not be tempted to couet cursed riches, which cannot come to a good end, bycause God will scatter them abrode. Lo whervnto this lesson ought to serue vs. So then let vs vnderstand first that our chiefe marke must not bee to be well prouided of great abundance of worldly goodes: but that God must be so singularly graciosa vnto vs as wee may feele his fauoure, that we may bee sure it is his will too be our father, and that we take our nourishment at his hand. This is it that will give vs both contention and rest. But we see what the couetousnesse of men is, how their desire can never be quenched. Agayne what are these worldly goodes? Sure it is that we shall be bleared sometimes euen with blasts: but yet doth God open the eyes of such as are so giue to gathering of riches, that they perceiue how they are nothing and that they passe away swiftly as a smoke. So then it is impossible that a man shuld be cōtent and satisfied, whē he looketh no further but vpō the goodes that he hath in his hids. The only meane to haue rest, & to see when we haue ynough, is that God shew himselfe our father, and that we beleue that he hath his hande continually stretched out to giue vs al that euer we haue nedde of. VVhen we haue this regard with vs, we shall haue good rest: and although wee had but one bit of

bread (as ye would say) yet notwithstanding forasmuch as we be sure that God is rich ynough to maintaine vs, wee will waite vpon him for that which he promiseth. For he saith that the Lions and wilde beastes (notwithstanding that they be giuen to rauening, and seeme as though they would swallow vp all things) cease not too suffer hunger and scarsitie, whereas God nutritsheth those that are his in the time of derth. True it is that: they shall not bee alwayes exempted from distresse: but yet will God succoure them when they be come too extremitie.

This (say I) is the thing wherin the faithfull reioyce. And that is the benefyte that is spoken of heere. For like as the wicked men haue no true discerning of a benefyte: so the childre of God esteeme a morsell of bread to be a declaration that God is their father. And theraby they be also confirmed, that as he hath susleynd the to day, so wil he do his duetie to morrow likewise, and that he hath always wherewith to do it, and that his grace and goodnessse are never abated. This is the cause why it is said, that the goodnessse of God is laid vp in store for the that feare him. True it is that our thinking vpon our bodily nourishment is not the principall point wherby God will haue vs to feel what loue and fauoure he beareth vs: but that we must mount higher: namely that although wee were the veriest wretches in the whole worlde, yet hath God prepared riches for vs aloft in heauen wherevnto wee must hie vs, and therupon wholly set oure minds. Neuerthelesse looke whatsoeuer our good God doth tovs here bylow; it is as it were a foretast that he giueth vs of his souereine goodnessse. But now let vs come backe againe too the texte that wee alledged out of the Psalme: Lord how great is the abundance of thy goodnessse, which thou hast laid vp in store for them that feare thee. VVherfore doth the Prophet speake so? Bycause that although God do sheade out his bountifullnesse every where, (according as it is said that his mercie is vpon all his creatures, yea euen vnto the brute beasts) yet the wicked and vngodly (notwithstanding that they cram themselues with Gods benefits till they burst) perceiue not the goodnessse that is in him, but are vtterly voide of the knowledge thereof. And why? For God hath laid it vp in store for those that feare him. Thus muche concerning the firste poynte that is shewed vs heere, namely that we must not deeme men happie for the greate abundance of the goodes that they possesse: but according too their contention. For it is vnpossible that suche as know not Gods grace, ne haue any care of it, shoulde haue contention, bycause they knowe not what a benefyte they haue, whiche is all one as if they had it not. Afterwarde it is sayde, that there shall bee no remaynder of their meate. This is a straunge thing, that when a man shall haue heaped vp great goodes, and shal be likely too leaue his children as little kings, God will undermine all, and there shall bee no remaynder lefte.

Surely

Surely this falleth not out continually, nother (as I haue said) will God haue one vngangeable rate kept always in the execution of his iudgements in this world: (For what a thing were that? Then should nothing be referued till the latter day.) But yet for all that, we shall perceyue some token; of them, in that God consumeth some mans goodes after such a sorte, as it shall be apparant to mens eyes, and yet not knowe where they be become, nor by what meanes he hath bin impouerished. VVhen we see such things, ought we not to thinke that God executeth his office, and giueth vs occasion to thinke vpō him and to acknowledge him to be our iudge, to the intent wee be not inticed to inordinate lusts as we are wont to be, nor surmisse that oure happinesse consisteth in raking much goodes to ourselues, nor imagin that riches are eueralasting, but rather come alwayes backe to this poynct of seeking our ordinarie foode at his hande both to day and to morrow and all our life long? Thus ye see howe we ought to practise this lesson. And when Sophar hath spoken after that manner, he addeth, *that when the wicked man is in his chiefe welth, he shall not cease to be in anguish, and that the handes of all labourers shall come vnto him, or else that the hands of all men that are able to do any great aēte shall come vpon him.* And so the sense may be dubble. The word that is placed there, betokeneth a man that is forward in executing of things. It may be taken for a man that laboreth, traueleth, or worketh: and it may also be taken for a man that is disposed to doing of harme, wrong, or violence. Howbeit the playne meening is, that every labouring hand shal come to the wicked [to do the seruice,] and yet the same shal not boote them at all. Lo what the summe is. Sophars meening is, that we ought not to beguile ourselues whē we see the wicked throughly stuffed, and that our Lord heapeþ vp goodes in their houles, so as it should seeme hee were minded too give them a hundred times more than he giueth to other men, and the whole world is ready to do them seruice, in somuch that they haue men in fee, and euery man offereth himselfe vnto them saying, Sir will it please you to employ me? For when they haue all the hands that can be to laboure too do them seruice, and to profite them: yet they shall not cease to be in anguish. Behold a wonderfull iudgemente of God, and therefore so much the more ought it to bee sensible too vs, that is to say, we ought to be touched with it so much the more. Is it not a thing against nature, that a man that hath wherwith to do himselfe good, so as he wāteth nothing yea and which (if hee lift too haue a great trayne) may haue a great number to take peynes for him that he might liue at his ease and pleasure, should for all this, not be able to inioy his owne goodes, but liue in continuall griefe, and bee afraid least the earth shoulde faile hym? Surely it is a thing against all reason. Neuerthelesse we see welynough that God doth persecute them after that sorte, bycause they haue gotten their riches by lewde practises, thereby shewing them right well, that all that geere can serve them to no purpose, bycause he curseth euery whit of it. Behold (I saye) a iudgemente of God which is right straunge: so as if wee seeke howe it commeth to passe, wee shall not finde out the meane, and therefore we conclude that it is God whiche worketh so. Agyne it seemeth too vs, that if wee haue the good willēs and loue of men, so as euery man seeke too do vs seruice, all goeth well with vs and we can neuer want. But it is saide heere, that when the wicked haue men after that sort at their commandement, so as they haue as it were a whole host of men that are redy to laboure for their profitse: it is nothing worth, and all is but conti-

nuall anguish. Heere therefore Zophar intended to inlarge that which he had said afore, I say he intended to giue vs a greater certaintie of Gods iustice vpon the wicked. And for the doing thereof, he setteth before vs their wealth, and the good will that men beare them. Thus ye see howe the rich men ruffle it out, and seeme to vs to be owners of all, and that God hathe not (as ye would say) any more power to annoy them. See how men sette themselues in their owne imaginations. But what shall their abundance boote them? Nothing at all. For we see the wicked are in continuall anguish, although they haue wherewith to make themselues merrie, and neede no more but too say the word, and their table is redy furnished for them. They haue seruants at theyr commaundement, they haue retayners in fee, and to be short it seemeth that the world was created for none but them: and yet for all that, they cannot eate one morsell of bread at their ease, as the poore man doth that is not worth past the valew of ffe shillings, and betaketh himselfe to God: For such a laboring man, liueth dayly vpon his dayes worke, and when he hath dined he knoweth not wherewith he shall suppe, but referreth it to God, assuring himselfe that at leastwise he is in as good case as the birds, that lift vp their bills to heauen, whom God feedeth. So (I say,) poore folke are in case as the yong rauens, according as it is said in the Psalme, and God nurisheth them by his blissing. VVherefore let vs learne to turne againe vnto God, assuring our selues that we shall not want any thing if he take the charge of vs, and that though he giue vs no great abundance of goodes, his blissing shall suffise vs. I say let vs advise our selues not to be sorrowfull though God be not so beneficiall to vs as we would haue him. And although hee deale sparingly with vs, yet let not vs cease too haue franke harts. To be short, let vs not martir our selues out of measure, vpon trust that he will never faile vs. Further it is a token of vnthankfulness in men, when God shall haue shewed himselfe liberall towards them, in giuing them great abundance of goodes, and yet notwithstanding they be still doubtful, & neuer cease their thoughtfull muzing vpon one thing or other. I say it is a token that they never were acquainted with Gods grace, or else if they knew it, that they haue not esteemed it as they ought. Then if God giue vs wherewith, let vs learne to content our selues, knowing that he setteth his goodness before our eyes, to the intent we should learne to settle our selues vpon it, and there rest. There is also one other point: namely, that although we haue wante of worldly goodes, and it is likely that many euils and miseries shall come vpon vs: yet must we withstand such thoughtfull conceits. True it is that we cannot be vtterly carelesse, nother must we: but yet must we moderate our passions, & specially we must consider what it is to be fed at Gods hand, so as we may seeke foode of him, and also hang vpon his goodness withoute greeuing our selues too much. VVhen men are fauourable too vs, let vs acknowledge that God doth it for our comforde: but yet must wee not rest still vpon men. For God can curse their laboure in such wise, as they shall rise early and go late to bed, and yet speede never the better. Then needeth wee no more but Gods blissing, and though we bee destitute of all helpe, his onely grace will bee ynough for vs: but contrariwise, wee may haue the whole worlde on oure side, and yet if God reach vs not his hand, it is certaine that all shall go backwarde..

Thus ye see what is shewed vs by this sentence. If we could practise it, wee had profited for all oure lyfe

long. But it is a piteouse case, that when every vs shall haue confessed these things, (as we be sufficiently conuinced of them) we cannot settle our selues vpon them: and so we do well shew by the effect, that we beeleeue not that there is none other thing than Gods only blissing, that doth men good and giueth them contentation. For we cannot haue an eye vnto him. If he exercise vs now and then, and withdraw his hand and giue vs not such abundance as we would wish: we acknowledge not that he is almighty to succoure vs. And yet notwithstanding, his meening is too call vs thither by afflicting vs, as if he shoulde giue vs some strokes of the spurre to prouoke vs to seeke him, and to desire him to pitie vs. And to our seeming we neuer haue sustenance ynough, except we haue abundance in our hand: nother consider we that if it please God to deale sparingly with vs, his only blissing will suffice vs better than all the welth of the worlde. But let vs passe further. It is saide, *that when the wicked shall haue filled his lellie, God will sende him the terroure of his wrath, and it shall raine vpon his meate.* This is a confirmatio of that which we haue seene erewhiles. True it is that Zophar passeth further: for he had saide, that the wicked shall liue in anguish, and that although they be throughly furnished and stored of all thinges, yet shall they not ceasse to bee incombered, because God giueth them not contentation, but rather stings and secret prickings, in somuch that they be faine to martir themselues continually: yea and although men indeuer themselues to serue them, yet shall it not further them at all.

After that Zophar hathe saide so, hee addeth, that it may well be that the wicked shall not feele Gods curse at the first stroke, and that they shal welter yea and boast themselues in their good fortune as they tearme it. To be short, ye shall see the wicked men liue at such ease, (too outward appearance) as it shoulde not seeme that they feele Gods wrath. But behold saith Zophar, in the turning of a hand God will make it to raine vpon theyr meate. And what shall it raine? the rage of his wrath. VVee see that which I haue touched alredy: whiche is, that heere is a higher step than that whiche I haue expounded alredy. For the anguish whereof mention hath bin made, and the vnquietnesse and comberance that the wicked haue, springeth of their continual distrust: For they haue no regard of God: and in this world there is nothing to trust vnto: and therefore they be in grete vexation of mind. Neuerthelesse it is said, that they shall be at their ease for a time, and they shall be dazled, so as too their owne seeming they shall bee happie in al respects. VWell, doth it therefore follow that Gods blissing is vpon them? No. How then? God suffereth the wicked to runne riot so more and more, and when they put their trust after that sort in their riches, they do but prouoke God further. For they know not him of whom their welth commeth, and theraypon take occasion too ouershooote themselues so much the more. Thus ye see how brutish the wicked become when they haue not the said vnquietnesse to pricke them, but are at rest and contente themselues, weening that all goeth well with them. But so muche the more must Gods vengeance increase. VVhy so? Because they haue gotten theyr goodes amisse, because they haue them by craft and extortio, because they bestow them naughtily, and because they succoure not such as haue neede, but rather are as gulfes.

Moreover, they bee so vnhankefull and proude againste God, as it shoulde seeme they woulde worke him spite, too whome they bee so greatly bounde, as

though they were not beholding to him for anything. They presume vpon their riches, they make their paradise in this worlde, they thinke themselues peeresse, and make them hornes too dresse againste God. Beholde (I pray you) the top of all iniquitie, whyche causeth Gods vengeance to be the more horrible vpon their heads. And Zophars intent is now to saye, My friends although ye see the wicked vtterly besotted in their welth, and that they be of opiniō that no harme can light vpon them, yet let vs not thinke their case too be the better for that. And why? For euen when they shall thinke vpon nothing but making good cheere, and all the worlde is in loue with them: then will God send the fire of his wrath, whiche shall fall vpon them as a tempest and as a raine that commeth suddainely. In Sommertime when a little blast woulde serue a mans turne, beholde there commeth a suddaine storme vnto thought of. Euen so likewise Gods wrath shall bee suddayne when hee listeth too punish men. And so ye see there is none other shift for vs, but to shroude our selues vnder the shadow of Gods goodnesse. For then are we in safetie, whither he giue vs abundance, or whither he deale sparingly with vs. VVhen we be vnder his hande and protection, one bit of bread will bee as good to vs for our nourishment, as Manna from Heauen. And if we haue abundance, we shall perceiue that therein God sheweth himselfe a father to vs, and handleth vs as his children. The faythfull therefore wil euer way fare the better by the things that God sendeth them. But as for the wicked, they may well haue wherewith too burst, but yet must God throw them downe and turne their goodes to their harme. VVee see what befell too the people of Israell. They were not contented with the heauenly Manna, it was too vnfauerie a thing for them: but they had a longing too the meates whiche they had bin accustomed to in Egypt. VWell, God sent them their meate in such quantitiē, as they did cast it vp agayne. But what? while the meate was yet in their throtes (as it is saide in the Psalme) the wrath of God came vpon them.

Pf.78.c.30. 31.

Thus ye see how God stealeth vpon men vnwares, even in the twinkling of an eye, vpon them that thinke not themselues subiect to him. So then if our Lorde giue vs any goodes, let vs learne not too intangle oure selues in them, nother let vs make a graue of the thing whiche ouer hit to be a ladder for vs to climbe higher on, as the vnbelineuers do, who hie them not too God when they haue goodes, but snarle them selues in them: Therefore they make a graue of them too fasten themselues to the earth withall. But contrariwise, we must make a ladder of the goodes that God gyueth vs in this world, too climb vp aloft on it, that we may be led vnto him, and by knowing his goodnesse and fatherly loue, apply all his benefyts too suche vse as he meeneth them too vs. VVhat is too bee done then? Though wee haue meate and drinke, yet neuerthelesse let vs lifte vp oure eyes aloft, and desyre God too feede vs. For wee must bee throughly perswaded, that it is not the meate that wee take sustenaunce of, but it is the onely power of G O D that maynteyneth vs. Agayne the meate may perishe although it be in our mouthes: or else it shall be turned into gall and poysone in our bellies. But are wee full fed? Let vs thanke God for hauing care of vs, and for continuing his fauoure toward vs, and by that meane let vs be the more prouoked to serue him. Thus ye see what we haue to marke in this sentence. Nowe Zophar addeth, *that when the wicked man fleeþ from yron weapons, he shall meeþe with a bow of Steele.* VVhereby i.e signis

he signifieth, that God hath many wayes to persecute and punish the wicked, so as they shall not be able too scape his hande, what shifftes or attemptes soever they make. Truly the wicked will alwayes be seeking how to shunne inconueniences, and to bring it about they will be bold ynough too despize all things. And Zophar also meant to bewray their presumption, when hee said that the wicked shall shunne the yron weapons:as if hee had said, True it is that the wicked are ware and wise ynough (to seeming) to eschue all inconueniences : and assoone 10 as they foresee any inconuenience, straightwayes it must be remedied, and such order and such must be taken for it. The wicked therefore shall not be so fast asleepe, but they shall always haue an eye to the ordering of theyr affaires. But what for that? do they turne vnto God whē they intend to take order for them? Do they make their recourse to him , to receiue counsell at his holy spirite, that he may bring all their enterprises to a good ende? No. There is nothing with them but pride and stateliness, in somuch as they thinke they shall welynough 20 finde very good and conuenient shifftes in their owne braynes. Ageyne they know not how it belongeth too God to guide all things and too leade their doings too their end and marke. The wicked yeld not that honoure vnto God. So then, they cōsult, they beate their braines (as the Prophet Esay saith) they make their discourses, they conclude, and they beare themselues in hande that they can go through with all things, and bring them to passe as they theselues haue deuised. But God sheweth that all shall fall out cleane contrarie to their attempts, 30 because they haue bin so caried away by their owne fond fancies. Then let vs marke well, that if the wicked be never so subtle, and it seeme also too be easy for the to find startingholes, by reason they haue laid so wel for their affaires aforehand : yet notwithstanding God will find them out in the ende, and they shall not be able too scape out of his nettes. This is in effect the thing that is shewed vs here. And why? For God hath diuers meanes to persecute his enimies. He is not as an earthly Princee, who when he hath made great preparatiō, preuailes not 40 by it at all, but is disappointed of his hope, and is new to begin againe. But without remouing, or without deuising any thing, hee needes no more but too speake the word, and it will bring more to passe than all the armies of the world. VVe see how he hath incountered his enimies diuerse times. Did he raise any great host of men when he punished Pharao and all the Egyprians? No: he sent him woormes and filthynesse. Behold how God woorketh when it pleaseth him. Agayne if he suffer the wicked to scape some harme : it foloweth not that they 50 by their policie haue overcome Gods hande which was against them. But our Lord suffereth it, to the ende that their condemnation shoulde grow the greater, and that they should waxe wilfull in their opinion, according also as we see it come to passe. For when the wicked escape some aduersitie vnouerwhelmed:they do but shake their eares, and they be quite dispatched, as they surmize: and therevpon they take greater libertie afterwarde. God then doth now and then send but some small aduersitie to the wicked, and pursueth them not with any great rigoure, but lets them go as if they were escaped scotfree. But what? It is to dubble it anone after . For in somuch as they scoffe at Gods pacience , and prouoke his anger more and more : he also must be faine to vtter his roughnesse, and to thunder vpon them, and whereas he had scarce giuen them a ticke with a rod : he must be faine to draw out his sword against them , and too take his bow and shoothe at them. And therefore let vs learne

to mind this saying well aforhand, too the ends that if our Lord visit vs, we may not thinke to shunne the mischiefe by oure owne byleapes, but rather commit ourselfs vnto him, that insted of persecuting vs as his deadly enimies as we deserue to be, he may voutsafe to take vs to mercie. And this is the cause why his threatnights are repered so often in the holy scripture. For it is not heere only that it is said that the wicked man shall flee from the weapons of yron and meeete with a bow of steele : But we see how the Lord himselfe speakerth it by his Prophet, saying, It shall be too small purpose for thee to hide thy selfe in thine house: If thou go out into the feelds, thou shalt meeete with wild beasts : when thou art escaped from the mouth of the Lion, there shall bee a Beare that shall find thee welynough. Heereby our Lord sheweth, that he hath all creatures in his hande, and can serue his owne turne with them to persecute men, so as we cannot make account to be discharged, till wee haue found fauoure in his sight, and that he haue pitie of vs. So then the only meanes to be sure and safe, is that God haue receiued vs. But if we flee aloofe from him, he hath too long hands, and when hee hath drawne his sworde, he hath a bow also, that is to say, he hath so many sortes of chastizings and punishments, as in the end wee must needs fall vnhappily, except we be reconciled vnto him, as I haue shewed alredy. Now like as God threatneth swords, bowes, wild beasts, and Scorpions to such as lift vp themselues aginst him and stoutly harden themselues against his hand : so also on the contrarie parte he sheweth, that hee hath wayes without number too sauē those that flee for refuge to his goodnesse, and put theyr trust therein. True it is that we shall be inuironed with many miseries, and many deathes shall lie in waite for vs: but God also hath diuerse wayes to succoure vs, yea which are to vs incomprehensible. Therefore when we be vnprouided of all meanes, so as it shal seeme too vs that we be vndone, let vs bethinke ourselfes thus: God hath some issue of death which is knowne to himselfe, and the same is hidden from vs, because he intendeth to exercise our faith, let vs tarrie till he discouer his goodnesse, and when it shall please him to make his countenance to shine vpon vs, then shall we perceiue that we be in life euē in the mids of death. Ye see then that the threatnights which God maketh to the wicked, ought to make vs too resort vnto him, and so shall wee haue full matter of gladnesse and rest, notwithstanding that wee be in many daungers, and that assoone as wee bee passed out of one, another is at hand, and it seemeth to vs that we can never be deliuered. For like as God hath sworde to punish the wicked: so hath he infirme deliurances to succoure his faithfull ones. Lo in effect what wee haue to remember in this verle. And for a conclusion it is said, that the sworde shall be drawne, and pearce through his gall, and that fearefuiresse shall be vpon him. VVhen hee saith that the sworde shall bee drawne, and pearce the wicked quite and cleane through his gall: it is as muche to say as it shall bee a deadly stroke that shall wounde him to the harte: and this serueth too do vs too vnderstande, that Gods punishmentes shall sometimes bee suddayne. True it is that they are not alwayes so: and therefore it must not be made a generall rule. Also(as I haue told you) the question is not whither God perfourme his iudgements swiftly: but yet doth he giue vs some shewe of them euē in this life, too the ends wee should the earnestlier herken for the last day, whereas all things shall be set agayne in their full state and perfection. Neuerthelesse (as I saide) Gods iudgementes shall sometime be suddaine: and that is it that Zophar An. 5.c.19. meant

ment too expresse in saying: the sword is drawnen and shall strike him quite through the gall: as if he shoulde say, The wicked man shall not perceiue a farte off that God mindeth to punish him, but he shall keepe on his trace still, as if he were out of danger: howbeit the sword shall no sooner bee drawnen out of the scabbard, but it shall strike through his body. Now then we see what is the meening of this sentence. And heereby we be warned to foresee daungers a good while aforehand, to the end wee may flee vnto God and pray him to keepe vs. And it is not only heere that Gods iudgementes are shewed vs to be suddaine: but it is also saide that when the wicked shall say, peace, all is safe: Gods wrath shall fall like thunder vpon their heads. Heereby (as I said) we be warned, to looke a great way before vs for the inconueniences that may happen, and wherevnto our life is subiect. And why? V Vere it not a corzie to our life to saye that we be miserable, and that it were much better for vs that God had not put vs into this world? No, but it wold teach vs not to fall asleepe in this world, but too runne vnto God, and to assure ourselues that if we be vphild by the power of oure God, wee may outrace Satan and the world, yea and death it selfe. And why? Because we shall haue God for our protector and defender. And so let vs marke well, that whereas the wicked perceiue not their owne miserie, it is too throw them downe the rather: and forasmuch as they mind not to call vpon God, but contrariwise beare themselues in hande, that they haue no neede of him: their destruction must needes fall vpon them before they thinke of it. Furthermore hee faith imnediatly, *that fearefulness or terroure shall not go an inch from them.* Thus the wicked haue a double mischiefe: whiche is that the sworde shall runne them through as soone as it is drawnen out of the scabbard: and besides that, God shall never suffer them to bee at rest, but although the daunger bepast: yet shal they tremble for feare still. And whereat? Euen at the shaking of a leafe of a tree, (as it is saide) and they shall thinke that death hath already caught them, when no man pursueth

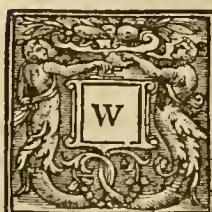
Leu.26.f.36

the. So we see wherat the holy Ghost amed. First he intended to shewe vs, that we must not enuie the wicked when they bee so well garded, as it may seeme that no harme can come neare the. And why? For god shal strike them through in the turning of a hand, yea euen with a deadly stroke, whereof they may never be healed. Marke that for one point. Another is that when we see the wicked in feare: we must vnderstand that there is but only one meane to be in rest: which is to know that we be vnder Gods protection. Therefore let that suffice vs. For although it behoue vs to walke in feare before him: yet shal wee alwayes bee sure of his goodnessse, whereas the wicked and the despisers of his maiestie shall alwayes be so afraid as they shall never haue any rest. Therefore let vs learne too retire to our God with all lowlinesse, and too liue with our neighbours withoute doing any man wrong, least the same measure bee moten to vs againe. And when we go so too worke, surely God will make vs to feele his goodnessse, and deliuers vs from all the dangers, terrors & dismayings that can happē to vs.

Nowe let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs feele them and bee sorie for them, and too consider better the iudgements that he sheweth vs, that we may dayly more and more bee instructed to withdrawe our selues from the transitorie thinges of thys world, which are wont to blind men, as though all their felicitie consisted in them, and rather that we may attaine the wisedome and skill too knowe that God draweth vs to him by the troubles that wee see heere bylow: and that if it please him to exercise vs with afflictions, we may thinke it is to prouoke vs to seeke him: and on the other side, that if he hadle vs gētly, it is to the end that we feeling his fatherly loue, shuld sticke the faster to him, and loue and honor him with so much the earnerster mind, still passing heere bylow, and inioyng the benefits that he bestoweth vpon vs, vntill he bring vs to the true happiness whiche tarrieth for vs in heauen. That it may please him to graunt this grace, &c.

### The lxxvij. Sermon, which is the fifth vpon the twentith Chapter.

26. All darknesse shall be laid vp in his secret places: the fire that is not bloyven shall consume him: and cursed shall be the residue of his house.
27. The Heauens shall bevvray his iniquitie: and the earth shall rise vp against him.
28. The bud shall go out of his house as floyving vvater, in the day of his vvrath.
29. This is the portion of the vvicked man from God, This is the heritage vvhich he shall haue of God for his vvords.



E saw yesterday howe the despisers of God are afraide withoute comfort. True it is that the godly may bee abashed and afraide, but God comforteth them, and when they runne vnto him they be sure that he will succoure them. As for the wicked, inasmuch as they despised al men, and were so full of pride that they thought themselues subiect to no mischance: God will scarce them after such a sorte, as there shall be no remedie for their feare. And therefore let vs learne to stand in awe, that we may walke godlyly. Let vs learne to be well aduised, that we be not carelesse as murtherers, and we shall find that God will make vs safe euen in the middes of all our terrors. Thus then the only remedie not to be afraid out of measure, is to walke warely, and so to know the infirmities that are in

vs, and the daungers that compasse vs about on all sides, as we may pray God to voutsafe to reach vs his hande, distrusting ourselues and learning too settle ourselues wholly vpon him alone. VVhen we haue such a kinde of feare, God will glad vs at our neede, and we shall be sure of his helpe. But if wee will play the hardie and stout fellowes, then must God needes bring vs to confusion, and wee shall conceiue such feare, as wee shall bee as good as in hell alredy in this worlde. Now too expresse the better, that the wicked shall not fynde any meanes of safetie, Sophar addeth: *that in all theyr priuie and secrete places, there shall bee darknesse hidden or layde vp.* At the firste sighte there seemeth too be no greate matter in this saying. But when it is throughly vnderstoode, it will appeere to be a good confirmation of that whiche was saide not long since. For heere by the Priuye places, are meanted the backenookes, which

which the wicked haue when God persecuteth them, according as they haue alwayse some lurkingholes too hide themselues in. VVe see how the wicked man will alwayes haue some blinde byway , he will play the foxe, and digge himselfe a denne [ with many startingholes,] that he may not bee taken vnwares. And although hee knowe wellynough that God entereth intoo all places: yet will he beare himselfe in hand, that there is some little hole where he may hyde him selfe, so as Gods hande may not come at him. But Sophar saith, *that euен there 10 be shall finde darknesse.* That is to say, althoughe the wicked indeuer too shrinke themselues into shrowdes, yet notwithstanding when God pursueth them, they shall haue such a terour within them, as they shall quake althoughe no man follow them. Too be short, he meeneth that whyle the despizers off God are farre of from blowes, they set light by threatnings, and beare themselues in hande that none euill may come neere them: but when it commeth to the verie pinch, they bestirre themselfes to get couert. For though God lay no hande on 20 them, nor shewe any euident signe that liee is agaynst them: yet shall they haue darkenesse, that is to say, they shall haue vnquietnesse in them. And this teacheth vs to seeke no blinde bywayes to shunne Gods hand. Then let vs vnderstand that as oft as God citeth vs to himself, we must come foorth to account. And therefore let vs not devise any shifte to escape, yea and althoughe the worlde seeme too promise vs never so many lurkingholes: let vs assure oure selues that all that is nothing. VVherefore let vs come willingly vnto God, and offer 30 vp our selues before his Maiestie, praying him too receyue vs to mercie. And if his face shine vpon vs, then shall wee bee deliuered and set free from all darkenesse. Yea and althoughe the whole worlde were confounded and put out of order: yet shoulde we alwayse bee safe and sure, being in the custodie of our God. Otherwise, if wee had all the couerts in the worlde, they should so little auayle vs, that we shoulde finde more dismayenesse in them, than if wee were discovered on all fydes, and coulde see the miserie that is vpon vs afore hande. 40 Yet notwithstanding, men cannot refrayne themselues from seeking of lurkingholes, as it is too be seene. On the contrarie part, what intendeth God when hee sendeth vs his worde? He would haue it to bee as a Cres- set, yea rather as the Sunne to vs, that euery of vs might serche what is in himselfe, so as the sinnes that were vnknowne too vs before, may bee layde open to vs, and euerie of vs bee sorie for them: and furthermore espie the punishments that wee haue deserued, soas wee may not bee taken vnwares like the vnbeleeuers which behight themselues peace and safetie, but maye discouer Gods iudgements as if wee were on a high watchtower, 50 Haba.2.2.1 as it is sayde in the Prophete Abacucke, and preuent the inconuenience that is towardes vs, I say preuent it, euen by prayer, supplication, and repentance. Yee see then wherat God ameth, when he inlightneth vs by his Gospell. But wee drawe quite backe: for (asmuch as in vs lyeth) wee quench the sayde light, and bicause wee bee naught, we be loth that the things whiche are hidden in vs shoulde come too light. Too bee short, wee couet alwayes to bee flattered, and it doth vs pleasure too abuse our selues with such flatteries. And what will God doo when his worde hath borne no sway with vs? VVill he sit still? No. But he accomplisheth that which he speakest by his prophete Sophonie: that is too wit, hee entreteth with his Lanterne euen into the deepest caues. For beholde what hee sayth of the Citie of Ierusalem: I will visit thee with my Lanterne (sayth he:) thou hast hidden

thy treasures in priuie places, but thou shalt win nothing by that, for thou must needs be winnowed out. So then let vs suffer God to inlightneth vs by his worde, and let vs not seeke lurkingholes. And when we be come before him willingly after that sort, surely he will hyde vs in his tent (as the Scripture speaketh,) and hee will not onely giue vs a house, or a chamber to drawe intoo, but also he himselfe wil be an invincible fortresse to vs. To be short, the shadowe of his wings wilbe a good safetie for vs. On the contrarie part, we shall feele that which is sayd here: that is to wit, that such as will hide themselues, and specially which dig deepe dennes(as it is sayde in a place of the Prophete Esay) shallbee found out of God spye of their teeth, and though there were no more but their owne conscience to pursue them: yet shal they perceiue that they haue gayned nothing by imagining too escape Gods hande. Thus yee see what we haue too marke in this sentence. And consequently it is sayd, *that the fyre which is not blowne shall consume them.* Heere Zophar threatneth the despizers of God and all the wicked, that although there happen no harme vntoo them from anie creature, yet they shall not misse too bee consumed by Gods wrath. There needeth (sayth he) no artificial fire: for the wrath of God will be ynochough to destroy all them that will not willingly submit themselues too him. This similitude is common ynochough through al the holy Scripture: namely that God is as a consuming fire, and men as stubble that will soone bee consumed, or else as snowe that by and by melteth. And it is expressly sayde that Gods wrath is a fire, not onely too melt snowe, or too burne stubble: but also to clive rockes and mountaynes, and to make the whole worlde to fall downe, so as neither heauen nor earth shall stande vnshaken, assoone as God giueth any signe of his wrath. And how shall the poore creatures then do which are so frayle? If there be nothing in vs but stubble, what shall become of vs when God shall haue kindeled his fyre that consumeth all things? Nowe wee see what Sophars meening is. For the holy Ghost speaketh by his mouth, and telleteth vs that we must not trust in the fauour of the worlde, and that when all things fall out as we would haue them, yet are we not therefore escaped out of Gods hande. And why? For (as he addeth afterwarde) there shall be neither heauen nor earth, but it shall rise vp to execute his vengeance. True it is that too shewe his mightie and incomprehensible power, hee may well nowe and then suffer the creatures to be fauourable towards vs, and our desires to be fulfilled, so as nothing shall fall out agaynst vs: but when we bee so at our ease, God needcs no more but to shewe himselfe our enimie, and the onely fire of his wrath will bee ynochough too consume vs, without the seruice of men, or without the imploying of any creature about it. For although the holy Scripture(to make vs too perceyue the better howe terrible Gods wrath ought to be to vs) doo sometimes say, that there is brimstone or thunder mingled with it: yet notwithstanding, it addeth likewise, that the same commeth not of mans hande, nor is made by any inferiour art or meane, but is wrought by God only, according as it is sayd in Esay, Esa.30.5.33 that hell fire is prepared long ago for the wicked, and for the enimies of God. And when mention is made of fire and brimstone, it is sayde that it is the verie breath of God that blowerh in it. VVhich is all one with this that Zophar sayth heere, namely that there needeth no bellowes from elsewhere, nor any forraigne helpe to kindle this present fire. And why? Because the force that proceedeth out of Gods mouth, is ynochough to consume the wicked vtterly, when it vittereth it selfe agaynst them.

Psal.27.b.5  
C 91.a.1.4

Esa.29.e.15

Deut.4.4.l.

24. Heb.12.g.

28.

Esa.30.5.33

Nowe then let vs learne to frame our selues in such wise vnto God, as wee may not feele the execution of this sentence vpon our selues. For it will be too late to cri<sup>te</sup> alas, when God shall haue kindled his inquenchable fire. But it is sayde that Gods worde ought to be vnto vs as a burning fire, howbeit not to consume vs, but to clenze away all the drosse and superfluities that are in vs. For like as golde and siluer are fined by passing through the fornace, ere they can do seruice or be applyed to our vse: Euen so our Lorde intendeth to ridde vs of our wicked lustes by his worde, (which are things not onely superfluous, but also hurtfull,) that wee may dedicate our selues afterwarde to his seruice. And this must bee done before all other things. Therefore when God purposeth to enflame vs with the loue of him, too the ende we may bee wholly rauished therewith: the same must bee done by the meane of his worde. But if we cannot abide it, wee must needes become as chaffe or stubble, according as it is sayde in the Prophete. Shall not my woerde be a consuming fire, and as a hammer that breaketh the stones, and shall not this people bee as chaffe? Thus then yee see howe wee cannot disfete Gods worde of the office that hee giueth vnto it to bee a consuming fire: It must always be so.

Nowe on our side, if we bee diligent in offring oure selues vntoo God, hee will purge vs from our filth, and wee shall be reformed too his righteousnesse, and inflamed with his loue. But contrariwise, if we play the wilde Coltes, and maliciously and stubburnely reiect Gods woerde: Let vs bee sure that (spye of our teeth, and doo the best and woorst wee can) the same shall burne vs vp, euen bycause wee shall bee but strawe, chaffe, and stubble, whiche is consumed out of hande. Yea and when God hath made vs perceyue oure damnation by his woerde, hee will doubtlesse also put to his hande, and make vs to vnderstande by experiance that hee hath not sayde in vaine, that fire shall consume the wicked, yea euen without any blowing, without any kindling, and without putting any mans hande too it, or without the ayde of any creatures by any meane. To bee short, let vs learne too stande in awe of Gods wrath, and not fall a sleepe when wee see things fall out as wee would wishe in this worlde. For that can serue vs too no purpose, when our iniquitie shall come too account before God, and hee shewe himselfe too bee oure iudge. Thus ye see what wee haue too beare away in this sentence. And it is sayde immediately, that all the residue of his house shall go too hauecke, or that there shall be nothing but misfortune vpon the rest of his house. Like as oure Lorde vtereth his goodnessesse towardes those that are his, by blissing both their household and their children, and all that belongeth too them: So on the contrarie part, he sheweth howe dreadfull his wrath is, by spreading it selfe out vpon all that is aboue the vngodly, according as wee see howe the worlde is generally defyled with vs. For what is the cause that there is neyther heauen nor earth, no nor any corner in the worlde, where Gods wrath and curse is not seene vpon all creatures? Is it not our sinnesse? VVee knowe it is sayde, that there is not one man vpon earth that dooth good, but all of vs are compised in the generall condemnation of sinne, which is vniuersally in vs all.

Psal.14.b.3. Rom.3.b.12. Nowe forasmuch as God of his owne nature hateth sinne: wee must needes bee odious vntoo him. So then seeing that all creatures are as it were accursed by reason of oure filthinesse and vncleannessse: bothe highe and lowe muste bee sayne too feele of that defyling. Euen so standeth the case peculiarily with the wicked. For

if a man bee giuen too all vngraciousnesse, so as hee is a dispizer of God, rushing forth intoo all euill: all that euer hee toucheth is as it were defyled by the fylth that is in him. Not onely bicause a naughtie man marreth and peruerterethose that are conuersant in his compaニー, bringeth vp his children lewdly, and disordereth his wife: but also bycause there is a secrete curse of God vpon his heade, too spread out vpon his children, his householde, his cattell, and all that euer hee hath. Thus wee see in effect, that when mention is made of the remnant of wicked mens houses, it is too shewe vs, that when our Lorde is agaynst men, they haue good cause too bee abashed. And why? For when they bee sunken and destroyed in their owne persons, the vengeance of God muste stretch further. And this is sayde too the ende wee shoulde not enuie the prosperite of the wicked, when wee see them fare well, considering that their ende is such as wee see heere. Therefor when the faylfull haue conceyued howe terrible Gods wrath is, they muste bee so touched with it, as they must no more thinke the wicked to bee happie for their faylfull prosperitie. For they do but drawe their lines till they come too their vtter destruction. And so wee conclude, that it is better for vs too seeme misera ble (sobeteit that we stand in Gods fauour) than to haue all that man can wishe, and in the meane tyme God bee agaynst vs. Lo what wee haue too marke in this sentence. Nowe when Zophar hath spoken so, he addeth, that the heauens shall breake his iniquitie, and the earth rize vp agaynst him. Hee had sayde heeretofore, that fire shoulde consume the wicked without blowing: that is to say, that God without vsing the seruice of his creatures, is able too destroy all them that lift vp themselues agaynst him. And heere hee tellet vs of another kinde of punishment: which is, that God will arme his creatures to execute his vengeance agaynst the wicked. Ye see then howe God worketh in diuerser sortes, when he mindeth to punishe the despizers of his Maiestie. Sometymes (as I haue sayde) hee suffereth all things to go well with them too outward appearance, as so they shall not doubt nor mistrust any thing, and (which is more) they shall sport and wallow in their good fortune. But when they bee drunken after that sort in their prosperitie: beholde, God will ouerwhelme them sodenly, not with naturall fire, but with his secrete and incomprehensible power. Yet notwithstanding, in the meane whyle, it is not too bee sayde that oure Lorde hath not his creatures in hys owne hande too arme them in such wise agaynst vs, as euerie of them shall bee swoordes, bowes, arrowes, and other weapons, which God will stirre vp too destroy vs withall.

And this is made purposely, bycause that when the wicked bee puffed vp in their pride, they thinke too get the maystrie by their hardhartednesse, as it is to be seene that if these shamelesse folkes bee rebuked fortheir sinnes, yea euen for their notorious sinnes which little children can bee judges of, yet keepe they still a brazen face: for a man shall never ouerface them till they bee conuinced thrice tentymes tolde. VVell then, and after what maner dooth God bring them too reason in the ende? Euen by arming the heauens agaynst them, that is too saye, by discouering their shamefulnesse by all meanes. For when they shall haue vsed such vnshamefastnesse and scoffed at all the warnings that are giuen them, yea and made a scorne of all Gods threatninges: then muste they bee so persecuted (yea euen without putting too of any mannes hande) that when God alone pursueth them, they shall not knowe where too bee come

come, but chafe vpon their bryde too spye God with-all. But is their furie once ouerpast? Then must they be rooted out with their shamelesse stubburnesse when they haue abused Gods pacience ouerlong. Thus ye see in effect what Zophar ment too say. And what haue we too doo? True it is that sometymes wee shall bee wrongfully diffamed, and oppressed with false slauders. But wee maye commend our case vntoo God, and hee will make oure righteousnesse to shine as bright as the morning, as the Scripture sayth: insomuch that when 10  
*Psal.37.4.6* the night is passed, and wee haue had some darke storme that hath suppressed the knowledge of oure innocencie, our God will in the ende shewe himselfe to be our warrant, and mainteyne our case in spye of the wicked, and of all their lyes. But on the contrarie part, when wee go about too woorke wyles, and thinke too scape by oure shifte and hypocrisies: let vs looke for that which is spoken heere, namely that the heauens shall bewraye our iniquitie, and spite of our teeth wee must come too the open light, and be discouered as at midday. VVee 20  
 will bee in oure lurkingholes: verie well, God will suffer vs too bee there for a little while: but hee can skill well ynough too hale vs oute of oure deepest dungeons, and too bewray oure shamefulnesse. VVhether wee will or no, wee must bee ashamed of the shrowding of our sinnes, which shall then steppe vp agaynst vs, yea, and all creatures with them, notwithstanding that for a tyme it haue seemed that there was neyther heauen nor earth which fauoured vs not. For if God become oure enimie, all creatures must needs shewe themselues too bee subiect vntoo hi.n. True it is that this happeneth not alwayes nor oute of hande, according as I haue declared heeretooefore, that Gods iudgements are executed diuersly. But yet muste wee alwayes haue this saying before oure eyes, (that is too witte, that the heauens shall bewraye the iniquitie of such as despize God, and the earth shall ryse vp agaynst them) too the ende wee may learne too discouer our owne iniquities vntoo God, as the Scripture counselleth vs too doo. Then let vs of oure owne free accordie acknowledge oure dettes, and 30  
*1.Iohn1.4.9* confesse our selues blameworthie before God. Haue wee so disclosed our owne iniquitie? Then dooth God couer it, then dooth hee burie it, then dooth hee cast it into the bottom of the Sea, so as it shall never come 19.  
*Micah.7. d.* too remembrance any more.

Againe, haue wee shewed both too heauen and earth, that oure onely desire is that God should pitie vs, because hee mighte with good right condemne vs? Beholde, the heauens shall bee as a mantle too vs, and the earth shall lykewise couer vs, so as oure iniquities shall be buried. But I say wee muste confesse our iniquities vntoo heauen: that is too say, before God. And wee muste also confesse them in the earth, when wee shall haue cast stumblerblockes into the Church, and haue liued amisse. For wee must not bee ashamed to yelde our selues guiltie before men after wee haue sorrowed before God. But if wee minde too shiftoff things by lying, God muste bee fayne too shewe that hee hath not spoken this sentece in vaine. After that Zophar hath spoken so, hee addeth, *that the bud of his house shall go away like flowing water in the day of Gods wrath.* Nowe when mention is made heere of the budde of the house of wicked men, it is to expresse that all the hope which they haue for the time too come shall beguile them. For when the wicked are cropped by Gods hande: they hope still to bud againe, and too renue, and recover their former state. But it is sayde that God will disappoynyt that budding, and make them slide away as water in the day

of his wrath. True it is that when the faythfull are smitten by Gods hand, they alwayes releue themselves with hope that their miserie shall not indure for euer, according as it is promised them that gods wrath indureth but *Ezay.54.e.* the turning of a handle, but his mercie shall last towards them for euer. So then the faythfull may and ought well to comfort themselves, bycause they knowe that God will make them to spring againe. And the holy Scripture vseth often this similitude, that although they be cropped yet their roote is left still in the grounde. Nowe when they take such hope, doo they presume vpon their owne power? Or is it their intent to spye God? No: but after they haue acknowledged that they be worthie to bee forsaken of god, they trust in him that he will haue mercie vpon their infirmities. Contrariwise, when the wicked hope that their afflictions shall not continue for euer, it is after a maner by defying God, and with a kinde of iusting agaynst him too knowe who is hardest. Beholde, God is agaynst them, and they on their side sticke to their tackling, that is to say, they are so wilfully bent vntoo sturdiness, as they determine neuer too bow their neckes, but too continue alwayes stiffe agaynst God. Thereupon they flatter themselves, and beleue that the miserie which they endure shall passe away, and that when they bee once gone, all shall go well with them. And whereupon commeth it that they take such hart of grace? As I sayde afore, it is not for that they haue any trust in Gods mercie: but it proceedeth of a deuilish pride, so as they beare themselves in hande, that Gods hande is not strong ynough too daunt them, by reason whereof they will not in any wise submitte themselves vnto him.

And therefore it behoueth vs to marke well howe it is conteyned in this sentece, that God will make all their budding to fade away like water: that is too say, it shall bee too no purpose for the wicked too take highly vpon them, and too beare themselves in hande that they shall bee sette vp againe: for God will plucke them vp roote and rinde: and although they haue had some bud left, that is too say, although God haue left them some little shewe, so as it might seeme that they were not vtterly dispatched: yet shall it fade away specially at the day of his wrath. Nowe must we wey this saying. For it doth vs too understande, that wee must not imagin that God is ydle when hee ouerpasseth things, and putteth not his hande too the punishing of the wicked. And why? For hee hath his conuenient seasons. Then hath Goddes wrath a certaine determinate day, whiche wee knowe not of. Therefore when wee see the wicked in prosperite, and in their triumphes, and it seemeth that no misfortune shall euer befallthem: let it come too oure remembrance that the wrath of God hath a day, and that God knoweth when it is time too punishe. I say let vs tarie paciently, and in the meane while learne hereby not to fall asleepe, if God spare vs. And if our Lorde make vs not to feele this vengeance for a time: but let vs alone and handle vs gently, although we haue offended him: I say let vs not flatter oure selues therefore, for there is not a more daungerous deceyte, than when men sleepe sapling in their sinnes, and thinke not vpon Gods wrath, vnder colour that hee beareth with them. For then doo they gather a great heape of wrath too themselves, as Saint Paule sayeth in the second Chapter too the Romanes. Then let vs learne not too flatter our selues at such time as wee bee in rest: but let vs dayly thinke vpon the daye of Gods wrath, and prevent it: namely by trembling continually before oure iudge, praying him to receyue vs too mercie, because wee bee

we be so greatly indetterd vnto him: and let vs keepe our mouthes shet when it commeth too the mainteyning of our case. Nowe if Zophar had applyed this matter rightly, hee had not condemned Job as he did: but he had acknowledged that of Job which hee speakest generallie: that is to wit, that whereas the wicked do prosper, and yet notwithstanding Job hauing led a blamelesse life, is punished so rigorously: it is not to be sayd that God disalloweth him, and alloweth the wicked. For he hath a day for his wrath. True it is that Zophar is as a Prophet

*Numb. the 22.23. & 24* of God. But yet doth hee peruer all things as Balaam Chapters. wrath, whereof he spake. And for this cause ought wee

too give the better heede to this saying, to the ende wee haue the sayde skill that I spake of, namely too consider that God hath his conuenient tymes to punishe the wicked. To conclude, all the doctrine that wee haue heard, hee sayth in the ende, *Such is the portion of the wicked, yea at Gods hand, and at Gods hand also his heritage is like because of his wordes.* As touching this conclusion, it is as it were a sealing of that which we haue heard heere before, to the intent it might be of the more authoritie in our hartes, & that we might be fully assured of it, & receyue it without any doubting. Marke then the portion of the wicked. And at whose hande? At Gods. As if he had sayd, True it is that the wicked ruffle it out in this worlde, and play the looce Colts: for they beleue not that there is a judge in heauen, neyther thinke they vpon him. But yet for all that, they cannot pluck that preheminence from his mackie, and hee prepareth their indytement. This then serueth expressly too daunt the wicked, which put God out of their minde as much as they can. Also is it a good lesson for all the faythfull, to teache them to say, Go to, wee may do much euill that shall bee pardoned at mens handes, yea and they shall never say so much as blacke is our eye for it. But in the ende wee muste come before the judge, and when we come thither, this forbearing at mens handes will turne too oure double condernation. That is the counsell which wee haue too gather of this text, when the name of God is expressed heere two tymes. For men oftentimes discharge not their dutie, specially those I meene that are in office to do it. VVee never passe of admonishing such as doo amisse, nor of correcting them, but wee winke at them. Yea and the Magistrate which ought to put too his hande to reppresse offences, doth verie often let all alone. Men then both generally and particularly dissemble and make countenance not to see a whitte. But God is not negligent in his office. For as well they that haue beeene borne with, as those that haue borne with them must come to account. So then the name of god, togither with the circumstance of the text, ought to wey greatly with vs, sith wee knowe it is not without cause sayde, *that such is the portion of the wicked, yea even at Gods hande.* For it serueth too wipe away all these vaine hopes which wee bee woont to conceyue when men giue vs their hande, and eyther winke at our sinnes, or else pardon them. Let vs not trust vpon that. For it will bee a double confusion too vs afore God. And let vs assure our selues that although we bee seaped from the worlde, yet must God shewe himselfe too bee our iudge. Nowe whereas mention is made of *portion and heritage,* that also serueth to do vs too vnderstande, that we must be fully resolued of this poynct, that God will not leaue the wicked vnpunished. And like as euerie man calleth that thing his portion, which is ordeneed or allotted vnto him: So hath our Lorde alreadie assigned to the wicked, that which belongeth vnto them: that is their heritage, that is too say that same is as theyr

patrimonie, so as there is nothing more peculiarly a mans owne, than the punishment that God will lay vpon the wicked. And hee speaketh purposely of *their wordes.* Howe so? True it is that some men restreyne this too the blasphemies that the wicked belke out agaynst God: but the worde that is sette downe heere soundeth none euill. So then it must be taken more simply: that is to witte, that wicked men may well alledge as many excuses as they list, but they shall gaine nothing by it: for they shall be condemned with all their wordes. Surely Zophar had an eye to Job, and therein (as I sayde aforse) hee applied it amisse vnto him: but yet it ceaseth not to bee true and good in it selfe. And it is the holy Ghost that prouunceth heere in generall, that the wicked with all their gay woordes shall bee rooted out by the hande of God. Therefore this worde is not couched heere without cause. For wee see continually howe the wicked are desirous to pleade agaynst God, thinking to worke wonders with their vntowarde allegations. And truly God suffereth them to holde pleaso for a time: but at length he sheweth that which is written in Genesis, namely, that his spirite shall not striue any longer with man. God had borne with as outragious wickednesse as coulde be: and when he saw that men abusid his pacience after that manner: he sayde I wil no longer pleade with you, I must be sayne to put to my hande. Thus ye see howe it is sayde heere, that the wicked maye well file their tonges too iustifie themselues, for they can good skill too chop Logicke with God: but shall that further their case? No, no. They rather sharpen the swoorde, and God must be faine too execute the sorer iustice, and the terrible vengeance vpon their heades. So then, men maye be armed with their tonges to pleade agaynst God: but God hath his hande armed, and will stretch it oute of heauen too confounde all such as shall so p'leade agaynst him. And this saying ought to touch the wicked more than it doth. But what? Heereby it is seene that there is a brutishe blockishnesse in the greater parte of the worlde. Nowadayes there is no bowing vnder the woerde of God, nor vnder the corrections that are done vnto vs in his name and by his authoritie. For men encounter them with such turcinesse, as it is well too be perceyued that there is no more religion among them than is among the Turkes and Paynims. And not onely warnings are in vaine that are giuen men in secret: but also if open faults be spoken of in the Pulpit: whereas men ought too aske God mercie, and too sue to him for it with all humblenesse: what is too bee seene, but that men are fully bent to stande stoully agaynst God? As for example: when I spake the last Sunday of the shamefull outrage that had beeene done heereby at Cologny: they fell to iustifying of themselues, and to conspyring agaynst God, and too deuising with themselues, howe too hide the thing that was altogether apparant. The matter is, that the Sermon was broken off in the Church, and yet coulde not be obteyned at those roysters handes, to leaue off when they were warned: the matter was complayned of. As howe? Such a thing is not to bee suffered. But men will seeke meenes too colour all, yea and some will picke a quarrell as if they had great wrong done vnto them. Yee wretched men, yee shoulde haue prepared your selues too the Lordes supper, and I tolde you of that shamefull disorder, to the intent ye shoulde bee sorie for it, or at leastwise (if ye had not beeene become deuils) ye shold haue beeene somewhat touched to conforme your selues: but you come cleane contrariwise in a rage too woorke all mischeefe. Is it not apparent heereby, that you seeke nothing but to fight openly agaynst God? But if wee speake

Gene.6.4.3.

speake of secreter matters, yet the whole worlde knoweth them. For wee see open whoredomes, wee see blasphemies, wee see drunkennesse, gluttonie, and other excesses, we see the despysing of Gods worde, and alle ecclesiasticall order , wee see briberies and cruelties, and that there is as much gentlenesse among men as among woolues, so as there is none other meening but to do violence too one, and too poll another , and finally all shame is gone . These things are apparant. But what if there be other more outragious things, and that a man shoulde speake of them in the Pulpit ? A man might well bee the more wearie. And with what conscience come you too receyue the Lordes Supper at my hande ? Thou commest euen with the same that Iudas did. But thou shalt bee sure to feele Gods vengeance with trimbling , as Cain did, and that thou art a manifest and apparant reprobate. I haue alledged this example, to the ende wee might learne not too stande checking agaynst God. For if hee list to pleade with vs, alas what defence shall wee haue to get the vpper hande in our case ? But yet let vs not thinke that God needeth to studie how to tella long tale : for he will conclude and execute his sentence without pronouncing it newe againe, for we haue ynough in the holy Scripture, wherein hee sheweth

he sheweth himselfe to bee fudge of the whole worlde. Thus ye see what we haue to marke in this text : that is too wit, that if wee confesse our faultes afore God, wee shall be forgiven at his hande : But if wee stande pleading with him, or if wee seeke lurkingholes too hyde our iniquities : we shall not only be conuinced by his worde, but also he will lay so rough hand vpon vs, as we shall be ouerwhelmed vnder him, yea euē without any remedie : and then will it be no time to aske forgiuenesse. Therefore let vs take the conuenient time that God assigneth vs, while he offereth vs the meane to obteyne mercie of him by his Gospell.

Nowe let vs fall downe before the face of oure good God, with acknowledgement of oure faultes, praying him too make vs so too feele them , as it may leade vs too true repentance : and that in steade of hardning of our selues, we may bee so hartbroken , yea euen before he make vs feele the sorenesse of his wrath, as euerie one of vs maye bee his owne iudge: too the ende , that 20 when wee shall appeare before the iudgement seate of oure Lorde Iesu Christe , all oure sinnes maye there bee couered and buried by his righteousnesse. And so let vs all say . Almighty God oure heauenly father,&c.

### *The lxxvij.Sermon, which is the first vpon the xxj.Chapter.*

**A**nd Job ansyvered and sayde.

2. Hearre my vvordes and let it be for your comfortes.
3. Bearevvith me and I vvill speake : and vvhen I hauespoken, mocke you on.
4. Is my talking vnto man ? If it vvere so, hovv should not my spirit faint ?
5. Marke me and be abashed, and lay your hande vpon your mouth.
- 6, Verely vvhen I bethinke me, I am afraide, and feare taketh holde on my flesh.



T seemeth after a sort , that the woordes which Job setteth downe heere, are contrarie to the worde of God , inasmuch as hee auoucheth that god punisheth not the wicked, but letteth them alone so as they prosper. But we haue seene heretofore that we must consider the iudgements that God executeth in the worlde, according to the recorde of the holy Scripture. Then at the first sight, this talke of Jobs seemeth vtterly repugnant too all truth : but we must remember what hath beene sayde heretofore : namely that when the holy Scripture speaketh of Gods iudgements , it sayeth not that hee accomplisheth them peremptorily : for sometimes hee taketh in hande to shewe himselfe iudge of the worlde, but that is not in all poynts and all caces, nor yet after all one rate. Therefore it ought too suffize vs, that God giueth vs some token that the wicked cannot scape his hande , but must come too account before him. Neuerthelesse God doth sometymes dissemble , and wee see it by experiance . So then it behoueth vs too acknowledge that God doth by his prouidence gouerne the worlde, mainteyne and preserue the good , and punishe the wicked : as we make it no generall rule that all suche as bee wicked are punished out of hande, and that God delayeth not their punishment till afterwarde, nor vseth any sufferance , nor reserueth any thing to the life to come : for then should we enter into a great disorder. VVherefore sithe that our knowing of Gods iudgements ought too be in such wise, as to wayt for the accomplishment and fulfilling of them at the latter day : thereby wee may well dispatche

the contrarie, that seemeth too bee at the first blush, betweene Jobs sayings heere , and the holy scripture. VVhat is it that Job meeneth ? That wee see the wicked prosper, and that God is so farre off from punishing them, as they be caried on still in all pleasures and delights euen till their dying day, so as they pine not away with long lingring , but rather seeme too bee exempted by priuiledge at Gods hande from all aduersitie.

Nowe it seemeth after a sort that Job intended too beare men in hande , that all things are gouerned by fortune, and that God hath no regarde of worldly matters, ne careth for them . But his meening is nothing so , according also as hee himselfe protesteth at the ende, too the intent that men shoulde not take offence at his woordes. VVhat then ? His purpose is too shewe that when God visiterth a man , wee must not at the first dashe giue sentence of condemnation vpon him , too say, such a one is a wicked man, such a one is hated and forsaken of God : but it behoueth vs to examin well his life. And why ? For we must not thinke that God doth always handle men in this worlde wholly according too their deserts. VVherefore see we so many wicked men spared ? For it shoulde not seeme that their iniquities are knowne to God, seeing he layeth no punishment vpon them. So then let vs vnderstand that our Lorde reserueth many punishments to the latter day, whiche are not seene as yet : and againe that hee handleth those very rigorously whom he loueth, and haue not offended so greeuously as other men, which thing he doth not for their sinnes sake. If we know not why he doth it, let vs humble our selues : for God must be glorifyed in all his workes,

werkes, although wee knowe not the reason of them as yet. Nowe then wee see what Job pretended. Howbeit, that wee may the better profite our selues by that which is conteyned heere, let vs lay foorth and serch out the things in order, as hee setteth them downe. *Hearken to mee* (sayth he) *and take heede too my woordes*, and let it bee *too you for a comfort*: that is toosay, let it bee in steade of the comfort that you come too giue mee. Truely wee knowe that Jobs frendes came too that ende: howebeit they were sore combered when they sawe him in that plight: and according to mans reason they concluded that Job was a castaway. See howe they were dazed with this generall sentence, that God punishmenteth the wicked. And so they set Job in the rancke of the wickeddest sort, which thing they ought not too doo. Nowe therefore hee telleth them, that where as they bee come too comfort him, hee desireth nothing of them but pacience and quiethearing. And afterwarde hee protesteth againe, *that he shapeth not his talke vntoo men*, as these hypocrites doo, who seeke no more but too bee iustified before the worlde, alwayes shunning the presence of God, and never come too acknowledge [what they bee] but by force, and till men haue throughly tried what is in them. Job then sayth, that his talking is not vntoo men, that is too say, hee is not led with vayne ambition, to make fayre countenaunces and shewings before men, but hee shapeth himselfe too well for prooife thereof (he sayth) *might my spirit I had respect vntoo men?* Ye see me here in necessitie, as no creature were able too indure in so miserable state. By all likelihooe I coulde haue beene dispatched a hundred tymes ere this: but sith you see neuerthelater, that my spirite sayleth mee not: is it not a signe that I knowe the hande of God, and that I submit my selfe too it, and that I rest vpon him? Seing I am not heere as a wauering Reede, can yee not perceyue that I haue a better and surer foundation? Forsomuche then as you see that I speake as before God: heare mee. And afterwarde hee addeth. Thinke not that I am without feeling. For when I beholde my selfe *I cannot but be sore abashed*, and I am greatly dismayde at the things whiche I see. For surely Job was as a spectacle of all terriblenesse: and when wee reade what hapened vntoo him, the heares ought too stande vp vpon oure heade. His saying then is that hee cannot thinke vpon himselfe, nor remember the great miseries that were befallen him: but terrible feare must catche holde on him. Therefore when ye knowe my state throughly (sayth he) *then will you be astonisched*, and lay your hande vpon your mouth. That is too say, you will blame mee no more as yee haue done hithertoo. For yee imagine of mee at your pleasure, and it is a signe that yee haue no pike nor compassion of the great miserie that is in my persone.

And heere wee haue too marke, first if we will comfort the miserable in their aduersitie, it behoueth vs too consider well howe. For there is required a singular discretion in that behalfe as wee haue scene heretofore. For afflictions are as diseases: and if a phisition vse one medicine for all diseases, what a thing will that bee? Some disease is whote, and some is colde: some disease requireth that a man shoulde be kept drie, and some other that hee shoulde bee refreshed with moysture: one disease will haue a man kept close, and another will haue him to go abrode. Yeseene then that a Phisition shall kill his patients, if hee haue not a regarde of their diseases: yea and it behoueth him also too bee acquainted with the complexions of his pacients. Euen so ought

wee too consider of those whome God visiteth wyth afflictions. First wee muste marke what the persones are, and then howe wee see them dispozed. I say wee must marke what the personnes are. For if a man haue liued without stayne, walking in the feare of God, and shewing all tokens of sounde meening: what a thing were it too condemne him when wee see him in aduersitie? Againe, though a man had committed foule offences, and for a tyme beene in a rage agaynst God: if hee bee daunted by the aduersities that hee indureth, so as wee perceyue nothing but true repentance in him: were it not a beastly and wicked cructie, too steppe too him neuerthelesse, and too vse great roughnesse agaynst him? Nay we must rather reache our hande too suche as are beaten downe, and helpe them vp: according as it is sayde, that the duetie of them that will teach faythfully in the name of God, is too strengthen the weake knees and feeble hands, and to harten and comfort those that are in distresse, and in anguishe of minde. *Esay. 35.4.3.* Then that wee ought too vse great discretion in comforting such as are afflicted. And therefore it is not without cause, that Job telleth his frendes, it were muche better for them too holde their peace, than too increase his trouble by speaking, and hee woulde take theyr silence for a comfort. Yea and he addeth, that when they haue heard him, he will giue them haue too mocke on, not that hee meeneth that they might haue reason so too doo: but he rebuketh them for their rashnesse, according as it is sayde prouerbiually, that a hastie iudge giueth a swift sentenc. For they were ouer hastie in condemning of Job before they had heard him. And so when he sayth that they may mocke on when they haue heard him speake: he meeneth that there is nothing but disorder and rashnesse in them, and that they descant vpon an vnowne matter, whereof they were not yetthroughly informed. Therefore we haue a common doctrine too marke in this sentenc: which is too bridle our selues, when we come to iudging, and not too bee so headie till we knowe the verie truth in deede. And so much the more ought we too minde it, bycause wee see that men are by nature ouermuch inclyned to this rashnesse and ouerhastinesse. For although we woulde sayne be esteemed to be of ripe and settled iudgement: yet are there verie fewe to bee found, that giue themselues to bee so: yea and (which worse is) we shall see a great number that make haste to shewe their sine witte, for feare least men shoulde take them for dullardes. This causeth vs often-times too throwe our selues headlong into ouerhardinesse, and to inde crookedly and vntowardly of oure neighbours, without reason, or without indifferencie at all. Seing that this maladie is so naturall too vs: let vs learne to examin things before we speake. It is sayde that the wize man will alwayes heare, and the foole haue his mouth open, and never leaue babbling. It is not for naught that Salomon sayeth so, and we can well skill to say so too: but in the meane while we do yll put it in vre. And therefore what is our cheefe wisdom? Saint James sheweth it vs when he sayeth, that we ought to be slowe to speake, and willing too suffer our selues to bee taught. For when we haue the modestie too refrayne from hastie speaking: God will giue vs the grace to knowe the matters: and when wee knowethem, wee shall tell howe they stande. At a worde, wee shall haue profited greatly, when we haue learned too refrayne hastie judgement. For wee cannot iudge our neighbours after that sort at aduenture, without a double despising of Gods goodnesse. VVhy so? For wee must all appeare before his iudgement seate, as Saint Paule telleth *Prou. 17. d.* *Lam. 1.6. 19.* *vs.*

*R. 14. b. 10. vs.* Then if I judge my neighbour, before I know how  
*2. Cor. 5. b.* the eace standeth: I take vpon me the authoritie of God,  
 and I challenge to my selfe that which belongeth not too  
 me, no nor to any Angell in heauen. And what an ouer-  
 boldenesse is that? True it is that when we once know  
 the euill, I say when wee knowe it, not after our owne  
 imagination, but as it is of verie truth: we may be bolde  
 too condigne it, and we shall not be rashe in so dooing.  
 VVhy? For wee judge not at all: but onely ratifie the  
 iudgement that God hath giuen by his worde. But 10  
 when we be so hastie [as is spoken of afore:] it is high  
 treason to God, bycause we rob him of the right that is  
 peculiare too himselfe, and pull it to our owne persones.  
 And againe besides this, we offend God in taking vpon  
 vs to judge of secrete matters. But it behoueth vs too  
 knowe our owne measure, and that we haue neede too  
 inquire of the things that we knowe not, and not to say  
 it is so, or so, vntill we be throughly informed of the mat-  
 ter. Those twoo reasons ought too holde vs well in awe,  
 that wee bee not ouerhardie in iudging our neighbours. 20  
 Furthermore if it behoue vs too keepe this modestie to-  
 warde mennes persones: what muste wee doo to Gods  
 doctrine? I pray you when euerie man shoothes foorth  
 his bolt vpon a doctrine before hee haue throughly exa-  
 mined it: is not suche rashnesse worthie too bee double  
 condemned? I haue shewed alreadie that wee bee tray-  
 tors too God in robbing him of his honour, if wee  
 iudge the persones of our brethren before wee knowe  
 them throughly. But it is certayne that Godsdoctrine  
 is much more precious than mennes persones. I go a- 30  
 bout too infringe some doctrine at auenture, yea, even  
 some doctrine of the holy Scripture, or some article of  
 the fayth: and is not that an vnhallowing of the holy  
 things? Neuerthelesse wee see men bolde and ouer-  
 bolde in this case. For nowadyses, who shall bee soo-  
 nier beleeved in matters of doctrine, than drunkardes,  
 looce liuers, and heathenish men, whiche can as muche  
 skill of Gods secretes, as can brute beastes, yea as can the  
 the verie Swyne? These must snuffe vp their groyne  
 agaynst Godsdoctrine, and dispute with mighte and  
 mayne agaynst the truth, that hath beene wellstably-  
 shed by the holy scripture. And what maketh them so  
 bolde? Euen bycause they vouchsafe not too heere.  
 But God punisheth them for their presumption, shew-  
 ing that they bee but ranke fooles which alwayes haue  
 their tonges walking, and never haue theyreares open  
 too heare with pacience. So much the more then be-  
 houeth it vs too practize this sentence and admonition  
 that is giuen vs heere, that euerie one of vs must learne  
 to bee slowe to judge. And when wee doo so, we shall  
 bee teachable. For hee will never proue a good mayster,  
 which hath not beene a good scholer. If a man wil worke  
 maystries at the first day, before hee haue euer beene  
 bounde prentice to the occupation: he shall make fayre  
 woorke and aduaantage himselfe greatly. Now if the  
 case stande so in handie craftes: what is to be thought of  
 Godsdoctrine which surmounteth all mans vnderstan-  
 ding, and is reuerenced euen of the Angelles? And so,  
 we must not onely haue beene scholers, that we may be  
 maysters: but wee muste also perseuer all oure life long  
 in profiting and vnderstanding, when wee mynde too  
 teach others. VVhen God hath giuen a man grace too  
 teach others, he must not thinke that hee himselfe is not  
 bounde too learne any further. But let vs assure our sel-  
 ues, that no man shall euer bee a good and faythfull tea-  
 cher, except hee indeuer too learne still, as well as other  
 men. To be short, it behoueth vs all, (as well those that  
 teach, as those that learne) to be Gods scholers, and too

Proceede further and further in his learning, yea euen 'till  
 we die. Thus much concerning that sentence. Nowe let  
 vs come to the protestation that Job maketh. *My talking*  
 (*sayth he*) *is not vnto men, for were it so, howe shoulde my*  
*spaire not fayle?* Heere Job sheweth all the children of  
 God how they ought to speake. He had protested the like  
 alreadie heretofore. Howbeit it is not without cause that  
 he repeateth it again, forasmuch as it is certain that while  
 we wander here bylowe, our talke will alwayes trayle a  
 long trayne of superfluities after it, and wee shall not go  
 to the matter roundly and substantially as wee ought to  
 doo. VVhat is the cause that we are woont to snarle our  
 wordes in such wise, as a man cannot wring out any pure  
 truth out of vs? It is because we haue our eye vpon men.  
 For besides that, men do bleare themselues, and discern  
 not things as they ought to do: we on our syde are alrea-  
 die enclyned too follow it, and the diuell also thrusteth  
 himselfe in, too make a hotchpotch of all things. So  
 then oure woordes shall neuer bee well conveyed and  
 cleere, except we haue God before our eyes, and speake  
 as in his presence. On the other syde, wee are neuer  
 throughly touched, when we talke but with men. For  
 they iudge no further than they see, and we passe for no  
 more but to hide our vices, and we thinke it ynoch if the  
 euill be not apparant. Lo howe men fall asleepe in theyr  
 sinnes, and neuer speake freely as they ought to do, vn-  
 lesse thy know that God summoneth them before him,  
 and frameth their inditements, and that they mynd it  
 not, and not tary till God condemne them, but rather  
 themselues giltie of their owne accorde. This is the cause  
 why Job protesteth here that his talking is not vnto men.  
 True it is that we ought to haue regard of our neighbors  
 when wee talke with them, that our wordes may edifie  
 them. For if we cast forth light and wandring speeches: we  
 shall lay stumbling blockes in their way, and we may hurt  
 them diuerse wayes. Therefore when we speake to men,  
 we must bethinke our selues afore hand: that is to say, we  
 must haue regarde that it might be to their profite. But  
 yet must we haue the thing that is spoken heere of Job:  
 which is, to put God before. Job then meeneth not sing-  
 ly that he despizeth men, and that if hee see them rude  
 and ignorant he will not in any wize applie himself vnto  
 them: no: but that he is not led with such vanitie as too  
 please men onely, and to forget God, or too put him be-  
 hind them: but rather that when he speaketh, he maketh  
 his reckening afore hande, that he is as it were in the pre-  
 sence of God, so as all his thoughts are knowne too that  
 heauenly iudge, and therefore he must not dis guise him-  
 selfe, nor thinke too further his case by concealing the  
 truth. Lo whereat Job looked. And so (as I haue touched  
 alredie) let vs haue the wit to pray god to cal vs through-  
 ly home to himselfe: that is to say, that as oft as he vi-  
 siteth vs with his handes, he will so touch our mindes and  
 hartes too the quicke, as wee may knowe that it is hee  
 which punisheth vs for oure faultes, and that all oure  
 thoughts are bare before him, and not be dazed & sort-  
 ed in our owne talke, as they that are so full of babling,  
 onely to please men. Beholde (I say) whereof we bee in-  
 structed in this sentence. And it behoueth vs to remem-  
 ber well the reason that Job addeth. *If it be so* (*sayeth he*)  
*howe and wherefore dooth not my spaire fayle?* It seem-  
 eth that hee leaueth his talke heere as it were cutte off.  
 But the sense is that suche as doo so direct their talke  
 too men without regarde of God, shall quayle in the  
 ende, and that when they haue made fayre countenan-  
 ces at the first sight, their hypocrisie will bewray it selfe  
 at the last. And in good sooth wee see it so by experi-  
 ence. For they that are so led with vaineglorie, and are  
 alwayes

awyses desirous too bee had in reputation among men as the only respect that they haue : will surely tell manie fayretales , and roll so trimly in theyr Rhetoricke , as their woordes will vtterly bleare mens eyes , and it will bee a woorder too heare them speake . Heerevpon they streate themselves when men sooth them : but in the ende God pincheth them after suche a sort , as hee sheweth that all was but hypocrisye . God then taketh awaye that starche , as when a woman that starcheth hir face commeth into the sunne , and the heate lighteth vponhir , by and by the starche falleth off , and hir wrinckles appeare , by meanes whereof hir shame is so manifest as shee is faine to get hir away too hide it . Euen so is it with hypocrytes . For by reason of theyr goodly shewes, they shal be comended exceedingly of the world , and men will thinke there is none euill in them . VVell , God leaueth them there for a time , so as they shyne bright before men : but in the ende hee mocketh theyr hypocrisye , and then are they vtterly defaced , they bee pynched double and treble , till they can no more , all 20 the babling that they were woont too make is layde a water , and beholde all their goodly Rhetoricke fayleth them . Therefore let vs marke well this reason , too the ende wee may learne too come vntoo God of our owne accorde , and to haue a care to speake as in his presence , before he constreyne vs by force & violence . Thus then the reason that is set downe heere , ought to serue vs for a throte to make vs shunne all hypocrisye , and to follow the sayvnfeynednesse of settling our selues as it were in the presence of God , and of hauing an eye always 30 vntoo him in our talke . For if wee haue an eie vntoo him , surely hee will giue vs the grace too stande , specially if wee followe the example of Iob . For Cain and Iudas , and such other like were faine in the ende to seele Gods presence , not for that they were moued by it to returnde too repentance , but that God brought them therenvnto by force . But let vs follow Iob : that is to say , let vs seeke to hold our selues before the face of our iudge , and let vs go to him with al humblenesse , acknowledging his iustice , that we may giue him the glorie which belongeth to him , and which he deserueth . VVhen we go so to worke , and desire too bee succoured by his goodnessse , surely our wittes shall not fayle vs though we were presfed never so extremely , yea and seemed to bee vtterly ouerwhelmed . VVe should (say I) be neuerthelesse hilde vp , and in the ende so restored , as God shoulde shewe that all such as seeke him , and come too him willingly , are receyued at his hand , yea euen as it were too bee hilde in his lappe , and that hee will giue them suche a resting stay , as they shall neuer miscarrie , bee their infirmitie neuer so great . And nowe Iob (not without cause) addeth , that when his freendes looke vpon it they shal bee amazed , and compelled to shet their mouth , and too lay their hande vpon it to holde their peace . For if wee knewe Gods iudgements in good earnest , surely wee woulde haue more holde of our selues than wee haue . But what is the cause that wee bee so hardie too iudge so at randon , but for that wee examine not throughly the things that God sheweth vs . As howe ? If wee see a man afflicted , surely we can perceyue well ynough that the same commeth of God : but foorthwith wee fall too raunging : and say that God punisheth such a one for his sinnes : wherevpon wee fall too thundering at him . But (as I sayde) if wee considered Gods iudgements aright , wee shoulde haue better stay of our selues . And why ? For too consider Gods iudgements aright , it behoueth vs first and formost to thinke vpon our sinnes , and that in the persone of one man God intendeth always too

instruct a thousande and many more : and looke howe many chafizementes and aduersities are shewed , so many teachings and instructions dooth God sende too vs all . Then if any man bee scourged , wee must not onely looke what he is , but we must also thinke vpon our selues : and surely then shall wee not lift vp oure hornes when wee come before Gods Maiestie : but wee shall haue suche a reuerentnesse , that if wee iudge oure neighbours , it shall bee with feare and greefe . For it shall behoue every one of vs too haue iudged and condemned oure selues afore hande , and too haue acknowledged that wee deserue too receyue much greeuoser condemnation at the handes of our God . I am a wretched mortall creature , and sillie worme of the earth , and I take vpon mee too iudge my neighbour , and what shall God doo agaynst mee when hee holdeth his assizes ? If wee thought of this , I pray you woulde it not strike a terror intoo vs ? On the other side , when wee see Gods justice vpon a man , ought wee not too perceyue that wee oure selues haue deserued much more , and that hee might handle vs much more rigorously ? True it is that wee coulde not blame God of crueltie : for hee is righteous .

Then if he punishe suche a one so roughly , what shall hee doo with mee ? I say , when wee haue such considerations , they will serue too humble vs , and too make vs walke in awe before God . And not onely that , but also it will strike vs in a feare , and too knowe the condemnation that hangeth ouer vs , if God had not had pitie and mercie vpon vs , as hee maketh vs too perceyue it . But aboue all , when wee see the iudgements of God , which are notable , that is too say , which are worthie of remembrance , and vnaccustomed : that ought to touch vs more to the quicke , and wee ought too conceyue so great a feare , as to abashe vs that we dare not open oure mouth . As for example . VVhen wee see but the common aduersities , whereunto wee bee as it were inured by custome : yet must wee not bee so grosse headed , as not to acknowledge the hande of God , and at the knowledge thereof bee striken downe and humbled wyth feare . But when wee see God sometimes stretche oute hisarme after such a sort as wee see things that wee never knewe nor thought of before : (as there are dreadfull punishmentes : ) Howe then ? That is straunge , therow was never any such thing heard of . Such things (say I) shall wee see , and it behoueth vs too thinke yet better vpon them . For when God seeth vs asleepe , and ouer-slouthfull , hee wakeneth vs . And like as if a man were falne intoo so sounde a sleepe , as hee could not answe when hee is called , and yet notwithstanding must needs wake if he bee iogged , or pulled harde by the arme : euen so dealeth our Lord with vs . For inasmuch as we be not moued with the common corrections that he sendeth vs , but are dull and retchelesse : he sheweth vs great and excessiue punishments , such as wee haue not heard off before , as if he ment too waken vs perforce . VVherefore let vs bethinke vs too profite oure selues by Gods iudgements : not simply to bee striken in feare by them , nor too bee so affighted as wee shoulde shunne hi . n : but too bee stirred vp too runne vntoo him , and too walke in his feare . Also let vs desire him too holde vs by strong hande , and not to suffer vs too stumble , seeing it cannot bee otherwise with vs , except hee holde vs vp and preserue vs . Thus yee see too what ende it behoueth vs too bee astonished at Gods iudgements . But contrariwise wee see that men seeke nothing but too forgette them , for too their seeming they bee to Melancholike matters . If God smite any man , all of vs must

must profit our selues by it, as I haue declared alreadye. On the contrarie part there are verie fewe but they supprese such doctrine: and (which more is) although God bend himself too vs, and beate vs with his rods : yet doo wee labour too intangle our myndes, and too seeke vaine shifts too hyde Gods hand withall: and although wee feele the strypes well y<sup>nough</sup>, yet will wee not bee acknowleden how it is God that visiteth vs. See how wee would burie the remembrance of Gods straunge iudgements, which ought too fray men, yea and to moue euē <sup>10</sup> the verye stones. Yet are wee (I say) so wicked as too wish too burie them, as we haue seene by examples heere. VVhen our Lord hath executed so terrible iudgements as mens eares ought too glowe at them: a man needes not too speake of them: For these good defenders of the honour of Geneua make complaunt of it. I say, when a man speaketh of the man whom God would haue to be an horrible spectacle, and a feare and terroure too all men, if a man bring that thing to remembrance, and shewe that the blasphemer which spited God and all religion, was as ye would say, straught [of his witts,] <sup>20</sup> insomuch that the moother which bare him in hir wōbe, deposed that the diuell brought him in: they will say that men dishonour the citie. Behold these good men that are so zelous of the honour of Geneua, they could find in their harts that the Towne were sunken (it is well knownen who they bee, and a man needes not too poynt them out with his finger, nor too call them by their names, for they bee knowne wellynough) and yet for all that they pretend a desirousnesse too the honour of the <sup>30</sup> citie: but it is well seene of what hart their doings proceede.

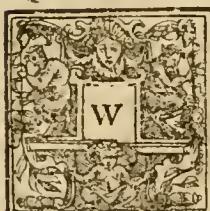
Yee see then how the wicked would fayne burye the iudgements of God, bycause they bee desirous too plucke him out of his seate if it were possible, that they might not bee subiect too his iurisdiction. But yet when hee woorketh after a terrible fashyon, needs must wee be worse than brute beastes, if we be not moued at them: and yet for all that the gallants would fayne that all were buried. Furthermore let vs marke that which is <sup>40</sup> shewed heere: that is to wit, that when God lifts vp his mightie hand, and woorks after an vnaccustomed maner: it is to waken them that are to fast asleepe, and too bring vs to such awe and feare, that being abashed we may resort vntoo him, and lerne too hyde our selues vnder his shadowe, and pray him too guyde vs, and not suffer vs to fall into the bottomleise pit. This is it that wee haue too marke in this text. Now when Job speaketh of *stopping their mouthes*: it is a maner of speeche that is verye rife among the Hebrewes: as when it is sayd that the Prophet and the wise man will lay their hand vpon their mouth: it is to do vs to wit, that things shall bee so confuzed as the skilfullest and best practized men that are, shall not knowe what too say, but shall bee vtterly past their wits. And so sayeth Job now, that such as are so abashed must lay their hand vpon their mouth to keepe silence. And why? For the iudgement that God executed vpon the persone of Job, was terrible and dreadfull too mannes vnderstanding, and if a man should iudge of it after the flesh, he could not bee but amazed at the sight of Jobs persone. But now let vs gather the common doctrine of this: which is, that when God woorketh after such a maner as wee are not acquaynted

with, wee haue to glorifie him: for when he sheweth vs the reason of his woorks, and will haue them knowne to vs, then he putteth woords into our mouth that we may be able too speake of them. Again when we see that Gods woorks out passe our vnderstanding, so as we know not why he disposteth the things so which wee see: what is too bee doone? VVee must lay our hand vpon our mouth, that is too say, wee must not be so bold as too prattle of them. VVherefore let ys lerne to knowe our owne abilitie, that we fling not our selues astray ouer all the feelds: but rather followe awythes the right way. For the dooing hereof, wee neede to knowe no more but what is giuen vs: according also as Sainet Paule bringeth vs to the same rule, namely, to knowe no more than God leadeth vs vnto. So long as he reacheth vs his hand, let vs go boldly: but when he leadeth vs no further, we must stopy there, and be as dumbe. True it is that we must awythes haue our mouth open after one sorte: that is, to glorifie God. But when we presume too bring him vnder the compasse of our vnderstanding, and would haue him to to reserue nothing too himself: whither go we then? Is it not an open despixing of God? He intendeth to hyde the thing from vs. And why? Too the intent wee should knowe our owne ignorance, and yet not cease to acknowledge him to be rightuouse, and to honour his woonderfull and incomprehensible ordinance. So then (as I haue touched alreadie) whensoeuer God sheweth vs the reason of his works, let vs thank his goodnesse, and say, Lord thou commest downe <sup>every</sup> lowe to vs wretched creatures, when thou youtsafest to shewe vs why thou doost this or that: and thy goodnesse deserueth well to be magnisid by vs, when thou communicatest it so familiarly to such as are not woorth it. But if God hyde the reason of his woorks from vs, and that it bee to hygh for vs to reach vnto: Let vs shet our mouth, that is to say, let vs not be talkatyue to babble after our owne fancie: but let vs glorifie God, and not be ashamed to be ignorant. For the verye wilidome of the faythfull is to knowe no more than it hath pleased God to shewe them. Therfore let vs make silence vntoo God after what sort so euer he work, till the last day of discouerie be come, when we shall see him face to face in his glorie and maiestie.

<sup>Prou. 30. d.</sup> Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him too make vs feele them better, so as we being cast downe in our selues, may not seeke to be set vp by any but by him, and that wee may bee taught to pitie our neyghbours, and to reache them our hand, and not to be cruell judges when we see other men in aduersitic, but that euery one of vs may bethink himself, to the end that when we our selues be in perplexite and our God afflicteth vs, wee may assure our selues that he will pitie vs, as no doubt but he will shewe himself a pitifull father toowards vs, if wee returne vntoo him with true humilitie and obedience, and graunt vs the grace too hold our selues contented with that which he maketh vs priuie vntoo as now, till he haue gathered vs too himselfe too bee made like vntoo him in glorie. That it may please him to graunt this grace not only too vs, but also too all people and Nations of the world, reducing the poore ignorant persons from the miserable captiuite and bondage, &c.

The.lxxix.Sermon, which is the second vpon the.xxj. Chapter.

7. VVhy do the vvicked liue and grovve old and vvelter in riches?
  8. Their seede is maynteyned before their eyes vvith them , and their generation is in their presence.
  9. Their house is quiet vvithout feare, the scourge of God is not vpon them.
  10. Their Bull commeth to gendering, and his seede misseth not : their covv calueth, and is not barren.
  11. They feed foorth their little ones like sheepe, and their children daunce.
  12. They play vpon the Taber and the harp : and make merry vvith the sound of the Organs.



**W**E sawe yesterday for what intent Job did set downe a saying which at the first sight might haue seemed euill : which was, that God leaueth the wicked vnpunished . For that seemeth not to be agreeable too his office : but rather that inasmuchas he is judge of the world, it is his dutie too redresse the mischeues that are doone heere beneathe. Ought he not to restrayne men when he sees them out of square ? Or when he seeth himself despized, ought he not to maynreyn his owne glorie, and to pull downe those that are so mounted vp in prude and rebelliousnesse ? But wee see that the wicked doo rage against God, and abyde by it. It seemeth then that God is a sleepe . Therefore doeth not Job blaspheme God in making such complaints ? No : for his meening is to shewe simply, that although God bee the iudge of the world, yet it foloweth not, that the chastizings and punishmēts which he executeth vpon sinnes should always be apparant, so as mē might see them with their eyes, and point at them with the finger. Then if God delay his iudgements, it behoueth vs too stay our owne wisdome, and not to suffer it to raundge abrode after the imaginacions of mannes brayne, least we be to hastie. And though we see that the punishments are not so executed as were to be wished, yet let vs not be troubled nor offended at it : but let vs quietly wayt till the conue- niēt time be come, which God knoweth & not we. Now thē we see in effect what Job intedēd Howbeit he intermedleth it also with the iēptatiōs which the faithful may haue. For inasmuchas god maketh such delay, & seemeth to thē to be ouerflow: it cānot be but they must needs cō- ceiue some greefe and wcerinessē: but yet must we resist it. Now let vs see after what maner Job speaketh, *VV* before(sayth he) *do the wicked liue ? wherfore become they old ? wherfore increase they in riches ?* As if he shold say, Amōg al their desires mē think the cheef & happiest to be in helth, & secondly to haue long life , and thirdly to haue abundance of goodes. These are the things wherein men doo willingly place their felicitie. But all these are to be found in the wicked. Their cattell prospereth, their offspring cō- tinueth, and all things fail out as they would haue it, and whē they haue led a ioysfull life, they go to their graue in the turning of an hand, that is too say, they linger not in payne as the godly do, which droape all their life lōg, and are full of diseases, & pulled downe with many miseries. So thē the wicked liue at ease, and in the end God taketh them out of the world without any great greefe. By reason whereof it seemeth that the worst sort are most fauored of God. But in what case were we if we shoulde thinke that God intendeth too execute none other punishments vpon the wicked, than we see him execute at the first sight ? Now although wee haue in effect all that Job saith heere, yet shall it be good for the better insighting of the whole, to understand Zophars errour. Tuce it

is that all the sentences which we haue heard in the former chapter are good and true. Howbeit(as I haue sayde) they bee misapplid, bycause Zophar ment to conclude that if we see a man sore afflicted, we ought to say hee is an enimy of God:and that when we see a man liue at his ease, wee may knowe thereby that he is in Gods fauour, and that god loueth him. But we must not go so to work: and in very deede it is the errore of the Saduceis. For although the Saduceis thought not the soule of man too be immortall, but that men liued in this worlde as brute beasts, and that there is nother heauenly life nor resurrection: although (I say) that they were so brutish: yet did they not thinke but there is a God, and that men ought to yeld themselues to the seruing of him, and to walke in vprightnesse and in a good conscience, and that God regardeth such as leade a holy life, to aide and succour the and to shew them his goodnesse, and also that hee punishmentneth the wicked. And how can this geere hang togither, seeing that commonly such as feare God haue a very euill life in this world? For the Saduceis say, that God recompenceth his seruants in this world, and likewise punishmentneth those that despise him. And so by their imagination, men should haue no hope for the time to come, but the good or euill that every man should receiue, should be Gods well or ill dealing with him in this life. But to resist such imaginations, and to represse so pernicious an errore, our Lord of set purpose doth not always punish the wicked, to the intent we should know how there is another principall judgement which is not yet seene. Againe, God doth not always shew signes of the loue that he beareth to his children. For he laucheth them vp as it were to the spoile and to the wide world, so as they be martired and assayled, and yet haue no succoure at his hand. And why? To the end we might know that there is a better and more excellent welfare laid vp for vs in heauen. See how our Lord summoneth vs to the latter day: and looke how oft the wicked are not punished as they haue deserued, but are spared, or the good are afflicted as much as they can beare, and seeme not too be hearde though they call vpon God, nor it cannot be perceiued that God hath the pitie vpon them, but rather seemeth too turne his backe to them, and to haue shaken them off, and not to be minded to deliuier them from the miseries vnder which they faint. So often doth the trumpet sound in our eares. Now then we see what the beastlinesse of the Sadduceis was, to thinke that men were wholly mortall, and that there was no heauenly life for them, and that the good that we can hope for, or the euill that we can feare, is but only in this world. But yet were they hardened in that grosse and beastly opinion: and Zophar and his companions were after a sort wrapped in the like conceit. Behold(say they)God is iudge of the worlde: and therefore if men be beaten with his rods, it followeth that he hateth the, and that they be vtter castaways. This conclusion is fond and naught. VVhyso? For it proceedes

of this diuelish errour that mennes soules are mortall, and that there is nother resurrection nor kingdome of God. But contrariwise, these twoo things may verye well agree: that is too wit, that God is the iudge of the world, and yet neuerthelesse that the wicked may be as it were cursed heere, and their life subiect to many miseries, wheras the wicked shall liue merily and prosper, and triumph and haue whatsoever they wish. Those twoo things (I say) are not repugnat. And why? For Gods iudging of the world is not at our appoynment so as he should bee 10 fayne to execute his iudgements when the toy taketh vs in the head: no: but God is iudge of the world and yet notwithstanding he may well dissemble, so that when me become froward and offend him out of measure, he shall not neede to make any countenance of punishing them, for (as I haue sayd afore) he referueth the iudgement till another tyme, and he is not bound too shewe him self a iudge too day or to morrowe, neither is he like men which lose the occasions of dooing their busynesses. VVhen I haue a thing in hand, and the matter is easie for mee too 20 compasse, if I take not the oportunitie, it slippeth away from mee: and if I woulde do it afterward, I shall come out of tyme. And why? For therby God purposeth too stirre vs vp to be diligent, and to enter when he openeth vs the gate, and too go on when he sheweth vs the way. But as for himself, he must not be subiect to our state, as who shuld say, that if he woork not out of hand, the oportunitie will scape him. No: he can alwayes recouer the tyme, houre, and meane at his owne pleasure. And so let vs mark that we must not conclude that God must pu- 30 nish the wicked in this life, although he bee the iudge of the world. True it is that we may conclude, that he doeth it in part. As how? God is iudge of the world: therfore it followeth that he feeth the misdeeds that are doone, and that he noteth and inrolleth them. Again he hath a care of the good and of such as walk in his feare and seruice and trust in him and call vpon him, and he wil succour them. And in verie deede the faythfull perceyue that God is neere them and watcheth for their safegard. They knowe it by experiee, because he addeth them by some meanes or other. The wicked also doo spye of their teethe feele his hand when he persecuteith them. But is it therfore too besayd that Gods iudgements are alwayes apparent? No. Or that he punisheth every man heere after the measure of his deserts? No. But God giueth some signes wherby it is knownen that all things must come to account before him, and that men must passe through his hands. Also he giueth some tokens, to shewe that he never forgetteth those that are his, but that he hath them vnder his protection and safekeeping. Behold (I pray you) what we 50 haue to conclude when the holie scripture telleth vs that the world is gouerned by Gods prouidence, and all things must bee ordered by him. But (as I haue declared alredy) if we would haue our Lord too shewe vs fully and perfectly as now that he is iudge of men: what should bee referred to the last day, which is our whole hope? VVhen the holie scripture incorageth and exhorteth the faythful to liue well and holily: it sayeth, my freends lift vp your harts to the latter day. For it is impossible for vs to sticke 60 vnto God firmly and stedfastly without swaruing at any time, except we ouerleape the things that are heere beneath, and mouit vp with our mynds, that our anker hold be fastened wholly there. So must it be. Thus then wee see that Job encountered heere, against the false and cursed opinion of the Sadduceis, who thought that God executed not his iudgements but in this transitorie lyfe: and ment too shewe that the wicked may well prosper and haue all things as they would wish, and yet for all that,

that wee must not bee out of quiet as though all thing<sup>s</sup> were gouerned by fortune and that there were nothing but disorder heere bilowe. No: but it behoueth vs to gather our witts toogither, vntill our Lord shewe himself, who is as it were hidden so long as things are confounded, and are not in so good order as wee would desire. Ye see then that God doeth not always shewe his counreñce, and yet in the meane whyle it behoueth vs to see clearer than our naturall senses can. As for example, when it is fowle wether we see not the sunne: and yet we be not so vnwise but wee knowe wellynough that the Sunne shyneth still aboue the clouds. If a man should aske a little child where the Sunne is: he is quite gone, would he say. For he is not so farre lerned as too know that the light which we haue commeth of the Sunne whatsoever let is betwixt the same and vs. But wee that knowe by ex- perience, that the sunne keepeth his ordinarie course af- ter he is vp, notwithstanding that the clouds do take a- way the sight of him from vs: ceasse not to say, The Sunne shyneth, but the wether is not so faire and calme that we can see him where he is hidden. So also when our Lord sendeth troubles into the world, and wee see iniquitie runne abode vnbridled, ouer flowing all things as a wa- terflud and we perceiue not that God is minded to with- stand it, but rather seeme ih too let all things go too ha- uocke, so as good men are borne downe, and God ma- keth no countenance to succoure them although they fight and grone to him: I say when we see all this: it behoueth vs to haue a hygher reache than our owne mootherwit, and to be fully resolued that God will yet still assist vs. And also, forasmuch as we see he suffereth not the world to be vtterly ouerwhelmed but holdeth it still by a secret brydle, so as he restryneth the wicked, and al things passe not into bludshed and murther: let vs assyure our selues that God reigneth still, although it be after a dark maner. Again, do wee see that the good are not ayded and deli- uered at his hand? Yet doeth he maynteyne and preserue them. For without that, they shoulde perish at the first brunt. Although then that they bee tormented with affli- ctions: yet is it not to be sayd that God hath quite turned his backe vpon them, and regardeth them no more. Con- trariwise even in the middes of dark and thicke clouds, he alwayes maketh them feele that he is neere at hand to reskew them at their neede. Therefore it behoueth vs to be alwayes persuaded that God guiderh the sterne, yea even after a secret maner. Thus as now we not only haue Iobs meining: but also we see too what vse and end wee ought to apply his woords, to gather a good lesson of the same. It cannot but greeue vs to see things so farre out of square as they be in this world. For we be as tender and weakeharted as may be. And again wee alwayes inclyne to euill, and on the other side the diuell prouoketh vs to distrust. Then if we see not our Lord represso the wicked, nor correct such as haue doone amisse, nor contrariwise giue releef to the good: surely it may well greeue vs. For it may be that we shall conceyue some sorrowe and hart- burning, and demaund of God why he dissembleth, (for it will seeme that he is asleepe): but yet must wee not be hasty to boyle out after that sort. And why? For our Lord knoweth wel ynough how he should execute his iudgements, and it is not for vs to set him to schoole. No: But now were the tyme or neuer. And who are we? Is it for vs to set any appointment? Again if we say, we haue wayted to long: let vs assyure our selues we looke no fur- ther than before our seete.

But there is yet another life, and the passage wherein wee be as now, is nothing too that. VVhen men haue liued heere never so long, at length they come to the end

Bb ij. of their

Eccle. 5.b.7. haue to conclude when the holie scripture telleth vs that

Sap. 14.a.3. the world is gouerned by Gods prouidence, and all things must bee ordered by him. But (as I haue declared alredy)

Colof.1.a.5. if we would haue our Lord too shewe vs fully and perfectly as now that he is iudge of men: what should bee referred to the last day, which is our whole hope? VVhen

Tit.2.d.13 the holie scripture incorageth and exhorteth the faythful to liue well and holily: it sayeth, my freends lift vp your

harts to the latter day. For it is impossible for vs to sticke vnto God firmly and stedfastly without swaruing at any time, except we ouerleape the things that are heere beneath, and mouit vp with our mynds, that our anker hold be fastened wholly there. So must it be. Thus then wee see that Job encountered heere, against the false and cursed opinion of the Sadduceis, who thought that God executed not his iudgements but in this transitorie lyfe: and ment too shewe that the wicked may well prosper and haue all things as they would wish, and yet for all that,

of their way, and it is but a small race in comparison of the time that is endlesse and of the life that is euerlasting. So then, when we shall haue considered that men are not only created to be here for a certaine tyme in the circuit which they make, but also that God calleth them further: we wil not thinke that God is too slowe, although he do not at the first dash execute his punishmentes vpon the wicked as were to be desired For (as I haue shewed already) he will soone recover the occasion which we thought too haue ben lost. Lo how wee ought too warre against the 10 lewde fancies that come in our way, when things be not brought to such order as we would well wish. Therfore let vs lerne to knowe, that although to our seeming God woork not at all: yet can he at all tymes finish his woork when he listeth. Only let vs tarrye and be quiet: and the end or falling out will shewe that he was not a sleepe, though we perceyued not that he regarded the things hecre bilowe. Thus then ye see how we ought to practize this lesson of Iobs. And wheras some will say on the one side, If God gouerne the world why redresseth he not the number of euils that are committed? why de'iuereth he not those that are his whom he feyth tormenteth with such extremitie? VVe haue to answer, that it is his will so too exercise the faith and pacientnesse of his children, and that he allureth the wicked and vnbeleeuers vnto him by gentlenesse, howbeit that he make them the more vnexcusable, for turning his goodness into occasion of hardening, and inhaunce their damnatio so much the more. Again, if we be at any time tempted too wish that God should make haste: we must beware that we set not him 30 to his taske. True it is that we may well mourne and say, Lord, how long will it be? But yet must all our desires and requests be ruled by pacience, and we must be subiect too God in all cases, and suffer him to dispoze the whole according to his owne will. VVe may wish: but yet in our wiſhes we must not think to make God subiect too our lustes: but rather thereby give a tryall of our obedience howsoeuer hee woork things otherwise than wee would imagin. Behold which is the true practizing of this lesson of Iobs. Howbeit above all things, let vs always indeuer to be established in the hope of the last judgement. Lo how we ought to procede & to acknowledge that god is righteouse, according as it is his office to gouerne the world. VVhen we haue once lerned those two points, it is a good foundation to build vpon. It is Gods office too gouerne the world: for we must not imagin him to be as any doll. If we acknowlede God to be an incomprehensible Being, so as we can say that God hath all maiestie in himself: and yet in the meane whyle rob him of that which is peculiar to him, & cannot be separed from him: we make him but an ydol and a dead thing. As in good sooth, if he gouerne not all creatures, if all things be not under his dominion, if all things be not ordered by his power and wisdome: I pray you is it not a rending of him in peeces? Is it not a defacing of his maiestie? Yes surely. So then we must be alwayes fully resolued of this point, that God gouerneth, & that al things are directed by his guiding and prouidence. And we must adde yet further, that he is righteouse, so as he gouerneth not after a disordered fashyon, nor vnaduisedly, nother is his reigning al only to shewe an absolute 60 power as tirants do, who to get themselues estimatio, take libertie to do wrongfully and crookedly whatsoeuer they themselues list. But Gods power is such, as is rightly ruled by his righteousnesse. And haue we once these two points: we must thenceforth be stablished in the hope of the resurrection by the troubles that are in this world. How? VVe see how the wicked doo liue and growe old, we see they lead their dayes in mirth, and make greate

good cheere, we see that all things happen as they would wiſh, bothe in their children and their cattell, and in their household, so as it shuld seeme that God dandileth them in his armes: and therfore we must conclude that there is another iudgement: and so let vs cheere vp our selues with the hope of the comming of our Lord Iesus Christe. VVe see that good men are vexed and troubled here: and yet are they the heires of the world. And where is the inheriting of it? Sometimes they haue not a bit of bread to eate: they be lured: they call vpon God, and are not deliuered. Therefore wee must thinke that God holdeth backe the shewing of his loue that he beareth towards those that are his, and that he will not as yet in all poynts performe the grace that he hath promised them: to the end that by meanes thereof they might be moued too seeke the heauenly inheritance that is promised them, alwayes laboring and traueling thitherward. So them wheras of our owne nature we be inclined to stumbling, and to starting out of the way, when wee see things misordered: let the same serue too stablish vs, and let it bee as a stroke of the Spurrie to pricke vs forward, that we may drawe still too the sayd heauenly life, and say, well Lord, we see the wicked haue their full scope heere, but yet must not wee envie their prosperitie, for thy curse wayteth to fall horribly vpon them: and therfore it were much better for vs to be miserable, (so that thou keepe vs mercifully in the meane time) than to be wrapped in the confusion which is redie for those that do now triumph. Yea go too Lord, thou hast promised too be a father to vs: wee call vpon thee, and yet we see not thy help at the first push: whereby wee see well Lord, that this is not the place that we must rest in. It is in heauen, it is in heauen then: for that is the place which thou callest vs vnto. And so let vs not regard this present life, nother let it greeue vs to bee tossed with many waues and whirlwinds, sith that by that meane our Lord forceth vs to come vp vnto him, as though he spurred vs. Ye see then the principall vse that we ought to put this text vnto. And so, Job is so farre off heere from ouer-shooting himself as he hath handled the cheef articles of our fayth, by shewing vs that wee must not fight against Gods prouidence, when it sheweth not it self at the first d̄ash, nor followe the fashyon of the Sadducies in appoynting a full perfectnesse of all Gods woorks here bylowe: but contrariwise, alwayes haue an eye to the last resurection, bycause that that is the tyme wherin all things shall bee set in their state, and whatsoeuer is now confuzed, shal then be put in dew order. Furthermore if wee be preuented by any temptation, let vs not lose our corage, but let vs retorne to the conclusion that Job maketh heere. For (as I haue sayd already,) wee feele too much by expe-rience how weake we bee, and that we Faynt out of hand when we haue any temptation that pincheth vs. Therfore when things go crookedly and ouerhwardly, so as we be oppressed and the wicked haue the full scope: verely it will greeue vs and we shall conceyue such a bitternesse in our hart, as will make vs to enter into disputation as Job doeth heere. Then shall wee surely fall intoo disputing, for it cannot bee but that wee shall bee troubled at the first syght, and say, what meeneth this geere? what intendeth God to doo? But wee must not abyde there: and therfore when wee haue disputed, and asked what this geere meeneth, let vs come too that which the holie scripture sheweth vs, which is that if God kept so vnchaungeable an order here as nothing might be out of square: where should our Paradise bee? what fayth, what hope should we haue more? Howbeit for somuchas our Lord mindeth too traine vs further, he leaueth things in dousfull balance as now, so as we may say, where are we? but

but that is to the intent we shold haue an eye to the resurrection. VVherfore let vs not be discoraged although our nature be greatly inclined to many evill temptations: but let vs lerne to resist them, and let our conclusion bee such as Job maketh heere: that is it to say, that although we haue bee shaken at the first brunt, yet neuerthelesse we may conclude, that God is rightuouse in all his doings: and that although he delay his iudgements, yet for all that he forgoeth the occasion of executing the whē he listeth. For his forbearing of the wicked, is but a taryng til their turne to be fully come. Thus ye see what we haue to mark in this sentence. Now Job hauing already spoken of the prosperitie of the wicked, sayeth heere exprefly, *That they runne after the sound of the Taber and flute, and daunce at the sound of the Organs, and lend their dayes in mirth and gladnesse, & go downe into the graue in the twinkling of an eye.* Here Job meeneth to exprefse somewhat more than he had doone afore in saying that the wicked liue and growe old, and al things fall out as they would wish: namely, that they also for their part do take the benefite of the time, and as it were besotte themſelues with the good things that God ſendeth the. They be two diuerſe things to haue helth, offspring, cattell, greate poſſeſſions, riches, and honour: and to take ſuch pleaſure in the as to ſet ones whole felicitie in them. VVhyſo? Abraham was riche, healthie, & ſtrong of bodie, as Iacob reporteth well of it, in that he ſayth that

Gen.47.b.9

Gen.15.c.15

Gen.13.

Heb.21.b.9.

his owne dayes were vnhappie in comparison of the dayes of his fathers. Ye ſee then that Abraham was ſtrong and in good lyking, and alſo it was promiſed him that he ſhould die in a good and luttie old age, whē he was ſatiſtied with liuing here bilowe. He was riche: for althoſh he had no inheritaſce nor poſſeſſion: yet had he bothe a greate house-hold, and much cattell as the scripture ſheweth. But was he in the meane whyle besotted in them? was he bleared with his riches? No: but he was as a wayfarer in this world he knew that God caſled him to a further thing, he groūded not hiſelf vpon his owne strength, he was not like thoſe that royst it out and play the looce colts whyle God giueth them lustineſſe and helth of bodye: but he was alwayes as a man well tamed before God, ceaſing not too humble hiſelf, ſo as his examplic may do vs verie good ſeruice. But when the worldlings and ſuch as looke no further than the earth, haue riches and bodily helth, they become ſo drunken with it, as they forget themſelues and regard God no more. And like as we ſee that at one table a stayed man will well and soberly take his repaste of that which is there, without misbehauing of hiſelf: and another wil glut hiſelf till he burſt, ſpecially if there be ſtore of wine: and as we ſee ſome labour nothing ſo much as to play the very beaſts, and it ſeemeth to themſelues that their throte is not wide ynough to guzle in wine, but they ſtreyne themſelues as it were vpon the racke, to fill their paunches the better: euen ſo ſome men may haue greate proſperitie and yet wil not burſt out into excefſe, but will alwayes hold themſelues in feare and awe. But the wicked (as Job ſayeth here) will abuse Gods benefits and gifts, & when he doeth as it were lay the brydle in their necks: then they fling ouer all the feeld, and think not that there is any more ſubiection for them: inſomuch as they frisk about at the ſound of the Taber and the Flute and there is none other talk with them but of dauncing & making good cheere, wherat they play the brute beaſts altogether. This was it that Job met to vtter in this ſentēce. And wheras he maketh vs a diſcription of the despizers of God, ſhewing vs them as in a picture: it is to the end we ſhuld lerne too retire out of ſuch brutiſhneſſe. And therefore when God giueth vs abundance of welth: let vs lerne not to ſotte our ſelues in it, but to walk continually in feare,

holding our ſelues in awe and being watchfull. For (as S. Paule ſayeth) wee bee nor the children of darkneſſe. *1.Theſ.5.a.5* God hath inlyghtened vs with his woord, and he will haue vs to walk as at hygh none day. Thus ye ſee what we haue to marke in this ſtreyne. Again when God ſendeth vs not our eaſe and pleaſures: Let vs vnderſtand that he cutteth vs our morsells bycause he ſeeth that we bee not able too diet our ſelues. A man will not giue his chyld more to eate than he knowes is meeete for him: if he doo he ſhall cough mee a foole: and euē ſo doeth God deale with vs. He hath hiſ hand alwayes reached out too dooys good, and he is no nigard of hiſ expenſes as though he were afrayd that he ſhould want hiſelf: but when he ſeeth our luſtes diſorderd, ſo as there is no rule nor meaſure in them: he handleth vs as he hiſelf ſees best for vs, by giuing vs a conuenient portion. Then let vs knowe that if we haue not wherwith to make greate cheere, nor wherwith to feede our pleaſures: it is Gods dooing too cut vs out our pittāce. For he knoweth what our ſtomack can brucke, and that abundāce would but marre vs. Thus ye ſee what we haue to marke in the ſecond part of this ſentēce where it is ſaid, *that the wicked runne after the ſound of the Taber and the Flute.* Neuertheleſſe wee ſee it is no noueltie in the children of this world to exceede meaſure in the vanities which God condēneth, as in dauncing and ſuch other like loocenesſe: it hath ben ſo at all times. For the diuell (all whose drifts tend to blind men and to drawe them from the regarding of God and from the ſpirituall life) hath had theſe knacks from time to time, and men haue willingly folowed that which they haue liked of and which pleased the flesh. Therefore wheras nowadays we ſee many men ſeek nothing but to royst it, inſomuche as they haue none other countenance but in ſeeking to hoppe and daunce like ſtray beaſts, and to doo ſuch other like things: let vs vnderſtand that it is not of late beginning, but that the diuell hath reigned at all times. Howbeit let vs knowe also, that the euill is neuer the more too be excused for the auncietneſſe of it. Men haue alwayes doone ſo: yea, and that was bycause the diuell hath alwayes reigned: but muſt God therfore bee quite diſpoſeffed? Furthermore (as ſhall bee declared more fully to morrowe by Gods leaue) it is true that the Flute and the Taber and ſuch other like things are not to be condemned ſimply of their owne nature: but only in reſpect of mennes abuſing of them, for moſt commonly they peruer the good uſe of them. For certaiſly the Taber doeth no ſooner ſounde to make miſ merrie, but there is alwayes lightly ſome vaniti, I ſay not ſuperfluouſe, but beaſtly. For behold men are ſo caried away, as they can not ſport theſelues which a moderate mirth, but they fling themſelues into the ayre as though they would leape out of themſelues. Thus then Job meint to note heere a curſed mirth and a mirth that God condemnethe. VVherby we ought too take warning too reſtreyne our ſelues, and wheras we ſee there are many whoſe whole deliht is too ſeeks ſuch paſtymes, let vs ſay, a miſcheef on them. And if we wil not haue the ſame curſe too light vpon our ſelues: let vs lerne to abſent our ſelues from ſuch looce and wanton paſtymes: but let vs rather aduiledly reſtreyne our ſelues, and ſet God alwayes before our eyes, to the end that he may bliſſe our mirth, and we ſo uſe hiſ benefits, as we may neuer ceaſe to trauell vp too heauenward. Thus ye ſee how it behoueth vs to apply all our mirth to this end, namely that there may be a melodie ſounding in vs wherby the name of God may be bliſſed and glorified in our Lord Iefus Christe.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him

Ebb.ij.

too

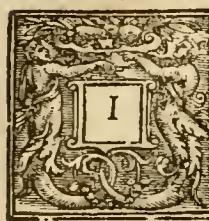
too make vs so too feele them, as wee may bee hartely sorie for them, and in returning vnto him desire him to mortifie our whole nature, ruling all our thoughts and affectiōs by his righteousnesse, and making vs new creatures, to the end we may so passe through this world, as we may not be hindered by any stumblingblocks and bylets that are in it, nor cumbered and thrust out of the way by the miseries that we haue to indure here, nor by the aduersities that God sendeth, nor tempted by the

prosperitie of the wicked: but that we may fight stoutly against all temptations, euē till he gather vs into his heauenly rest, and make vs inioy the inheritance that he hath promised vs, wherof we bee yet destitute for a time, that our fayth and hope might be exercized. That it may please him to graunt this grace not only to vs, but also to all people and Nations of the world, reducing the poore ignorant persons from the miserable capitiuite and bondage, &c.

### The.lxxx.Sermon,which is the third vpon the.xxj. Chapter.

*This Sermon conteyneth the reste of the declaration of the xij. verse, and so forth of the texte that here followeth.*

13. They spend their dayes in vvelth, and sodenly they go dovvne to the graue.
14. And yet they say vnto God, depart from vs: for we desire not to knowv thy vwayes.
15. VVho is the almighty, that vve should serue him? or vwhat shall it profit vsto pray vntoo him?



T was yesterday declared, that Job here speaketh of those that abuse the benefits which God bestoweth vpon them during this mortall life, so as they be caried away with pleasure, and are as it were dronken therewith. And hereby we ought to take warning so to reioyce, that there be always a measure in vs, and that wee bridle our selues. For the thing that ought moste too put vs in remembrance of God, is the receyving of the benefits that he bestoweth vpon vs, which thing ought to drawe vs vnto him and make vs too loue him. Contrariwise we see that they which reioyce without measure and ordre, forget God, and are so glad that they thinke no more on him, neyther will any more be subiect vntoo him. So then let vs folow this modestie or meane that I haue spoken of, and learne so to moderate all our pleasures, that we bee not caried away with the world. And thervithall also, bycause here is mention made of the flute, of the taboret; harpe, and other instruments of musike: let vs note, that the things which of their owne nature bee good, ought not by vs to be put too an euill vse. As musike of it self cannot be condemned: but forasmuch as the world doeth almost alway abuse it, we ought to bee so much the more circumspect, and this place warneth vs thereof. VVee see at this day that they which vse musike do swell with poysone against God, they become hardharted, they wil haue their songs, yea and what maner of songs? full of all villanie and ribauldrie. And afterward they fall to dauncing, which is the cheefest mischeef of all. For there is alway such vnchaste behauour in dauncing: that of it self and as they abuse it, (too speake the truth at one word,) it is nothing else but an enticement too whoredome. So then it is not without a cause, that Job intending too declare that the children of this world, and the despisers of God doo passe measure in their reioyings, speaketh of the sounde of the taboret, of the flute, and of other instruments of musike. As I haue already touched, he doeth not so condemne these things, as though they were euill of their owne nature: but he considereth the abuse that therein is committed: for men do never so well kepe measure, as to vse musike modestly. This vice then is here to bee noted, to the end that we may so thinke of it, as wee may take some profit thereby. To be breefe, let vs as long as we list excuse the vanities that are committed in musike: yet do we see

that the spirit of God condemneth them, bycause that men delight to much in them: and when they set their delight and pleasure in these base & earthlie things, they thinke not a whit vpon God, nother do they ascribe the whole vnto him.

This is the summe of that which we haue to note out of this place. Now at length it is sayd, that God will suffer the despisers of his maesticie *too go too their graue in a minute of an houre*, after that they haue spent their whole life in greate ioye and pleasure. This thing also is very well noted in the threescore and thirteenth Psalme, al- *Psa.73.4.4* though he vseth an other similitude there, which is, that the wicked go too their death without any impeachmente or hinderance, and that they haue nother bands nor cords. And therby the Prophet ment to shew, that the children of God in this world doo nothing but pine awaie and hang the wings: for sicknesse and diseases, and other such like things are as it were bands that drawe vs vnto death, and pull vs backe again from it. On the one side, when we be sicke, we see that death threateneth vs: for we are thereby taught how fraile a thing our life is: yea they are all of them messengers which God sendeth too saye vntoo vs: Prepare your selues: for you haue nothing certaine nor sure in this worlde. These then are the bands of death which drawe vs vntoo him.

And again we go on pinying and cannot die: yea a man would thinke sometyme that wee should not liue half a yare to an end at the mooste, and yet we go forth on, and in the meane season the disease continueth still with vs. This we see in the children of God, but in that whyle the wicked spend their tyme in mirth and ioye, yea they are lustie and full of courage: and when they come to their death, it seemeth that (euē as they would wish) they lay them downe to sleepe. This will seeme very strange: but let vs kepe in remembrance, that which hath be already declared: that is to wete, how Job ment to shewe, that although God punish not all trespasses here in this world: yet must we not thinke that he is a sleepe, nor that he hath giuen ouer his office: And why? because he deferreth to give iudgement vntill this presente life be past. Yee see then how we must liste vp our mindes aboue this fraile life, knowing that when a man hath in this world gotten all that hee would desire: yet ceaseth he not too bee miserable, nother must wee therefore attribute any felicitie vnto him. And why? because he must come before his judge. And therefore let vs

let vs not be tempted too become like vntoo those that despise God, and giue themselues too sporte and plaine, so as they become dronken in their pleasures. But let vs rather desire to be miserable, and too taste of Gods goodnessse, and be contented therwith, knowing that our chieff felicitie, is that he loue vs and bee mercifull vnto vs : & that we lerne to looke vnto this heauenly heritage. This is it whereof the faithfull are admonished in this place. Now herepon Job sheweth, that the wicked do vsterlie reiecte God. They say vnto him, *depart from vs: for we desire not to knowe thy wayes.* Truth it is that the wicked wil not spew out such blasphemie as to renouee God: but in effect they do well declare how they passe little of him, and desire nothing else but to be rid from his subiection: and although they cannot bring that to passe, yet they labour to go as farre from him as they ca: this we see. And for professe therof, when men liue without remorse of conscience, and willingly and wittingly become brute beastes, so as they make no differéce betwene good and euill, but thinke that all things are laufull: is it not as much as too say vnto God, *departe from vs:* For if God be neere vs, we must haue him before our eyes as our iudge, nother must we thinke or say anie thing but as if it were in his presence, nother must we atiēte any thing but as thogh we wold be iudged by him. Then as for all such as would haue libertie to liue as they list: It is all one as if they wold drive God farre off from them, and haue none acquaintance with him. And verely the next wordes, (namely we will none of thy wayes) declare the thing which we haue heere to vnderstand. For to be neere vnto God, or to go farre from him, is not referred too the maiestie of God: For his diuine being sheweth not it self, it is not visible vnto Creatures. True it is that we may well haue some vnderstanding of it, and we may knowe that his being is infinite, and spreadeth out euery where: but yet notwithstanding the cheef knowledge that we haue of God, is by his vertues, wherethrough he communicateth himself vnto vs, and cheefely in that he telleth vs his will, and teacheth vs what maner of one he is, and sheweth vs how we ought to walke, and how our life ought to be ruled. Behold, we be then neere vnto him, when we suffer our selues to be taught by his woord, acknowledging that it is he which speaketh and sheweth himself familiarily vnto vs, too the end wee should come vnto him, and there rest our selues. Furthermore when men will noryeld themselves teacheable, but refuze all instruction, and desire to be stark doltes, so as if a man bring them any good doctrine they make no account of it: then in stede of drawing neere vntoo God, men withdrawe themselves from him. And therfore I sayd, that Job declareth here the thing which he had intended afore: that is too wit, that inasmuch as the wicked and the despisers of God, are loth to submit themselves to Gods wayes: they withdrawe themselves from him as much as they can. Therfore, we will none of thy wayes (say they) that is to say, get thee away from vs. And this is a text wherof wee may gather a good and profitable lesson. For first of all it is shewed vs here, what is the roote and foundation of good life: namely too haue God before our eyes. True it is that we cannot eschewe him: no: but it beho ueth vs on our parte, too come neere vntoo him. And this is the cause why that when the holy scripture intendeth to signifie that a man hath led a holy life, it sayeth that he hath had God before his eyes: and contrariwise

*Gen.5.e.22.* when it sayeth that a man hath turned his backe to God, *Iere.2.f.27.* it sheweth that he regarded not God, or that he had no mind of him, and it is all one as if it were sayd, that a man is runne astray, and giuen ouer to al euyll, and final-

ly past recoverye. This maner of speaking therfore is a notable thing. VVhy so? wee be inclined alreadye by nature vntoo all vncleanesse. And how can wee get out of it? It is a hard thing for men too aker themselues, and too offer force and violence too all their pleasures and delights, so as a man might knowe them to be renewed, and say that they bee no more the men that they were. This I say is a hard thing. For a man will alwayes run farre astray intoo euill, if there bee not a wonderfull power and force too make him turne head, and to giue ouer his owne will, witte and reason. And (as I haue sayd afore) men will continually go forward vnto euyll vntill they bee reformed. And who is he that shall reforme them? They cannot do it of themselues, nother is there any creature that can bring it to passe. Therefore God must be fayne too worke. There is no way too helpe it but Gods presence, so as a man may be broughte to say in himself, go too, it behoueth me too walke before my God, who is my iudge, and I can by no meanes escape his hand. If a man haue that consideration: then may he fight against all his wicked lustes, so that whereas he had bene giuen too all euill; he shall bee ready to followe all good. Again besides that our wicked affections do cary vs away, we be also so blinded that enery of vs maketh himself beleue, that euill is good and we discerne not vntill God enlighten vs. For so long as we walke one after another, we be like mice in the chaffe, as the proverb sayeth: that is too say, there is no order amongs vs, but euery man will abuse his neyghbour: we are like wretched beastes: he that goeth before guideth the way very ill, like a poore blinde man, and is like too deceiue them that go as they were wont to go: for we make custome a lawe. Then is there no other means too shew vs which is the right way, but too looke vnto God, and to haue him neere vnto vs. You see two reasons that do well declare vnto vs, that this thing is more than necessary for vs. Let every man the present him self before God, let vs drawe neere vnto him, and let vs take heed that we estrange not our selues from him: for this is the only bridle that can tame vs, and that can subdue vs too that which is good: whereas otherwise we should take a beastly libertie, which would drawe vs to euyl. And again, God which giueth vs wisdome and discretion, knoweth very well what is good for vs, and what is necessary to stay vs, to the end that none of vs shoud wander in his owne folishe fantasies, but folow Gods plain will which is the rule of all righteousnesse and equitie. So then will we walke as it becommeth vs? Let vs begin at this ende, that is too say, let vs drawe neare vnto our God. How shall wee drawe neare vntoo him? First let vs knowe that there is nothing hid from him, that all things must come to accoumpte before him, and that he muste be the iudge enen of our thoughts also: and thus much concerning the first. Furthermore, let *Heb. 4. 12.*

the worde of God. For our chefest felicitie is that God draw neere vnto vs, and we vnto him. And how shall this be done, and by what meanes? It is done when he on his parte commeth downe to vs, deliuering his worde vnto vs, and doeth testifie vnto vs that he will dwell amongst vs: and when we receiue this worde, it is as much as if we received God, and did him homage, too the end that he might raygne ouer vs. For as much the as God is present with vs by the means of his worde, we see that there can no greater misfortune happen vnto vs, than whē God suffreth vs to wāder in our own fatasies without his guiding, & whē we haue not the doctrine of saluatiō by the which he draweth vs vnto him. And contrariwise the greatest and most inestimable tesor that we haue, is that God governeth vs, that we be taught his will, that we haue a certaine testimonie that he wil receive vs vnto him self as his people. But this the world knoweth not: & therfore so much the more is this place well to be noted of vs. Furthermore let vs know, that all they which are stubborne, and cannot bow their necks vnder Gods yoake, do as much as thrust him far from them. Truth it is that they think themselves greatly iniuried when men call them mortall enimies to God, and say that they seke nothing else but to thrust him out of all authoritie, that they might more easely tread him vnder fote. Oh (say they) we mean no such thing, yea but will they make the holy Ghost a liar, who hath plainly taught, that all they which will not submit themselves to the doctrine of salvation, fight against god to the vttermost of their power, & wold banish him out of the world, and cannot abide that he should raigne, and enjoy his authoritie: you see what the holy Ghost sayth of the. For as much then as the case standeth so: if we will not be guiltie of such a sacrilege, let vs learne to humble our selues: and whensoeuer God sendeth his worde amongst vs, let vs tremble at it, and therby declare that we seke nothing else but to be present with our God, always to beholde him, and to walke as they that know very wel that we must make an accompt of our whole life before him, and that we can not escape his hādes. And moreover let vs long for the presence of God. For it is not inough that we haue our eyes vpon God: but we must desire to be alwaies in his sight & vnder his guiding, for sometime the most wicked will haue an eye vnto God, but it shal be as the galey slauess doo, who fall to rowing when they see themselves fast chayned and surely beaten: then they must needs do it, but it is of force and constrainte. So the wicked when God speaketh, do knowe that he is present there: but if it laye in them they wold destroy his Godhead which is against them, they would also thrust God out of his kingdom, or else they would flee from him, as the holie scripture reporteth of them, that they shall say vnto the mountains, Couer vs. You see how the wicked do alwaies flee from the presence of God, because it is terrible vnto them. Now on our behalf (as I haue sayd) we must not only knowe that he is neere vnto vs, but we must desire always to be in his presence, knowing that our state and condition is miserable, when God doth not beholde vs. VVhether can we go but into distractiō, when God is not our safegarde? For if we think to saue our selues, wher is our assurance? what guides are we? So then let vs lerne to praye vnto our God, that he neuer departe from vs what soever happen: And that we may so do, let vs pray him to make vs feele and taste the infinite goodnessse which is in him, that through his inlighthening of vs by his worde we may knowe that he is the iudge of the whole world, and that we must render an accompt before him, not only of all our doings (as we haue sayd) but also of all our thoughts. Truth it is that by this only we

cannot be drawnen vnto him with our good willes. VVhat must we do then? we must acknowledge him too be our father, as in deed he sheweth himself so. VVhē we know him so good and pitiful: it is certaine that we will seek boldely to come neere vnto him: and when we be come thither, we wil desire nothing els but to cōtinue there euē to the end, and by no meanes in the worlde to swarue frō him. Thus much we haue to note out of this place: namely that not only we should haue God before our eyes, but that also we should desire him to looke vpon vs and too guide vs. Now after that Job hath here shewed forth such blasphemie of the wicked and despizers of God: he addeth moreover, that they say: *what is the almighty that we should serue him, and what profit shall we get by praying vnto him?* Here Job setteth out the pride that is in all the faithles and wicked men. And it is a place worthie to be noted: for the holy scripture sheweth, that the principall vice that is in all the wicked, is this pride: as contrariwise humilitie is the chiefest vertue that is in the faithfull. And why: for if we haue this humilitie, besides that therby we learne to be displeased with our selues, yea wholly to cōdemne our selues, and to spoile our selues of all opiniō of vertue, and to come vnto our God to seke our whole felicitie in him: besides this (I say) we shal know that it behoueth vs to be subiects vnto him that hath all rule ouer vs. You see then how humilitie is the mother and roote of al vertues. On the contrarie parte, when pride beareth rule in men, they must needs in their whole life be frowarde, and wicked. Now this pride is here attributed too the faithlesse. For first of all they conceiue meruelously of them selues, they trust in their owne wisdom. And we see that they ca never come to an end, because they are so puffed vp with presumptiō: For they will be wise, yea in despite of God, and they think they should abase themselves to much, if they should forsake their owne judgement for to harken to that which is set forth vnto them in the name of God. And farther, haue they such confidence in their wisdome? Then will they giue themselves the bridle in all their delights and pleasures: & if they be reproud therfore, they think they are greatly iniuried. You see the that the faithlesse are always drowned in presumptiō: & for this cause the prophet Habacuk setteth this hautinessse against faith, *Hab. 2. 4.* signifying therby that faith alwaies leadeth men to a true humilitie and obedience: and contrariwise that a faithlesse man must needs alwaies exalt and lift vp himself against God: for it is impossible for him to do otherwise. And therfore it is not without cause, that Job here speaking of the wicked, armeth the with such pride, that they think they should not subinit theselues to God: but say, *who is the Almighty that we should serue him?* Truth it is they will not vtter such words with their mouth, excepte God discouer them: as sometimes it happeneth that the ypoerites spew out horrible things. And then who is the cause therof? it is God that constraineth them. For they wold gladly hide themselves, to the end that their filthinesse might not be knownen to the worlde: but God will not suffer it, according to that which is said, that they, who when they know God, did not glorifie him as God, are deliuered vnto a reprobate mynde, so as they are giuen to all wickednesse, and get themselves an euil name through their owne follie. God then will sometime suffer the wicked to speake as is here sayd of them: but although they holde their peace, and make goodly protestations that they will serue God: yet in their heart they beare such spite against God, that they wish he had none authoritie ouer them, saying in themselves, *what is the Almighty that we should serue him?* As for example, the worst men that can bee chosen, will say at the first, that there

Ezai. 2. 19.  
Ofee. 10. 8.  
Luc. 23. 30.  
Apoc. 6. 16.

Psal. 34. 8.  
1. Pet. 2. 3.

*Hab. 2. 4.*

*Ro. 1. 1. 28.*

there is one God, and that it is meete he should be honored of vs. Yea in generall termes they will indeede confess so much: but whē they come to the clozing(as they say)and that a man goeth about to rule them, and sayeth vnto them: what hath not God declared his wil vnto vs, in what sort he will haue vs to walke? then you shall see they will not heare on that side. If a man would pull a couerous person from his couetousnesse, or reprove an ambitious man of his vice, or a whoremonger, dronkard, or blasphemer of their faultes: by and by they kicke against God: for they would fayne haue full libertie to do euil. And although they do not vtter these wordes with their mouth: *What is the Almighty?* yet do they swel like toades, and will not yelde themselues to be subiect vnto God. Here then we see that Job accuseth not onely them which with open mouth haue vttered this blasphemie whereof he speaketh: but also all those that are so swollen in theselues (as they say) and are filled with such arrogancie, that they will not humbly submit themselues to God, nor acknowledge it meete that he should haue soueraintie ouer them. To be short, if we will not be condemned with these men: we muste compare God with our selues: that is, forasmuch as he is our creatour, wee muste acknowledge, that he ought to haue the whole dominion, and all things ought to be subiect vnto him. And thus much more for an item: that seing he hath redeemed vs by the death and passion of his onely begotten Sonne, he hath well deserued too haue all soueraintie ouer vs. And now that he hath purchased vs so dearly,

*1. Cor. 6. d.  
19.20.*

*Malach. 1. 6*

we must no more be addicted to our selues, but be wholly dedicated to his seruice. Furthermore for as much as he is our father, wee muste bee his children. And for this cause also he sayeth by his Prophete Malachie: if I bee your Lord where is the feare? if I be your father where is the loue and the honour that you owe vnto me. By this God declareth that we can not be truely his subiects, vntill we acknowledge the right that he hath ouer vs, and giue him all his titles and dignities. He is our Mayster and Lorde: we must then giue him all reuerence: and seing that we acknowledge him to be our father, it is very meete that we should honour him, yea with a true loue. For a childe, (if he be not such a wicked monster as euery man abhorreth and detesteth,) will honour his father, which it is certaine he can not do, vnlesse he loue him. You see then how we must looke vnto God. And when wee be so come to our selues, (alas poore creatures that wee bee,) what is there in man whereof he may glorie? There is nothing in him but cursednesse. And yet for all that, how hath God honored vs? He hath created vs after his owne image and likenesse: & although this image be blotted out in vs by the sinne of Adam, and we bring nothing frō our mothers wombe but the curse: yet had God created vs after his owne image. And this is one very great and excellent honor. And beside that, he hath vouchsafed to redeeme vs by the bloud of his onely begotten Sonne Iesu Christe, whom he woulde not spare. And moreouer he hath called vs to be of his housholde: and not only to his seruice, but as his owne children and heires. VVhen we shall then haue made these comparisons, if we had harts of yron or steele, should they not (I pray you) be softened? Yf we should swell with arrogancie so that we should burst withall; ought not all this poyson to be purged, and we with true humilitie come to the obedience of God? And for this cause, when he intendeth to make vs willing to obey his commaundements, and to acknowledge the auctoritie that he hath ouer vs,

*Exod. 20.4.  
2.* he vseth this preface in his lawe: I am the Eternall thy God. VVhen he sayeth I am the Eternall, he bringeth vs

backe to our creation to shew vs, what we are, I haue fashioned you (sayeth he) of nothing as I haue created this world, and you are but a parte thereof. You muste then holde your being of me: and if you do me homage, and knowe me for your creator, you will tremble vnder me. Nowe when he hath thus spoken, he sayeth farther, I am thy God, to shew that he is a father of his people, and of all those whom he wil instruct by his worde. And this fa-

therhood ought (as I haue sayd) to bring vs to a louing reuerence. And then thirdly he rehearseth the benefites

by the which he had made his people bounden vnto him.

VVeli, now there are greater and more excellent bene-

fites bestowed vpon vs: for he hath not drawen vs from an earthly bondage, but from the depth of hell: and that

not by Moyses, but by our Lorde Iesu Christ. Seing it is

so, we see how wee be by all meanes bounden vnto him.

And therefore it is not meete that henceforth we should

be any more addicted to our selues, but every man should

be ready wholly to dedicate himselfe to the seruice of

God. And concerning this that Job addeth moreouer,

it is certaine if wee knowe what is taught vs in the holy

Scripture, we will not say any more, what profitte is there

in praying vnto him? Our Lord might well say vnto vs,

serue me, do that which I comandaunde you, without set-

ting forth vnto vs any hyre or reward: for we are boun-

den vnto him, as we are taught: when you haue done al-

that shall be comandaunded you, yet are you vnproufitable

seruants: that is to say, God shall never be in our dette,

but we are bounden to giue our selues wholly vnto him,

God might then simple comande without adding any

promisse: and yet he doth applice himselfe vnto vs, and se-

ing wee could not bee brought to serue him vnlesse he

made vs some promisse: when he sayeth serue me, he ad-

deth and I will be your father, I will be the defender of

your life, I will ayde you in all your necessities. And be-

sides this, he is not content with all these promises: for in

indeed they shold not auayle vs, vnlesse he went farther:

which thing he doth when he sayeth, I will forgive you

your sinnes, I will receyue you to me in mercie, I will blot

out all your iniquities: and afterward I will uphold you,

and although you be frayle, and serue me not altogether

as you ought to do, yet will I take well in worth this

halfe seruice that you do mee: for I am your father: I

will not straightly examine your doings. Thus many pro-

mises then doth God make vs to bind vs vnto him, hereby

it is seene that we haue none excuse to say, what pro-

fitte is it to serue God? for though we flee from him, yet

can wee not be without a mayster. They that wil walke

at randon, and (as they say) with the bridle let loose, spite

of their teeth they shall serue, but it shall be their owne

lustes, and the Diuell. The heathen men could say that

the most miserable seruice, and straightest bondage that

is amongst men, is to be subiect to their owne vices: lo-

thus haue the Heathenmen themselues spoken of these

diuelish mistresses the lustes. Is it not then more than

shame for vs, bcyng tauȝt by the woerde of God, that

we wil be halfe Kings, & haue such an vnbridled liber-

tie as there can be nothing more vnrule, then euē to do

what we lust? Now it is certaine (as I haue sayde) that we

could be in no more miserable and cursed bondage. And

beside that, the Diuell hath the whole rule ouer vs, so that

wee can not escape his subiectiōn, when wee will be ex-

empted from righteousnesse. And this is it that S. Paule

meaneth when he sayeth in the 6. to the Romanes, you

were freed onely from righteousnesse. He vseth this si-

militude of bondmen, who in times paste were franchy-

sed that they might be no more subiect to their maisters,

but bee of a franke and free state and condition. And

so,(sayeth he) when men had not Iesus Christ,they were freed : so as they had libertie too do euill, and were not subiect too the righteousnesse of God, but what then ? were you therefore in true libertie ? Nay, cleane contrary,(sayeth he)you serued sinne, whiles you tooke no hold vpon the righteousnesse of God. And now in what case are you ? he directeth his talke to the faithful, and sayeth, you are ashamed when you thinke vpon your life that is passed:now you know that the Diuell had rule ouer you, and that it was to your ruyne and destruction. You are ashamed in your selues, when you call too remembrance that you were so forsaken of God, and wandred like brute beastes. Such is the state and condition of all those that exempt themselues from the seruice of God. On the contrarie part, when we serue our God,it is certaine that that seruice is more honorable than to enjoy a kingdom, as here before hath bene declared. God doth not call vs to the end that we shou'd be in the state and condition of seruants : but to take vs for his owne children. Seing then it is so, wee see very well that it is no losse labour to giue our selues to the seruice of God, neither muste wee any more alledge and say,what profite shall we get thereby? seeing that our Lorde and maister doth tell vs, that all our blessednesse is to walke in his feare. And contrarywise there can no greater misfortune happē vnto vs, than to exempt our selues from his seruice ? Thus much then we haue to note. Furthermore lete vs extende this same farther, as Job also doth : for he meaneth,that the wicked when they are in prosperitie, giue themselues too spore and play, and thinke that it i. all one to liue well or ill, 30 and making a mocke at God,thinke that he fauoreth the, if at the first stroke he do not throwe them downe. And howe ? when God spareth the wicked that passe their bounds in their wicked doings : therevpon they become harde harted. And why ? they thinke that all goeth well with them when they doo not perceiue Gods plagues :

*Ecclesi. 8. b. ii.* they begin to despise and to rebell(sayth Salomon) you see then how the wicked thinke that there is no profit in seruing of God,& that it is much better for them to giue themselues to euill, when God at the first doth not execute his iudgements. Now on the contrarie part,we must thus conclude in our selues,as the Prophet Esay speaketh

*Esay. 5. b. 10.* of it, say yee, surely it shall go well with the righteous. Therefore when wee see a confusion of all things in this worlde, and it seemeth vnto vs but a mockerie to serue God : yet muste we still continue in this sure perswasion that our Lord and maister will not disapoynt them that wayte vpon him, and that they haue not bene led with a wayne hope,in looking for a reward at his hand : but that

*Psalm. 16. 4. 5.* they may say with Dauid, the Lord is my reward as also 50 he sayeth vnto Abraham, Abraham walke before me,for

*Gen. 15. 4. 1.* I am thine exceeding great rewarde. Thus must we fight against this temptation which is very common, namely that men begin to mistrust the promise of God, when they see the wicked prosper,while the poore faithfull are afflieted and tormented on euery side. VVel there is yet an other woord to note:which is,that after that Job hath spoken of the seruice of God, in the second place he setteth here prayer,that is to say, the reverence that men do vnto God in humbling themselues vnder hi'n, and in making request vnto him. It is not without cause that Job did vse this worde. Truth it is that God will be honored and serued of vs in charitié,brothe'ly loue,temperāce,humilitie, & other such like things : he will haue vs to loue one an other,to seeke to relieue our neighbours, and euery man to submit himself to that which is comauanded him,as his calling requireth: and to liue togither, and euery man to applie him self to his labour without deceyuing any man.

This is the seruice of God, and they are all of the acceptable sacrifices vnto him : but yet to serue God wel, wee must begin at this end, namely to honour him in giuing him the prayse that is due vnto him: and that is done by supplication and prayer : As for example : if a man walke without doing any euill, so as he can not be accused that he hath deceyued any man, that he hath bene cruell, that he hath troubled his neyghbour, nor can bee conuinced either of whoredome,or of drunkēnesse, but(to be short) 10 hath absteyned from all notable vices in the sight of men, and yet haue nother religion, nor fayth in his harte, but hath quite forsaken God : shall his life(for all this) be accepted of God ? No : for it is nothing but vanitie : all this is nothing but filthinesse before God. And why ? what is it to haue giuen vnto men that which appertayneth vnto them : and to deceyue God, & robbe him of his preeminence and authoritie ? And shoulde not God haue a greater priuiledge without comparison,than al creatures? So then it is not without cause that Job minding to shew what i. the true seruice of God, putteth downe this speciaall kinde of seruice(to weete prayer,)when we come to present our selues before him in prayer . According to this, the holy scripture sheweth that it is the chiefe sacrifice which God requireth of vs: as it is sayd in the fiftith Psalm, that he hath refused al the ceremonies, wherwith the hypocrites make a shew of seruing him. For whē they haue done many goodly outward things:they thinke that God is greatly bounde to heare them. VVhat is it then that God requireth of vs ? Cali vpō me in the day of thy neede,& I will heare thee: and so shal thou glorifie mee. *Psalm. 50.* 40 c.15.

The chiefe seruice therfore that God requyreh of vs, is that we call vpon him, knowing that when we come vnto him in truth, he will make vs partakers of all his benefites, and so gouerne vs by his spirite, that we shall never be bereft of his graces. For this cause then Job minding to shewe what is the seruice of God, sayeth that to pray vnto him is a thing moste excellent of all . To be short, wee learne hereby, that if wee intend to leade a well disposed life, and suche a one as God alloweth and accepteth, wee muste first of all put our trust in him, knowing that wee bee wretched creatures, when wee haue not recourse vnto hi' goodnessse . But contrarywise if we stay our selues vpon it,wee shall want nothing that he knoweth to be expedient for our saluation. Furthermore lete vs take heede that we give good example to al men, that wee be not cruel to our neighbours, but rather indeuer to helpe them at all times and in all caces, bearing with the weake, and communicating the things that we haue, vnto the needie. VVhen our life is thus ruled : that is a true seruice of God. But if wee robbe God of his honour and make a pretence to serue him, and yet liue like Cates and Dogges among our selues : it is true that with our mouth wee shall make protestation that wee serue God, but it will appear in deede that we are his mortall enimies, and that there is nothing in vs but rebelliousnesse, and that wee do nothing but make warre against him al our life long.

Now lete vs fall downe before the face of our good God with acknowledgement of our fau'rs, praying him to make vs feele them better ihan wee haue heretofore done, to the ende we may be sorie for them, and therewithall seeke the remedie in him : so that being purged and clenzed from our sinnes, wee may seeke nothing els but to cleane vnto his righteousnesse : And that we may so do, let vs always looke vnto him, knowing well that he hath placed vs in this world to the e d that we should always go forwarde vnto him, yea in suche sorte as we doubt not but that he hath a fatherly care ouer vs. And in

in the meane season let vs desire to be instructed by his woerde, and that he would alwayes lighten vs, not onely in our outward workes, but also in all our thoughts and affectiōs, so that with harte and minde we may be whol-

ly given to him, to the ende that his holy name may bee glorified in our whole life. That it may please him too graunt this grace not onely to vs, but also to all people and Nations of the worlde, &c.

### *The lxxxj. Sermon, which is the fourth vpon the xxj. Chapter.*

16. Their prosperitie is not in their ovyne hande : let the intent of the vvicked be farre froin me.
17. Hovv is the candle of the vvicked put out ? and their destruction commeth vpon them, and God deuideth their lines in his vvrath.
18. So that they be as the chaffe before the vvinde, and as the stubble in the vvhirlevvinde.
19. The Lorde hideth his strength for his Sonnes, and payeth him, and he shall see it.
20. His eyes shall see his destruction, he drinketh of the furie of the Almighty.
21. And vwhat pleasure leaueth he in his house ? he seeth his dayes shortened.



E haue before shewed what the minde of Job is : that is to wit, that the iudgements of god in this world are not so apparant to the eye, that a man may therevpon certainly conclude, that according as every man liueth well or i.l, so is he punished, or receyuet at God his hand his due wages: but rather that in this transitorie life there is a confusion of things, so that the wicked liueth at ease, and the godly is tormented all the dayes of his life. And yet for all that, Job doth acknowledge that God ceaseth not to be a righ-  
tuos iudge, and that men should not stay vpon the pre-  
sentestate of things, and that it is no true felicitie which the wicked enjoy, whiles God winketh at their faults in sparing them. VVee see then in a briefe summe the dis-  
course that Job maketh here : and it is a thing very profit-  
able. For first of all, when we consider the matters of this worlde, it is a very harde thing to perswade vs that God doth guyde them as he thinketh best, and that men are so vnder his hande and gouernance, that they muste needes come to an accownt before him : this I say can not enter into our heads : or els if at any time wee do perceyue it, yet are we not fully perswaded therein. For we see howe the hypocrites thinke to deceyue God. And on the con-  
trarie parte also when we suffer any harme, or when wee see that things are not well ordered, and that God suff-  
fereth the wicked to passe their boundes, so as it seemeth that he mindeth not to punish them : we begin to doubt, and enter into terrible thoughts, saying : VVhat ? if God had any care of the worlde, and things were guyded by him, should wee not see an other maner of government than we do ? thus much then for one poynt. And againe forasmuch as wee be carnall, if God do not worke accord-  
ing to our minde, we thinke he shal never come in time : and if we see not his iudgements to day, we thinke to morowe it will be to late, and we can not haue such pacience and quietnesse in our selues, as to say, God knoweth the conuenient time, he will execute his iudgements when he shall see good, it pertayneth not vnto vs to appoynt him the day nor the houre : that lieth not in our hands. And why ? because we be fleshly. So much the more then must wee remember this lesson that is here contayned : that is to wit, that wee passe aboue all this worlde, and that our fayth surmount the things here beneath, that when wee see the wicked to bee in prosperitie, and the good to bee maruelously afflissted, the same do not stay vs, nor so hinder vs that it should make vs to faynt : but let vs lifte vp our selues by fayth, that we may know: wel, it is true that God so letteth loose the bridle to the wicked that a man would thinke their life happie : contrarywise we see the good and godly to be tormented, and to be in Payne and

anguish, so as a man would thinke that God had forsake them, and that he thought no more of them, but let vs ta-  
rie his leysure, & go on forward. Thus must we practise this doctrine that is here taught vs by Job. Now we haue seene wherefore he thus reasoneth, that is, because his friends woulde make him beleue that he was a wicked man, for that he was so afflissted by the hande of God. This was a grieuous temptation for him and very offendisue. VVee muste then arme our selues with this that is here set before vs, to the ende that if God visite vs, and we be handled roughly of him, we may not be so oppres-  
sed with confusion, that despayre get the vpper hande of vs : but let vs know that God ceaseth not to loue vs and to pitie vs although he shew himself so rough for a time. Thus you see how in the secōd place we must apply this doctrine to our selues. Now let vs note things particu-  
larly. Job here protesteth, that although the wicked bee not punished at the first fault, yet ought no man therefore to thinke them happy, for he knoweth that their felicitie shall not continue, but that God shall make an ende of it. *Their prosperitie (sayeth he) is not in their owne hande.* As if he shoulde say, you reason that God dealeth with euer-  
y man according to their deserts : but now wee see the cleane cōtrarie, so that I thinke the wicked shal not escape one whit the better cheape. And why ? for they bee not Lordes of their owne state (as they say) but God holdeth them in a bridle, & he can deprive them of all their plea-  
sures, and of the things which they thinke to make to a full and perfect felicitie : yea they are so blinded in the selues, and so puffed vp with pride, as they thinke them-  
selues half Angels, and to be briefe, do recken themselues to be out of all daunger. VVell, *their prosperitie is not in their owne hande* : that is to say, they deceyue themselues with a vaine imagination, and they do but dreame, when they say their life is so happie. Therefore their intent is farre from me : that is to say, I will not be blinded with this present felicitie that me do see in the wicked, as they that are made dronken with it. VVee see then what lob ment to declare by these woordes : And therfore that we may the better profite in this doctrine, lette vs note, that when we see the wicked preuayle, God holdeth a secrete bridle in their mouthes, so that all that they haue to day, shal be taken from them to morrow : and they haue no-  
thing in their owne power. If this were well printed in our hart, we should not be so troubled, as we be, with the things, which we beholde with our eyes. And why ? be-  
cause we thinke that what soever we see to day, shoulde continue for euer. True it is that we will graunt that the world goeth rounde, and that things are chaunged every minute of an houre, and that nothing is certaine, nor no-  
thing is sure and constant : wee do affirme it playnely ynough with our mouth, but wee thinke it not with our harte.

harte. And that it is so, if to day we be in prosperitie: our head is so incombred with it, that wee thinke all is ours, and wee make the reckoning without our hoste. If wee haue any affliction, then wee say, and will it alwayes bee thus? wee thinke we shall never see an ende of it. If at any time, wee be grieved with the prosperitie of the wicked, wee imagine that they shall never come too decay: and if we stande in feare of them, we are taken with such feare, that we thinke there is no remedie: and if any man say vnto vs, let vs abide patiently, and God shall prouide: we can not stay our selues vpon Gods prouidence. Thus we see how present things do carie vs away, and wee are so encombred with them, that wee haue no stay in our mindes, neyther to call vpon God, nor to committre our selues to him, nor to know that he will prouide for things in due time and place. So muche the more diligently must wee learne this doctrine, where it is sayde, that *the prosperitie of the wicked is not in their owne hande*: that is to say, that men may be in prosperitie, but their life hangeth by a threede (as wee haue seene here before) and all that which they thinke they haue, they haue it but by way of borowing, and in a moment all shall be taken fro them. Let vs know this: and when wee know it, if God bestowe his benefites vpon vs concerning this presente life, let vs acknowledge ali to come of him: yea and bee asreadie to be spoyled of them, as we were to be clothed with them, beholde Lorde, thou haste giuen me wherewith too liue: but I am not certayne and sure thereof, I must not make mine account to enjoy it for euer, but so long as it shall bee thy good will and pleasure. Thus it shall come to passe, that the faithfull in possessing things shall be as if they possessed them not as S. Paule sayeth:

*Cor. 7.f.*

30. For they do not perswade themselves that the things are theirs for euer: they know that they may become poure when it shall please God, and nothing shall be straunge vnto them when it shall happen. As also on the contrary parte, if God sende vs pouertie, let vs thinke thus: well Lorde thou haste riches in thy hande, and thou couldest bestow them vpon vs, if thou diddest see it good: in the meane season lette it bee thy pleasure to feede vs, and as thou seest our neede, vouchsafe to helpe vs, and suffer vs not to be afflicted beyonde measure. Also when we see the wicked to glorie in their wealth, it is nothing: lette vs know that that which they thinke they haue in hande, they haue it not. And why? Because our Lorde is aboue them. This is it that we muste keepe in remembrance. And furthermore when it is sayd, *let the intent of the wicked be farre from vs*: let vs learne, that wee must not be as it were in the darke to fall a sleepe in things present, and to stande to much in our owne conceyte for our wealth and abundance, nor be angrie with God if he handle vs not after our owne minde. VVe must not then become such: for what is the intent of the wicked? it is that when God sendeth them the thing that they desire, they are so puffed vp with pride, as a man can no lenger bearre them, they will not acknowledge themselves any more to bee mortall men, but they exalte themselves aboue their degree, and ascende so high, that in the ende they muste needs fall and breake their necke: a man shall finde nothing in them but arrogancie and spiritual drunkennesse, wherewith they become so beastly, that if at any time a man speake vnto them of death, of sicknesse, or of pouertie, they thinke that it can not come neere them, & that a man doth them great iniurie to say so vnto them. If any man will go about to humble them, and say vnto them: let vs know howe weake and frayle our state and condition is: they will answere, yea but am I as other men are? am I to be counted in the number of them that

are so dealt withall? Thus the wicked become so proude in their prosperitie, that there is no dealing with them? To be shorte they forget that they be men and creatures, and perswade themselves that they are no more subiect to the corrections that God layeth vpon vs in this world. Furthermore if they bee afflicted: then they rage, they gnash the teeth and bite the nayle against God, and a man shall see them come at the mouth in their rage. And why? because they haue not yet learned to submit themselves vnder the hande of God, and to offer themselves vnto him for a sacrifice, to the ende they may be dedicated vnto him, to bee dealt withall as it shall please him: they know nothing at all what all this meaneth. So then when God dealeth with vs fauourably, wee muste bridle our selves, knowing that he declareth vnto vs his fatherly loue to the end he might drawe vs vnto him, and that we should come vnto him with true humilitie as it becometh vs, saying: well Lord seeing thou shewest thy selfe so favorable, it is very meete that I shoulde cleave vnto thee. And how? it is not in placing felicitie here: but contrarywise when thou shalte afflicte mee, I shall say, well Lorde thou doest waken me, least I should stay my selfe and become careless here beneath, putting my trust and confidence in this world, and in earthly things: thou wilt humble mee and tame mee, to the ende I should so much the more couragiously looke vnto thee, that I might atteyne vnto thy heauenly kingdome. Thus must we haue our intents seuered from the wicked, that is to say, our mindes may not be here so entangled with worldly things, that they should make vs become brute beastes, and so drunken that wee should nomore thinke vpon God: but contrarywise wee muste contemne and despise all those things wherein the wicked are wonte to delight, knowing that although wee bee poure and miserable, yet our state is not the worse for that, because we haue good hope that God will haue pitie and compassion on vs. This is the summe of that which we haue to note out of this place. Now Iob addeth: *How is the Lampe of the wicked quenched?* *How is their destruction come vpon them?* and *how hath God settled their liues?* or their sorrowes. This is a confirmation of that which hath bene already harde. By this woerde *Lampe* Iob setteth out their prosperitie: according as the holy Scripture vseth that maner of speach, namely of comparing the goods of this worlde to brightness, and the afflictions to darkenesse: He sayeth then, that the lampe of the wicked shall be quenched: but he speaketh of it as it were with an admiration, because this same is so done as it passeth mans wit, and otherwise than wee can conceyue. For (as I haue sayd) we haue our eyes so bleared, that wee can not see a farre of what God mindeth to do, neither what he hath plainly spoken. When we see the wicked prosper, we thinke that this prosperitie of theirs shall never be quenched: we can not comprehend it, although the Scripture speaketh of it, although wee haue experience of it dayly, in that we see that God throweth downe the wicked, after they be exalted, euen as it were vp to the clowdes. When we haue seene this: we thinke no more of it, neyther do we thinke that the thing can euer come to passe: and yet God hath shewed it vs, and as it were poynted it out with his finger. So then for as much as mans wit doth not ascende so high, and wee are so fast tied to things present, that wee can not conceyue what God mindeth too do: Iob speaketh here as of a straunge thing. *How (sayeth he) is the lampe of the wicked quenched, and their destruction come vpon them?* when he layeth, that their destruction commeth vpon them, he sheweth, that when God entreateth the wicked gently for a time, wee muste not fasten our eyes vpon the earth,

for

for when we reason whether God be iudge, and whither the wicked shal be punished in the end : we must not consider what may happen on this behalfe or on that. No: for whereas they be drunken in their wealth, whereas they be lifted vp in their pride, and whereas they thinke that no harme can happē vnto them, and that all creatures are appointed to serue them: all this is nothing. And why? for God shall sende their destruction from aboue. Nowe whereas we should looke vp on high: it is not ment that we should looke according to our outward sense, for we shall not attayne vnto God: there is to great a distance, we should fainte by the way. VVhat must we do then? let vs behold God by faith, and let vs lift vp all our inwarde senses aboue our selues. Thus then must we iudge of the fall of the wicked: that is to say, we must not consider so much what may happē vnto the according to the world, as what God is able to do. And what is the power of god? It is infinite, & a power that passeth our capacitie. So then this serueth to teach vs, that when things seeme impossible to me, we must not sticke to conclude thus: God worketh after a fashion that is hidde and vnknowne vnto vs: even in such sort as we shalbe constrained to woder when we heare how the same is done. Yea, for God will shewe vs that he is not subiect to any worldly meanes, and that the things that he doth muste be maruelous in our eyes. This is the summe of that which wee muste remember. Now it is sayd, that God will stretch out their cordes in his wrath. True it is that this worde *Cordes*, is by some expounded *Sorrows*: as also it may be take: but the naturall sense is, that God in his wrath will set out the portions. For this worde cordes in the Scriptures is taken for portiō, because that in old time when men would lay out ground by the aker, that is to say, measure ground, they vsed lines. And the holy Scripture applieth this similitude to this order of Gods prouidence, that even as lande is measured to set out the meeres & bounds, and to deuide the possessions, to the ende that every man may haue his right, that things may not be confused: so God by his prouidence doth bring into order that which is confused. It is as much then as if he did stretch out the lines. Now it is sayd, that God will stretch them out: yea, but it shal be in his wrath. And why? it is to teach vs, that we should not be to much amazed when things come not well to passe at the first. As for example, if all things shal seeme vnto vs to be turned vpside down in this world, and that there be no more bridles nor cordes, but that the wicked take their pleasure, that they cast themselues ouerthwarte the fields, that good me are troden vnder foote, that they are assualted with great crueltie & extortion, that no remedie appeareth, but the euil waxeth worse and worse, that God maketh as though he turned his backe, that there is no more any iustice in the worlde, that the mightiest carieth the bell away, & to be short, that we are here as it were in the midst of great stormes, that all things in the world are turned vpside downe: yet must we not be swallowed vp with desperation. And why? Let vs tarie till God spread out the cordes in his wrath: for although to day he hyde these cords, & doth not set out the bōds, in so much that things be not brought into good order: yet hath he always the cordes in his hād, and will well declare that he knoweth howe to spread them out and to make the partition. And why doth he it not at the first? because it is not yet due time. It is true that he never ceaseth to be the iudge of the wicked: but he will not at the first shewe his vengeance vpon them, he will not so soone put in execution that which he hath decreed in himselfe, and also it is not expedient for vs. Furthermore it behoueth that the wicked be made more vnexcusable: which thing is brought

to passe when God calleth them to repentance (as sayeth S.Paule) by bearing with them. For so much the more Rom.2.4.4. are they to be blamed before him, in that they haue so abused his goodnessse and pacience. Besides this, when the good men are tormented, they haue wherwith to humble themselves: it is meete that by this meanes their faith should be exercised, to the ende that they might patiently wayte for helpe from God, knowing that their saluation is hid, for as much as it lieth in hope: and that hereby God stirreth them vp to come vnto him, to the ende they should seeke their inheritance without this worlde. See then how our Lord (not without cause) deferreth his iudgements: for the time is not alwayes conuenient to execute his wrath, as he knoweth it better than wee. This is the summe of that which we haue to learne out of this verse. Now it is sayd moreouer: that then they shall be as stubble before the winde. VVhereby, Job meaneth, that there is no roote in all the felicitie wherein the wicked do glory, & are so proude. This similitude is much vised, so that it needeth not to be expounded: for it is a thing very well knowne vnto vs also, how the stubble is caried away with the winde and tempest. So then Job protesteth here that the felicitie of the wicked is not so rooted, but when the whirlwinde of Gods wrath cometh vpon it, it shall vanishe and melte away quite and cleane, so as there shall be nothing lefte, and therewithall lette vs note, that he sheweth howe the wrath of God shall come in a minute of an houre, when as they shall not thinke of it: as it is sayd, that the wicked shall be taken suddenly, and 1. Thes.5.4.3. when they shall say peace and safetie, beholde todayne destruction shall ouerwhelme them, and it shall be as the throwes of a woman with childe, that takehir sodenly when she thinketh not of it. Job then would expresse this same, to the end that it should not so grieue vs that wee should pine away, if God sende not things as we woulde wishe. And in deede what is the cause that wee be so impatient, when God suffreth things to go to hauocke? It is because wee thinke he needeth long preparation, and wee would haue our God to shewe some tokens of his working, and wee would haue some sight of them long before. To be short, we will haue God to be like a mortall man, asthough he shoulde bee maruelously troubled when he taketh any worke in hand, and should neede to seeke helpe and ayde to bring his purpose to passe. Thus wee would make God and his whole maiestie subiect to our state and condition. VVhat must we do then? let vs knowe that in a minute of an houre he can finishe his worke, yea when there shall be no meanes, nor things any whit disposed thereto. So lette vs learne that all the felicitie of menne is but a dreame: specially when they thinke themselves happy, and become proude in their prosperitie, all is but a fonde imagination that soone vanisheth away. And why? because there is no roote. It is much better than for vs to bee miserable to the sight of men, and in the meane season too haue a liuely roote in God, to knowe that wee shall neuer bee destitute of his strength and ayde: let vs knowe that this is the chiefe felicitie, and that it is sufficient for vs to haue it, and that all the reste is nothing in respect of it. And in the meane season, although it seeme vnto vs that the wicked shall alwayes remayne in their state and condition, and that God hath so established them here, that they shall neuer be moued, and they also be puffed vp with this pride (as it is sayd in the Psalme, there shal neuer any harme come neare them): let vs not cease to comprehend this iudgement of God as it is here declared, that is to say, fadaine, and that he shall not neede to order things long before: for God is aboue all this comon ordre of nature, so that

he can worke after a fashion that is new and strange to vs. Nowe Job addeth herewithall : that God not only puni-  
sheth the wicked in their owne personis, but also exten-  
deth his chalimentes and punishments *even unto their  
children* : and that the wicked shall in ther life time knowe  
that there is nothing but vanitie in their state, yea and  
(will they nill they) perceyue that they stande vpon an  
vnseure ground, before that God haue cast them downe.  
It is true that they cease not from their pride for all that:  
but how soever it be, God vrgeth them so farre, that  
they perceyue they can not alwayes continue so. This is  
the summe of that which Job meant to intreate of here.

*Exo.20.b.5.6.* Now we haue to note, first when he speakest of the  
*Deut.28.a.4.* children, that it is according to the common doctrine of the  
*Prover.20.a.7*

holy Scripture, that is to say, that God blesseth not onely  
the fayfull themselves, but also continueth his fauour  
vpon their children. Thus you see that God beareth vs  
such loue, as he is not content, nor thinketh it ymough to  
haue a care of our saluation, and to giue vs that which he  
knoweth to be meete and profitable for vs: but also he  
embraceth our children, and sheweth himselfe a father to  
them likewyse. VVe see then how the goodnessse of God  
is described vnto vs in the holy Scripture, that is, that  
when he hath receyued vs vnto him, and testified vnto vs  
that we are vnder his hand and protection, he sheweth also  
the same fauour vnto our children for our sakes. Se-  
ing it is so: wee haue good cause to repose our selues on  
him, for we must conclude, that if for our sake he conti-  
nueth his fauour towards them that succeede vs, by a  
more strong reason wee shall alwayes finde him a mercy-  
full father. Ought we then to mistrust him & his good-  
nesse, scing that he is so favorable, as to haue a care ouer  
them also that come of vs. Now on the contrarie parte it  
is sayde, that God curseth the race of the wicked. And  
how? for they are destitute of the guyding of the holy  
Ghost, so that all must go to naught, and herein we haue  
none occasion to murmur and grudge against God, as  
there are some that will thinke it very strange. VVhat(say  
they) is it possible that God should punishe the children  
for the fathers sake? is it not sayde, that hee that sinneth  
shall beare his owne iniquitie, and that the Sonne shall  
not be punished for the fathers sake? yes truly, and that  
in such sorte, as the Sonne hath no cause to complayne,  
as though he were righiuos, and that God, notwithstanding  
that the punishment is due vnto his father, causeth  
it to fall vpō him who is innocent and guiltlesse: for that  
can not happen. But when it is sayde that God will re-  
quite the iniquitie of the fathers into the besome of the  
Sonnes: it is not for that he doth them any wrong: but it  
is for that he leaueth the wicked there. Now when wee  
are forsaken of God, what can wee do but mischiefe.  
Thus we see then that God sheweth not such fauour to  
the wicked as to giue them his holy spirite: and so the  
Diuell must needs raigne ouer them, and stire them vp  
to prouoke the wrath of God more and more, and to  
hasten their own destrucciō. The children then are wrap-  
ped vp together with their fathers: for when a house is  
cursed of God, the same is in the possessiō and thraldom  
of Satan, & the spirit of God ruieth not there. Therfore  
the children are so punished for their fathers, as it is a  
iust judgement vpon themselues also: they can not say,  
we are guiltlesse: for they are found faulzie before God as  
well as their fathers. And on the contrarie parte, when  
the children of the faithfull continue folowing the steps  
of their fathers, then the blessing of God appeareth, so  
that men haue not wherefore to glorie in themselues:  
the children will not say, this heritage appertayneth vnto  
vs, God causeth vs to prosper, because our fathers were

*Ezec.18.e.20.*

worthie to haue such a succession. No: but the whole  
must be attributed to the onely free goodnesse of God,  
who worketh being not bounden vnto men, neyther  
owing them any thing, but because it so pleaseth him.  
This is it then that we haue to learne when it is sayd, that  
although God punish not the wicked at the firste, yet he  
will addresse himselfe to their children, that is to say, he  
will reserue punishment for them. And this is to prosec-  
ute this matter, that we must not giue judgement vpon  
the prouidence of God, by that whiche may be seene in  
this world, but must quiet our mindes & stay our iudg-  
ment vntill God shewe that his time is come. It becom-  
meth not vs then to appoyn the times. Men are froward  
when they make such haste. But you see that God hath  
a peculiar fashion in his doings, whiche is sometime  
straunge vnto vs, but yet must we humble our mindes &  
say, Lord, we will like well of it, what so euer thou shalt  
do although it be not agreeing to our fantasie. This is it  
then that we haue to note vpon this woord, to *hyde or re-  
serue*, when it is sayd, that God reserueth for the children  
of the wicked the punishment that he hath executed vpō  
their fathers. True it is that this can not entre into all  
mens heads, neither is it a common doctrine. And this is  
the cause wherefore I sayd that we must herevnto applie  
our whole studie: for men of their owne nature are so  
hastie and impatiēt, that they woulde haue God too set  
before their eyes, what he mindeth to do: neither can we  
giue place to his prouidence, except he make his hande  
very manifest. And on the contrarie part, vpon what con-  
dition are wee placed in this worlde? Is it not that wee  
should bee in continual combats, knowing that in this  
worlde wee muste be tossed and turmoyled this way and  
that way? And so lette vs exercise our selues in these re-  
seruations that are here mentioned. VVhen wee see the  
wicked so triumphē, that it seemeth that God hath giuen  
them a priuiledge aboue all other men: well, let vs wayte  
still. And why? for here is mention made of referuing  
or of hyding. VVee see not yet what is meant by it: and  
therfore let vs take heede that we iudge not of things un-  
knowne: for somight we be reprooved of rashnesse. But  
when shall we see? when it shall please God to open our  
eyes, and to execute that whiche he hath determined in  
himselfe. In the meane season also let vs put this doctrine  
in vre that is taught vs here, cōcerning the reseruation of  
benefites, which God hath prepared for his fayfull. For  
it is sayd, that they are hidden. Then if we will repose our  
*Psalms.31.f.20.*

trust in God, and cōfōrt our selues in that which he hath  
promised vs, we must ascende aboue the worlde, and be-  
hold the things inuisible: for whosoeuer shal stay himself  
vpon that which is manifest vnto him, renounceth fayth  
and hope, and to be short, shettereth vp the gate of saluatō  
to himselfe. Furthermore (as I haue already touched) Job  
shewed that the wicked shall well perceyue that all their  
case is nothing but vanitie and follie, but he meaneth not  
that they feele it in deede, neither that they be touched  
with it: for if ambition did not blinde men, and that they  
were not altogether dulheads, it is certaine that assoone as  
they perceyued theselues to be miserable in exalting the-  
selues, they would yeeld themselues obedient vnto God,  
& not haue such cōfidence in this world. How happeneth  
it then that the vnfaidfull exalte themselues, and are at  
this day so madde in their arrogancie & presumptiō, that  
they will not submit themselues to any equitie or reason,  
but do things in despite of God, despising both him and  
his grace? whence cometh such rage? it is because they  
know not what is prepared for them, & in seeing they see  
nothing at all of it: that is to say, although God shew the  
many tokens of his wrath, yet will they knowe nothing.

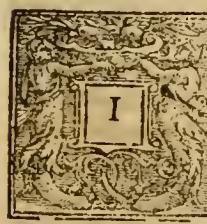
True

True it is in deede that they be punished, & haue within them some prickings that torment them very much. But how soeuer it be, yet are they not touched to the quicke that they might know their destruction that is at hande, but are touched with the harme that might happen vnto the according to the iudgemēt of the world. For they are in deede in great perplexitie, and say, I muste prouide against such a danger whereinto I might fall. You see then how the case standeth with the wicked. And it is a thing which we ought to note well: for it is not ynoch enough for vs to be touched lightly with a pufse to make vs feele our frayltie: that were but a small matter. God doth in deede constraine the wicked so farre, and yet they are neuer the better for it: for we see them still obstinate, what soeuer befall them. VVhat muste wee do then? when we heare any mention made of the vanitie of this world, and of the things of this present life, lette vs know that although men take great paynes to aduance themselues, yea and bring their enterprises to passe: yet all this is nothing, because that not onely they shall not enjoy the riches which they haue heaped togither, as they thought too haue done: but their successours also shall be cursed in them, and shall haue no ioye of them. VVee may not thē freat at the prosperitie of the wicked, for it is but frayle & changeable, & it can not but turne to their curse & destrucciō. Thus then must this doctrine be put in vre. And againe when God shall sende vs prosperitie, & plentie, let vs know also that the same shal not continue for euer: for wee muste still come to this poynt, namely that God will draw vs beyond this worlde. Therfore let vs so consider the vanities that are here beneath, as it may not greeue vs when we see our selues certaine & sure of nothing here. And why? For if we desire to be rooted here beneath, we shall renounce the kingdome of heauē. But whosoeuer knoweth that our life is with God, and that it shal be reueled vnto vs at the coming of our Lorde Iesus Christ: it shall not greeue him to be tossed in this world, and to see that there is nothing but chopping and chan-

ging, nor any thing certaine and sure, & that therfore we must long for the heauely life, to the which God calleth and biddeth vs dayly by his woerde, yet in the meane season in the middest of all these worldly troubles, & things so disordered as we see: let vs not be ignorāt that God so guydeth and gouerneth the worlde by his prouidence, as nothing is done here beneath without his will. And althoough the reason thereof be not manifest vnto vs at the first: yet for all that, so it is. Our duetie is then to be quiet, and to tarie paciently vntill God shew vs by experience that the end of the wicked shall be cursed, and that the afflictiōs of the good men shall be turned to their saluatiō. Howbeit whilst we waite till God shewe vs this same in effect, let vs walke stil vnder him quietly, & let vs not behaue our selues frowardly for any thing that happeneth vnto vs, but let vs be ready to suffer afflictiō when it shal please him to lay it vpon vs: & if he sende vs prosperitie, let it be a meanes to make vs taste of his fatherly goodness, & to draw vs vnto him more and more. Now let vs fal down before the face of our good God with acknowledgement of our faultes, desiring him so to inlighten vs in this world, not only by giuing vs that which he knoweth to be good for vs, but also by his woerde, that in the midst of the darkenesse of al the afflictiōs which we haue to suffer, we may not ceasse still to feele his goodnessse & fauour, and so to folow the way that he sheweth vs, as we may neuer be turned there frō for any thing that happeneth vnto vs. And in the meane season also that our eyes be not blinded neyther with prosperitie, nor with aduersitie, nor with any thing what soeuer it be: but that wee may behold this glasse which he hath giuen vs, that is to say, his holy woerde, and that by the same we may be alwayes guided vnto him to be transformed into his image, vntill such time as he haue clensed vs frō all ouer sinnes, & haue vtterly abolished in vs al that cometh of our corrupt & sinfull flesh, to gather vs fully to himself, that we may be partakers of his glorie which he hath prepared for vs in heauen. That it may please him to grant this &c.

### *The lxxxij. Sermon, which is the fifth vpon the xxij. Chapter.*

22. VVho is he that vvil take vpō him to teach god knovlege, vvhio iudgeth the highest things?
23. This man dieth in his full strength, at his easē, and quietly
24. His breasts or teates are full of milke, and his bones flouvre vwith Marie.
25. And another dieth vvith great painē, and neuer eateth vvith pleasure.
26. They are layde both in the dust, and the vvorimes shall couer them.
27. I am not ignorant of these things, and hovv you go about to do me vvrong.
28. For you say, vvhile is the house of the Prince, and vvhile is also the Tent of the vvicked?
29. Aske them that go by the vway, for ye can not denie their signes.
30. The vvicked is kept vnto the day of destrucciō, they shal be brought forth to the day of wrath.
31. VVho shall shewve him his vway to his face, and vvhio shall tell him againe of that vvhich he hath done?
32. He shall be brought to the graue, he shall be layde into the rombe.
33. The grauelly earth shall be svveete vnto him, and euery man shall go aftet him, and the number of them that vvent before him, is infinite.
34. And you comfort me in vaine: for in your ansyvers there is nothing but lyces.



Ob here prosecuteth the matter that wastreated of yesterday, that is too wete, that although it seeme strāge in our fātie that god shoulde intreate men so confusedly: yet it becommeth not vs to reproue him, nor to wage the lawe against his iustice, nor to murmur as though he did evill: but we must humble our selues before his maiestie, knowing that his prouidence & government is a wisedome to high and to

profunde to be comprehended of vs. This is the cōtents thereof. Now to shew that it is so, he sayeth, *The one shall die in distresse, and the other shall die with eaſe*: that is to say, we shal see some that al the dayes of their life shal do nothing but pine away in great miserie: & at length they die, being very to liue any lōger, because in their life time they had nothing but trouble & tormēt: the other are fat & in perfect health, yea they are riche & wealthe. This is it that Job meaneth by this similitude, *their breasts are full of milke, and their bones are full of marie*, that is too saye, beholde

beholde they are fatte euery way. Nowe when wee see this diuersitie, the cause thereof is vñknowne vnto vs. For if any would say, howe happeneth that some do so prosper, and spende their whole life in pleasure and ease, and other some liue in continuall payne? what meaneth this? he should see no manifest reason thereof. It is truth that there be some of Gods iudgements (as it hath bene touched here before) so well knowne vnto vs, that if we would open our eyes wee might well marke and see the cause why God dealeth so with men: but it is not alwayes so: for God intendeth to trie our obedience by holding our eyes closed, so as we know not the reason of his worke, but are as it were blinde in that behalfe. Then if we give him the glory, and confess that he is iuste and true, although the same be not manifest vnto vs: it is a good triall of our fayth and seruice that wee yeldre vnto him. On the contrary parte, if we will be sharpe witted, and subtle, and be to curious in searching things, so that we wil not allow God for rightuous vñlesse he shewe vs the cause why: this is a Diuelish prye, and therein wee declare our selues that wee will not be subiect vnto God but by force, and when it shall please vs. So then lette vs note that Job here speakest of the iudgements of God, that are yet hid from vs, as the mooste parte of them bee. VVell, what must we say in this case? *Who is he that will teache God knowledge?* that is to say, who is hee that will shew God his office? who is he that will teache him his lesson, and say, he must worke on this fashion, or on that? Shall we be they? Can we ascende so high as to come to the infinite height wherin God is? Alas there is too great a distance. And if we will lifte vp our selues so high, God can bring vs downe well ynochough to our shame and confusion, for it appertayneth vnto him to discusse high matters. Shall we walke aboue the Angels of heauen? VVe must with all humilitie reuerence the secrets of God and his incomprehensible iudgements: and shal mortall man, that is but duste and ashes, take vpon him to searche them out, and to know a reason therof? Then must we humble our selues too beholde the iudgements of God: and when they shall seeme vnto vs not to be reasonable, yet let vs learne to be content with them, brideling and as it were imprisoning our mindes, least God should be disgruyed by vs, and his maiestie & glory transformed. VVe must acquaint our selues (I say) to beholde things, and to conclude that God doth them according too reason, although it seeme not so in our owne eyes. And why? for (as I haue already sayd) during this life our God will see whether we will confess him to be iust, wise, and good, although we haue no knowledge of his rightuousnesse, goodnessse, and wisedome. True it is that he sheweth vs signes ynochough of it: for he will not be glorified of vs, and in the meane while leaue vs ignorant how, nor wherefore: he ministreth vnto vs matter sufficient to gloriſe him: but yet he doth many things wherein wee are as it were blinde. Men must not then vsurpe that which appertayneth not vnto them, that is to wit, that they should say, well, we may iudge according to that we see. Yea? & where is then the prayſe which thou owest vnto thy God and thy maker? wilt thou measure him by thine owne capacitie? thou arte nothing. VVhat are thy minde and vnderstanding? Are they of such constancie and force, that the whole glorie of God can be enclosed and cōprised in them? doest thou not herein take too much vpon thee. Therfore when we see things in this world turned vpside downe, what muste wee do? let vs know that for all that, God disposeth things as is meete, & knoweth the reasons which are hidde frō vs: and in the last day, that which is now as it were buried, shall be made very manifest, & we

must suspend our iudgement till that time. Truth it is that we may pray God to make vs to perceyue wherfore he doth affiſt vs, when we be affiſted. VVhen a man is in ſuch payne and findeth himſelf in great anguſh and miserie: he may runne to his God, and ſay, Alas Lorde this thing ſhould ſeeme very ſtrange vnto me, and therfore I might leefe my paciēce, were I ro: affiſted of thy goodneſſe: and euen that which is for my wealth and proſite, ſhould turne to my hurte and conuſion: and altho:ough I perceyue not the cauſe wherfore thou puniſhſt me ſo: yet muſt I know that it is for my wealth. Neuertheleſſe vouchſafe to let me vnderſtande, to what end thou doest affiſt me. If a man be at his eaſe, he muſt also bridle himſelf, and pray vnto God that he would not ſuffer him to abuse the beneſite that he hath receyued, as to ſay, I am more worthie than other men to be loued of God: for he dealeth with me after an other ſorte: I ſee a great nu:ber of men very miſerable, and yet I haue what I can deſire, which is a token that God is very well pleaſed with me. So then let not this prye and arrogancie enter into our heads: but leaſt we be tempteſt with it, we muſt pray vnto God that he make vs to vnderſtande, wherfore he ſpareth vs. VVee may then deſire of God that he would ſhewe vs the cauſe of his workes: yea ſo farre foorth as it is expedient for vs: but we muſt also come with all humilitie, not taking vpon vs to make God ſubiect to our iudgement, to ſay, that he muſt diſclose vnto vs in every poyn̄t wherfore he doth this or that. No: but let vs tarie paciently vntill he declare vnto vs, that which we know now but partly. And forasmuch as wee cannot atteyne to the full knowledge of Gods workes and to the cauſes of the ſame, vntill we be tranſformed into his image: when we haue in this life gotten ſome ſmall taste of his goodneſſe, rightuousnesſe, and wisedome, ſuche as it pleaſeth him to communicate vnto vs by his holy woord, where he teacheth vs that which he knoweth to bee expedient for vs at this time: let vs contēt our selues with it. VVhich thing can not be done, vntill we haue renounced this curioſitie that is in vs, & the deceyueable boldneſſe wher: vnto wee are to much inclined and giuen. Lette vs then keepe this ſentencē well in remebrance, wher it is ſayd, *Who is he that will teache God his duetie?* Are we ſuch great doctours that we can teach God his lesson, and controll him? Now when men murmur ſo agaynst the prouidēce of God, and finde faulte with it: it is as muſh as if they would take in hande to teach God. And what arrogancie is it, that a creature, in whom there is nothing but all beastlynesſe and ignorance, ſhoule take vpon him too teache his Creator? Then is it a cursed monſtrousnesſe and agaynst nature, when men do ſo highly exalte themſelues, as they wil gaynesay and replie agaynst the workes of God. True it is that wee thinke not of it at the firſt: but yet all the murmurings and replies that wee make, and all the miſlikings that wee haue of that whiche God doth contrarie to our iudgement and appetitie, are as ma:ny blaſphemies: for it is the tayle of al our euil thoughts. To be ſhorte, who ſoeuer is not content with Gods prouidence (yea and that with all humilitie,) confeſſing generally that what ſoeuer proceedeth from him is good and rightuous: the ſame(as muſh as lieth in him,) would pull God out of his heauenly ſeat, and ſpoyle him of his maiestie, and ſet himſelf in his roume and place. VVe make fayre protestation that wee meane no ſuch thing, but the thing it ſelfe declareth otherwise. To be ſhorte, as ofte as wee be tickled with this curioſitie to be to ouer inquifitiue of heauely matters, and in the meane ſeafon haue ſuche boldneſſe mixte withall, as wee rage agaynst God: lette vs note that we muſt come to this cōparison,

what

what art thou? and what is God? hee is thy creator, and doest thou set thy selfe agaynst him too dispute of hys workes, as if thou were his fellow? And what presumest thou to do? hast thou any thing in thee, wherefore thou shouldest enter into so deepe matters, and make al things subiect too thy judgement? VVhere art thou become wretched creature? VVhen wee are once come too this compaison, it must needes be, that wee bee worse than mad, if this pride wherewith we bee puffed vp, bee not quite throwne downe. This is it that Iob ment here too teach in saying, who is he that wil teach god knowledge? Furthermore, because men be so bolde, as they can hardly be brideled, vntesse they be holden by violence, and as a man woulde say bounde with Chaynes: hee sayeth, *yet shall God judge high matters.* As if he should say, well, when men wil vsurpe that which doth not appertaine vnto them, as to plead agaynst God: what shall they get in the ende? Truly, they may alledge this and that: but yet God shall not bee diminished. Let men then exalt themselves as muche as they can possibly, yet shall God always remaine in his place spite of their teeth. And hee shall not onely remaine safe and sounde: but hee shall also sit aboue as iudge of high matters, and we shall leape here like frogges. Shall we flie aboue the clowdes? and although wee had wings too flie so high: yet are the Angelles farre more glorious and excellent. But yet are the Angelles Gods fellowes, or equall? with him? No: Contrariwise it is sayde, that they hide their faces wthy their wings: as wee haue seene in Ezechiel vnder the figure of the Cherubins, and that the Angelles (although there bee a great Maiestic in their nature) neuerthelesse when they beholde the brightness of God, are constrainned too hide themselves before the glorie that is in their Creator. Seeing then, that so noble and excellent creatures, are as it were astonished, when they should come neare vnto the Maiestic of God: what shall we doo in comparison of them? Seeing that God iudgeth highe matters, shall wee presume too exalt oure selues agaynst him? VWell, we cannot come so farre, and whatsoeuer wee shall throwe agaynst him, shall doo him no harme: but it must all retorne too our owne confusion: it is as much as if wee should cast stones ouer our owne heades, they must needes fall againe vpon vs, and yet wee shall not bee able too reache vnto God. VVe might peraduenture strike a blowe at him, if hee were on the one side or on the other of vs: but seeing he is aboue vs, yea and so high that we are not able to reach vnto him: if we lift vp our selues agaynst him, it is as much as if we shuld cast a stone on high, which (as I haue sayde) must needes fall againe vpon our owne heades, and ouerwhelme vs. So happeneth it too all them that will make suche arguments, and after their owne fantasie dispute of Gods woorke, and replie agaynst him. They do in deede throwe stones, but the same must needes fall againe vpon themselves. And this is it that is ment by that is sayde, that all they which shall dashe agaynst this stone, must needes bee brused and broken: yea and in the ende this stone shall fall vpon them too crouse them, and quite ouerwhelme them. Let vs note also, that GOD iudgeth high matters, not onely in that hee is the soueraigne aboue all creatures: but in that he dooth set himselfe specially agaynst them that do so highly esteeme of themselves more than becommeth them, and aboue their degree: for he sayth that he is a mortall enemie to all the proude. Let vs learne then, that if there be any such that will so exalt themselves, the same must needes turne to theyr ruine: as it is written, he that will humble himselfe, shall bee exalted: and contrariwise, hee that will exalte

himselfe, must bee brought to nothing. It is the peculiare office of God to do things in this sort. Let vs note then that there is nothing better than to bee wise, onely so farre foorth as it please God to instruct vs, and let vs knowe that too obey him, and too submit oure selues vntoo him in all things, is our true wisedome. And when things come not to passe as we woulde wishe, so that wee bee easily stirred vp to enter into some disputation: let vs stay our selues, and say, yea but God hath such a perfection in him, that there can nothing proceed from him, but it is good and rightuous, and his will onely ought to suffice vs: for it is the rule of all well doing, this is the fountaine thereof, let vs draw out of it boldely. So when hee sheweth vs the reason of his woorkes, let vs giue him thankes, and with all humilitie receyue whatsoeuer he teacheth vs. But if hee hide them from vs, let vs be content too bee ignorant, so farre foorth as it shall please him, knowing well that hee reuealeth vntoo vs whatsoeuer hee knoweth too bee profitable for vs. Howesoever it bee, hee will keepe vs within a certayne measure, too the ende wee shoulde learne what it is too obey him, and too confesse that he is iust, although hee shewe vs no reason of his doings. This is the summe of that which we haue to learne out of this place. Nowe too shewe the greatnessse of this temptation, it is sayde afterwarde, that both of them are couered in the dust, and that the woormes eate them. In deede when wee see that a like ende happeneth to them both: although we haue bee diversly delt withall in this worlde: it might seeme that God playeth no more the iudge. But our sayth muste surmount the graues, and whatsoeuer wee can beholde with the eye. And this is it that is often tymes taught vs, that sayth is a sight and beholding of things inuisible. *Heb. 11. 6. 1.* VVe shall see some good man that shall haue serued God all the dayes of his life, and shall haue walked verie uprightly and sincerely: and neuerthelesse hee shall bee in continuall greefe and paynes, and God shall not ceasse too sende him manie tormentes euen to the death, to the which also he must go pining on a long time. And others that shall runne headlong too all euill, shall die at their easle. As I haue sayde this is the confusion of things. And what is the ende of it? they come to the graue. Are they in the dust? they consume away there, the woormes eateth, it seemeth that he that toke paynes to serue god hath lost his labor. And why? Beholde they are all gathered into one heape, the good & the bad: aswell those that haue liued here in great mirth and pleasure, as they that haue found nothing but sorow & trauell in this worlde. VVhat shall we say to this? It is certayne that we shall bee amazed if we stay our selues vpon that which may be sene with the eie. VVhat is to be done then? VVe must ascend higher, and knowe that God reserueth vntoo himselfe a iudgement that appeareth not presently. Yea truely. For *Heb. 11. 4. 1.* faith beholdeth things inuisible & things that are hid. Let vs know then that although in death all be like, yet there is a farre diuers condition. And when shall that bee? our God shall declare it in time conuenient. But in the meane season it is our dutie to walke alwayes in his feare, and to conclude, that seeing hee is iudge of the worlde, iniuitie shall not remaine vnpunished. And they that haue taken paynes to obey him, and to walke according too his rightuousnesse, shal not haue labored in vain, nor be disappoynted of their expectation. Thus must we conclude & go still forward. And we see also that God ment to declare the same vnto vs by the mouth of a deceiuere. For al though Balaam endeuered to ouerthrow al truth, & to turn it to a lie: yet God hilde him as it were on a rack, that he was forced to say that the death of the righteous is to be *Num. 23. b.* wished,

v. if acd. Let my death (sayth he) be like vnto the death of the righteous. He sayth not this of his owne head. For he woulde (as much as lay in him) haue brought to naught, and vtterly abolished the maiestie of God. But yet seeing God maketh him speake thus: it is more than if hee had sent all the Angels of heauen. God, I say did then authorize this doctrine with a peculiare marke, whē he did constraine and inforce a wicked man, & an enemie of the truth to speake on this wise. This is it then that we haue to learne: to wit that we must not fasten our eies vpon the 10 grāue, when wee see that all is there brought vnto one heape, and that there is no difference betweene the good and the bad, betweene the rich and the poore, betweene those that haue lained at their ease, and those that haue alwayes beeene in sorrow and paine.

It is true that in deth al things are turned vsidetown: but God knoweth howe to bring all things into an order and perfect state: as it is sayd that at the comming of our 20 Lord Iesus Christ, when he shall appeare too iudge the worlde, then shall be the restoring of all things. If it beso then that Iesus Christ shall come to restore the worlde: It followeth that the worlde at this day is out of frame, and things therein are out of order: but in the meane seafon let our fayth surmount all these things here, and let vs patiently abide till God finish hit worke, and find a remedie for all. Now Job addeth furthermore that *the thoughts of them that went about to confound him, are not vnknowne vnto him, nor the wayes that they vſed to do him wrong*: as if hee shuld say, I see wherto ye tend. For ye are as it were suborned of Satan to bring men to dispaire. But I will holde 30 me fast in the hope that I haue in my God. And although I be here so much oppressed as is possible for any man to bee: yet will I still continue calling vpon him that hath promised to be my sauour, and I shal not bee ouercome for any of your temptations. Thus then doth Job arme & defend himself against al that was obiectet against him by his freends: For he saw well ynough that they tended to no other end nor purpose but to bring him to dispaire. Nowe this place here conteyneth a profitable doctrine: which is, that wee shoulde alwayes learne to knowe the subtleties of Satan when he goeth about too bring vs into dispaire: and that we shoulde be armed agaynþ hym. For if wee haue the wisdome too take heede of the malice of men, when we see that they go about too hurt vs, and seeke our vtter ruine and destruction: must wee not much more sharpen our wites and sp̄rites too resist Satan, who is the Prince of all iniquitie. The thing then that we ought to knowe, is that when men go about too doo vs harme, wee must stande vpon oure garde, and consider the force and strength that is in oure enimies. 40 And if we cannot ouercome him by force, wee must fall to pollicie. If wee see a man go about too beguile vs by wicked slight: wee will beware of him well ynough. But Epb.6.b.12. (as sayeth Sainct Paule) oure fighting is not agaynst flesh and bloud: that is too say, when wee haue too deale but with men, it is nothing: but we haue to deale with spirituall enimies which are principalities. Behold Satan vttereth all his force, and we haue to fight agaynst the Diuelles in the ayre, which winde about vs, and inuiron vs on all sides: and they haue firie darteres wherewith we shoule be striken downe incontinently, if wee were not well furnished and armed at all poyntes. Therefore, it standeth vs in hande to bee watchfull in this case aboue all things and to be acquainted with Satans wiles, according also as Saint Paule speaketh of them in another 50 place. This is it which we haue to marke in this streyne: namely that forasmuch as Job was fenced agaynst all the the temptations that were put too him by those whome

the Diuell stirred vp agaynst him: when wee see men go aboue too leade vs too destruction, wee muste haue our eyes open too espie their sligtes, that we may provide too disappoynþ them. And if wee haue this aduisenesse in respect of men, let vs much more haue it in respect of Satan. For hee is oure cheefe enemie whome wee haue cheefely too resist, that wee maye repulse all the practises and deuises whiche hee can attempt agaynst vs.

And heerepon let vs marke, that all excuses are taken from vs, if we bee surprised by the temptations whereof euerie man ought to take heede. If we steppe awry, euery of vs will alledge that there was some meanes or other, and that hee was seduced by some other man. And finally, wee put the same thing in vre which was shewed vs by our father Adam, when he sayde; *The woman which thou gauest mee hath deceyued me. Yea, Gen.3. b.12.* but our Lorde hath giuen vs discretion ynough, sobecit that wee can finde in oure hartes too bee watchfull. But as for them that will bee wiltingly rocked asleepe: muste not Satan needes snarle them in his snares, and make them too wander heere and there? Are they not well woorthie of it? Yes: For they seeme to bee willing too breake theyr owne neckes, and too haue soughe pittes too fall intoo, and that they bee well at ease when they finde anie meanes too start oute of the way. There are many that seeke stumbling blockes, and afterwarde say: Oh, beholde, such a one hath beguiled mee. But if we kept watch as God warneth vs, wee shoulde alwayes be preserued from the daungers wherwith we be snared.

Thus yee see what wee haue too marke vpon thy place. And immediately Job sayeth, *Inquyre of them that go by the waye, you cannot denie their signes*. Thys streyne is expounded diuersie wayes. There are that take these Iourneyers or wayfaring men, in an allegoricall sense for the faythfull, bycause they bee pilgrymes in this worlde, and haue no resting place: but that is too muche streyned. Some vnderstande that Job ment too saye heere, that hys freendes tooke hym as a wayfarer, that is to say, as an vnknowne man. As if hee shoulde saye, yee handle mee worse than you woulde doo a wayfarer or an vnknowne man. Othersome take it after an other fashion: but let vs holde vs too the plaine meening: whiche is, that Job meeneth too saye heere, that if his freendes, (or at leastwyze those that bare the name, and were come vntoo him vnder that pretence) had a sound and vncorrupted iudgement, they woulde not haue vſed suche flaunders agaynst hym. His saying then is, yea, aske the wayfaring men, the thing whereof yee haue hitherto reasoned, and euerie one of them can tell it you. And why? Bycause they are not ill mynded. For inasmuche as theyr heades bee not forepossesed with cruell iudgement, they will speake the truth and as the thing is. It behoueth you then too bee likewise moderated. This is the summe of that whiche hee ment to say. Nowe by this wee are taught, that there is nothing so contrarie too reason and truth, as an euill affection that a man shall haue nourished and conceyued within himselfe: for hee shall bee too blinded therewith, as hee shall not bee able too discerne any more, and the light shall bee vntoo him alwayes as it were darknesse. This maye helpe vs muche, if wee applie it too our vſe as it behoueth vs. VVherefore? VVe see how every man lettereth looce the bridle to his affections. VVhen we iudge of any thing, haue we respect vnto reason to bee guided by it? No surely, but our affections do so rule vs, that we see nothing, because wee are beforeoccupied with some fantasie

Epb.6.b.11. 1.Cor.2.c.11.

fantasie. One is caried away with his pride, and hee will not turn whatsoeuer happen. And if a man aduertise him of it, he will not hearken to it: what reason soeuer a man shal vse vnto him, it shal preual nothing with him. VVhe  
 a man is so hardned against God and all equitie, he thinketh he could not get better estimation, than too remayne stubburne to the ende. Againe, an other is poysoned with some hatred or dispise, wherevpon hee will iudge rashly hauing no power to enquire whither the thing bee so or no. Forasmuch as this vice reyneth so in vs, & doth preual: so much the more ought we to note this place where it is sayd, that *even the wayfaring men shall teach vs.* That is to say, that they which judge of a thing at the first sight, and as it were passing by the way, shal be better and more vpright iudges than we be. And why? They shall not be forepossessed with their euill affections which hinder the from judging aright and according too truth. This is it that Job ment to say in this place. Nowe he addeth in the ende to conclude his matter which he hath in hande, *that the wicked is referued to the day of his destruction, and that such men shalbe as it were trayned on to the day of wrath.* This is a meane that we shoulde not runne headlong into rash iudgement when God punisheth not the sinnes of men so loone as wee thinke good. And when he afflideth the good men, and holdeth them as it were vnder many torments and troubles: then let vs say, yet is the wicked referued to his day. If we had this woordes *Reserued,* (as it was yesterday handled) well printed in our mindes, it would be a meane to keepe vs in a feare, that we should not bee so muche caried away as we be, seeing the troubles and disorders that are in this life. But we can finde in our hartes too referue any thing vnto God, and wee thinke if hee bring not this matter too passe to daye, too morrowe hee shall not come in time. The cause that all things are peruerted, is for that wee haue our mindes encumbered: And againe, wee speake so hastily and vnadvisedly, as in the meane season we giue no place vnto fayth, nor knowe any more of God and his rightuousnesse, than experiance teacheth vs. And by this meanes wee exclude the whole worde of God, and say that it hel-  
 peth vs no more, and that wee will beleue nothing that is therein conteyned: but that we will beleue our owne eyes. Is not this as much as too separate our selues from God, and to estrange vs from his schoole to be no more his schollers? Is it to be marueyled, if after this, men become so madde, that a man can doo no more good wylth them, but the diuell possesseth them and caryeth them cleane away? as we see many suche nowe adayes? No, we must not maruell, it is a iust iudgement. So much the more must we marke this doctrine where it is sayde, *that the wicked is referued to the day of his destruction.* To bee bresfe, when we see the wicked here to bee at their ease and prosperite, and too triumph: it is true that it cannot bee chosen but we must bee tempted, and haue some greefe inwardely [So as we thinkē thus with our selues.] And howe, what meeneth this? that God is ydle in heauen, and seemeth to be asleepe and careth not for things here beneath. There might in dede such fantasies come into our heades. But we must beate them backe, and say, well Lorde, thou teacheſt me that I ſhould looke further than vpon this worlde. At the first sight it woulde ſeeme vnto vs that thou wart asleepe: but yet it is cleare contrarie, For inasmuch as we ſee there is another iudgement vpon the wicked, which is vñknowne vnto vs: we muſte alſo knowe that there is an everlaſting rest for the godly. God then giueth vs alreadie a declaration of his rightuousnesse, that there is a iudgement referued, in the which all things ſhall be reduced into good order. Thus

must we take ſome profit by the exam: ples that are be- fore our eyes. Therefore if things come not to paſſe as wee woulde haue them, ſo as the wicked triumph, and God maketh no countenance to puniſh them: and contrariwise, the good be tormented, and we perceyue that they be not ſuccored nor ho:pen, but many iuriies and violences are committed agaynst them, and in the meane ſeason God putteth not to his hand to prouide for them: let vs run to this that is ſaid vnto vs, wel, there is another iudgement: for the wicked is referued to his deſtruclion. And forasmuch as the wicked at this day are ſpared, let vs note that their vengeance ſhall be ſo much the more horribile: Their market is nothing the more ameđed for that: but their condenmaſon is augmented every day more and more. And why? the time is dearely bought, for that they haue ſo mocked at the goodneſſe of God, and haue abuſed his wiſedom, and continued ſtill in euill, yea and hardened therein, and exercyſed their malice agaynst the good men and children of God. So then the faythfull ought to reioyce in the middes of their ſadneſſe, when they ſee the wicked ſo referued too the day of theyr deſtruclion. True it is, that for a time the wicked ſhall be in this worlde as it were in a Paradise: But ſhall it be alwayes ſo? No, for this life is ſhort and frayle, and they muſt needes come to an account. And when it ſhal be caſt in their teeth, that they haue mocked with God, and diſpiled his maiestie, what ſhall become of them, what horribile vengeance ſhall be prepared for them? Let vs then conceiuie ſuſh horrore of the finall ſtate & codition of the wicked that wee may be stayed from complaing with them, leaſt we be ſpoiled with their vices and iinfecções, and be wrapped togither with them in the wrath of god. Furthermore, are we opprefſed? do we ſee the godly men to be in trouble and anguifh? VWell, let vs knowe it to be true that our life is miſerable in ſight: but it is to make vs go forwarde: they are as it were prickings with the ſpurre for to encourage vs, and to stirre vs vp to the beholding of the heauenly life, that whyleſt wee labour to come vnto it, wee might contemne and diſpife all those things wherein the wicked are woont too delight, and place their whole felicitie here in this worlde. Nowe in the ende Job ſayth, *who is bee that can iudge in the faue agaynst him, who is bee that ſhall pay him agayne that which he bath done?* It ſeemeth at the first ſight, that hee ſpeaketh heere of God: but it is ſpoken rather of the wicked. Neuertheleſſe it tenideth too approue the iuſtice of God, and too ſhewe that the wicked, although they haue eſcaped the handes of men, ſhall not faille but come before the heauenly iudge. This is the ſumme of that which Job ment to ſay.

So then although the wicked haue ſo paſſed their life as no man durſt ſet himſelfe agaynſt them, and whyleſt they liued, it ſeemed that they were exalted vp to the cloudes: yet ſhall they not fayle but come to the graue. And it is true, that according too mans iudgement, the ſame might alwayes be alledged for prooife of the temptation: as howe? VVe ſee that all are equall. But Job heere concludeth agaynst his enimies, that although (to the ſight of men) the ende bee like, yet there is a iudgement of God aboue that, and men muſte not become ſo brutiſhe as to stay themſelues onely vpon the graue, and vpon the things that are ſeen here, but they muſt know that god ſhall ſo reſtore thiſgs, as the gothes ſhal be ſeparated from the lambes, when God ſhall declare himſelfe to be the iudge of the whole world: but the tyme is not yet come. This is the comparison that Job maketh heere. Nowe againe he repeateth that which he had ſayde, that is to ſay, that a man cannot diſcernē betwene them both. *Mat. 25.6.*

by the outward appearance. And why? This is the man that will be glad of the grauelly ground, but it is that his bodie may bee buryed therein: it is all one too him after death, and they are laid both togither in the graue. Behoide this is the state and condition of mankind, as it is said in the Psalme, that they bring to the graue the bodies of the great and little, of the old and yong, and that all go like flockes of sheepe to the graue. So then by the outward sight wee can not disererne the iudgements of God. And wherfore saith Iob thus? Is it because he mindeth to make a confusion of all? No: but it is good and profitable for the children of God (as we haue alredy declared) to be armed long time before against the temptations that might happen vnto them, when they see the ende of the Godly and of the wicked concerning the outward appearance to be like to the end that when they themselues be afflicted, they might call vpon God, knowing that if their state & condition be poore and miserable in this world, there is a ioy prepared for them, the hope whereof may well diminish and mitigate all the heauiness and troubles that might happen vnto them in this world. It is good that me should know the temptations that may happen vnto the. It is true that we must not be herein to hastie, so that whē we heare any mention made of the deliuernace that god will send vs in our aduersities, we begin by and by to replie. Yea, but when shall it be? we must not stay vpon such fantasies: but wee must generally learne to be pacient in all things, least we fall headlong into fleeing fantasies, and conceyue in our mindes things that God wil haue yet to remaine vñknowne of vs. Let vs then leaue the iudgement to him, vntill he reueale it vnto vs, and let vs know perfectly, that he doth such things as we cannot presently comprehend. This is the cause why Iob sheweth here that all goto the graue, and that all are brought thither: and it is to the ende that we should gather thus: well, it is true that in death all are lyke, wee put no difference betweene the godly and the wicked: and (as Salomon sayeth in his booke of the preacher) a living dog is better than a dead Lion: and the death of a man is like the death of a dog, inasmuch as the bodie of a man shall rot as well

Ezr. 9.b.4.

as the carkasse of a beast. VVe see all these things: but yet we must not stay there. Let vs then beholde that which is shewed vs in the mirroure of Gods worde. That is to wit, that there is a greater iudgement which God reserueth, and will execute when he shall shewe himselfe to bee the iudge of the whole world. Thus behoueth it vs to know temptations, & when we haue known them, we must resist the, & go forward: and let vs not be so folish as to say, Oh whosoeuer shall find prosperitie in this world let him enioy it: for in death there is no hope. But cōtrariwise, we must say, if we haue aduersitie in this worlde, let vs know that a better hope is layd vp for vs: and this is whervn to God calleth vs. If we haue prosperitie in this world, let vs thanke him for all: but let vs not put any confidence in it, for prosperitie may be takē from vs betwene this & to morrow, specially when we abuse the same. Thus I say must we wey things present, and thinke with our selues, that if we iudge of the according to mans iudgement, all shall be done out of order: and it is to the ende that sayth might preuaile in vs, and that the woerde of God might guide vs, so as it may be as a candle to shew vs the way in the midst of the darknesse of this worlde, vntill we come to that heauenly brightnes where there shal be no knowledge in part, but allperfection, at which time we shal behold God face to face.

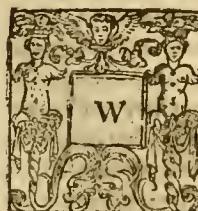
1.Cor. 13.d.  
12.

Now let vs fall down before the face of our God, with acknowledgement of our faults, desiring him to make vs haue a better feeling of the, and that we may be more & more touched with them, so as wee may bee displeased with them, to the ende wee maye enioy the grace that is promised vs in the name of our Lorde Iesus Christ. And that when our sinnes passed, bee forgiuen vs of him, it woulde please him to guide vs by his holy spirit, so as we may alwayes more and more aspire to the perfection of the heauenly richesse, to the which hee calleth vs, where being rid of all our imperfections, and infirmities of man, we may bee clothed with his heauenly glory, which hath beeene purchased for vs by the bloud of our Sauiour Iesus Christ. That it may please him to graunt this grace, not onely vnto vs, but also to all nations, &c.

### The lxxxij. Sermon, which is the fyrst vpon the xxij. Chapter.

**T**HEN Eliphas the Themanite ansvered, and sayde,

2. Shall a man be profitable vnto God? the vwise man profiteth himselfe.
3. VVhat careth the almighty if thou bee righteous? or vwhat shall he gaine if thou vvalke vprightly?
4. Is God afraid to reproue thee, or to come vwith thee into iudgement?
5. Is not thy vwickidnesse great, and are not thine iniquities infinite?
6. Thou hast taken a pledge of thy brother vwithout a cause: thou hast spoyled him that vvas naked.
7. Thou hast not giuen vwater to drinke to him that vvas a thirst: and hast denied bread to him that vvas hungry.
8. And the mighty man had the earth in possession: and he that vvas in authoritie dyvelt in it.



Hen we haue too doo with men, if wee can charge our aduersary with any thing, or can finde any thing too reprove in him, we thinke wee haue halfe obeyned our matter: yea I say, when we our selues are in the fault, and there needeth no other iudge to condemne vs, but our owne conscience. If any man accuse me and I finde my selfe culpable: I seeke if I can finde any thing for mee to snatch at in him. And

that will I alledge for mine owne discharge: and why so? For me thinketh that I shoulde so much the more diuert and turne away the mindes of them that shoulde be iudges of my cause, tō the ende that they should not wholly stay vpon mee, and that the euill whiche I haue committed, might bee as it were darkened and wrapped vp. The common practise therefore that we vse one with another, is that wee seeke some starting hole, & the same must serue vs to shift off the matter: as when we cā say, what? I haue done such a pleasure for a man: &

if I haue afterwarde offended him, the same ought to be layd in the ballance. Thus we would diminish the fault that we haue committed : or else we alledge thus: though I haue offended in this behalfe, is this man altogether innocent? Now when we come to God, & these things fal to the ground. It is true that we would vse the same talke with god as we do with mortall men. But we are deceyued. And why? what is that we can charge him withall: what can we find blame worthy in him? what seruice can we alledge that we haue done him, to say that he is beholding or boüden vnto vs for it. Our mouth must needs be stopped in all this, so as there is no more to do but too cōfesse the debt, & with all humilitie to acknowledge the condemnation to be iust without making any replie, or without atteyng the law any further, for we shal get no thing therby. And this is the argumēt that is here handled by Eliphias. And so we see that of this talk which he hath, may be gathered a good lesson: and he had spoken verie well, if he had applied the same as he shoulde. But he did not wel in applying it vnto Job. This is it wherein he was deceyued. Yet is this doctrine in it selfe & generally profitable for vs, that is to wit, that whē God doth summō vs before him, & stirreth vs vp to acknowledge our faults, it booteth not to seke any reply, or to say, if I haue offended in this behalfe God ought to pardō me: for behold I haue serued him in such a thing, and he ought to acknowledge it, and the same deserueth wel a good turn. Let vs then remoue all these toyes, for they takeno place when we appere before god. And why? For we bring him no gaine, he is made neither hote nor cold (as I say) by vs: and as we can do him no good, so also can we do him no harm. This once concluded and agreed on, we see that al presumption must be thrown down in vs. And there is no other remedie but with al humilitie to acknowledge the condemnation to be iust. But to the end that this same may the better bee vnderstanding: let vs debate the things in order as they are here cōteyned. *VVberin (saith Eliphias) hal a man profit God? The wise man profiteth himself.* True it is that at the first sight we think we deserue much at Gods handes, when we indeuor our selues to serue & honor him. But we be to much blinded herein. For we imagin that God might receiue some commoditie by vs, as though he had neede of vs. But contrariwise, he can neither increase nor diminish: he is in such sort the fountain of all goodnessse, that he wil borow nothing of another man: & that which men bring vnto him, is not to releue his necessitie, or to augment him in any wise. If I had nede (saith he) would I come vnto thee? Are not all the creatures in my hande? Furthermore, we know that God seeketh nothing without his owne Maiestie. So the let vs put away this foolish fantasie, that we do bring any cōmoditie or profit vnto God. And rather let vs confesse with David in the xvij. Psalme, that our goodnessse shall not reach vnto him. For let men enforce themselves as much as they will: yet can God receiue nothing at their handes, whereby it might be sayd that he fareth the better: yea and if God should bestow as many benefits vpon vs as wee woulde desire: yet could we make him no recompence, as it is sayde in the Cxvj. Psalme. *VVhat shall I giue vnto the Lorde, for so many things as I haue receiued of him. I can do nothing but call vpon his name.* So farre off is it then that we are able to make God bounden vnto vs, that when hee shall haue bestowed vpon vs all the benefites that may be, we are not able to giue him the like againe; neither can wee do him any seruice at all for it. Thus much concerning the first thing that we haue heere too note. Now if any man would aske the question, wherefore then doth God require of vs; that we shoulde be diligent to serue him?

It seemeth that he hath some respect to himselfe. No: there is no consideration but of vs, and of our saluation: God hath no respect of his owne profite, when hee giueth vs the rule of good living, and commaundeth vs to abstayne from euill, and requireth of vs to do this or that. God then in the whole lawe hathe no consideration of his owne profite, but considereth what is good for vs, and expedient for our saluation. Let vs do well, and the same shall returne vntoo our selues: let vs do euill, and the same shall returne too oure owne losse and hinderance: as for God, he remayneth always safe and sounde. It is true that (as muche as lyeth in vs) we offend his Maiestie, and abolishe his iustice, and are guiltie thereof. But yet can it not be sayd that we can diminish any thing of God, or that wee can robbe him of that which he hath, or that we can reach vnto him, too do him any iniurie. No truly. Therefore a man shall hurt none but himselfe: and likewise the profite that cometh of him returneth to his owne person. And herein we see the inclemable goodnessse of our God. For hee commandeth vs diligently, and declareth vntoo vs howe wee shoule liue. And why doth he so? Is it because he woulde play the good husbande? To say, I shall take some profite thereby? No surely. But bicause he procureth our wealth and saluation. If I should serue without respect of mine owne profite, and be so carefull of some mans benefite, that I shoulde go and sollicite him, saying, hee must doo this and that, and bee at him euening and morning too pricke him and stirre him forward to set some order in his affayres, and of all this no profite should redounde vnto my selfe: were not this a token of a rare and singular loue? And euen so dooth our God deale with vs. And yet what is hee? When wee perceyue his infinite Maiestie, and consider how he vouchsafeth too thinke vpon our saluation, and too be so carefull of it: mast wee not needes be touched too the quicke. Yea and as it were rauished and astonished at such bountifullnesse? and now what an vnthankfulnesse is in men, seeing that whereas God can win nothing by them, they are become so hardharted and dull, that when hee sheweth them the way of saluation, and exhorteth them too come vnto it, they will not vouchsafe too go one foote forward, but rather go backewarde. There is no excuse when we bee so vnthankefull to the bountifullnesse of our God. There is yet another thing, namely that although our God receyue nothing of vs: yet pretendeth as he were bounde vntoo vs. Haue I neede (sayth hee) of any thing that ye bring me? No: for hee can receyue nothing of vs. It is true: neuerthelesse God accepteth our doings, and maketh account of them, as though they were of some value: according as we see he likeneth himselfe to a husband man that hath a vineyard, which when he hath caused to bee dressed, he gathereth wine of it, or that hath a feilde, and reapeth corne of it. God in vsing such similitudes, declareth that he doth so account our workes, that they are vnto him as pleasant and sweete sacrifices. And also he sayeth that when we doo good to the poore, it is as if wee did it euen to him, and he accepteth it as done vnto himselfe, euen as our saviour Iesus Christ himself speakest of it, saying: whatsoeuer ye shal do to one of the least of my members, I accept it as if it had bin done to mine owne person. Seing then that our God abafelth himselfe so farre as too make himselfe subiect to the state and condition of a mortall and corruptible man, and sayeth that he receyuethe whatsoeuer we do vnto our brethren, althoough we can bring him nothing, and willingly bindeth himselfe vnto vs, when he is not in our debt: on our part, when we see al this, must

we not needs be rauished with admiratiō of this so great a gentlenesse as our God vseth towardes vs? So then let vs note well how it is sayd in this place, that when a man shall haue taken paynes to leade a godly and vpright life according to the commaundements of God. It can not be sayde that in all his life he hath profited God any thing at all. He hath onely done himselfe good. But yet oure God to encourage vs to doo well, will accept the things whereby he taketh no profit. He requireth it as though he were the better by it, and declareth that wee shall not 10 leese our labour thereby, neither that it shall bee a thing vnprofitable for vs. This I say is the intent of our God: when he incourageth vs to lead a good life. Furthermore let vs knowe to what ende this is spoken vntoo vs in this place: for we must keepe in remembrance this circumstance that I haue spoken of, that is to wit, that when wee come to make our account before god, we must forget all these foolish imaginacions which we cōceiuē, that we can bring him such gaine as we shoulde deserue ought at his hand. Let all this(I say) be throwne downe. And why? He 20 is not as a creature that needeth the ayd and helpe of an other, he standeth in need of nothing, but is content with himselfe. Forasmuch then as our God is by no maner of meanes bounden vnto vs: let vs learne to humble our selues before him, and let vs besory for our sinnes, yea euen so as we may be vtterly ashamed of them, and desire God too forgiue vs them. But why shoulde hee forgiue vs, them? It is .not for that I can say, hee knoweth that I haue indeuered my selfe too leade a good life, and I haue, done this thing and that. For what is there that we can 30 so alledge? Surely nothing at all. And therefore let vs forget all these delayes, and acknowledge oure selues guiltie: for when wee haue vſed all these replyes, yet can they not reache vnto God. VVhen we haue too doo with mortall men, and vſe such flourishes too couer our faults withall: yet are we maruelously ashamed, if it happen that our lie do appeare. VVhat shal then become of vs when we come before our God? And herein we see how the Papists are deceyued. For although they can not deny but that they be in daunger of Gods curse, if he would vſe any extremitie towards them: yet will they alledge their satisfactions, and therein play the marchants with God, so that if they haue made default in one poynt, they can make amedes for it another way: yea they haue theyr workes, which they call workes of supererogation, which God never commaunded, these serue to fill vp the holes, whenthey haue cōmitted any euill, wherwith God doth vrge them. VVel(say they) if we haue sinned, here is it that shall make amedes for all: yea if the matter were tried by the ballance, yet would there be some ouerplus. To 40 this point are the Papists come, that they thinke it a great absurditie that forgiuenesse of sinnes should be frank and free, and that God should pardon vs of his mere goodnes. They will easily graunt it to be true cocerning the trespass, but cocerning the punishment, it perteineth vnto vs to redeeme it. VVhem be caried away with such pride: must we not say, that they haue quite transformed God, & that they know no more what maner a one he is? So much the more must we note wel that which is cōteined here: that is to wit, that we shal easily persuade our selues, that God is somthing profited by vs:which is but mere folly, & a vain fancie. And so whē we shal haue cōceyued how high he is, let vs lerne to acknowledge our faults with all humilitie & make no reply: for we cā lay nothing to his charge, neither cā we alledge vnto him that he hath receyued any thing at our hands, nether that he is in any thing bounden vnto vs. Thus much for one point. Now it is saide moreover, that god careth not whither we do wel or ill, or whither we walk vpe

rightly or no. VVhē Eliphas speaketh thus: he meneth not that god shetteth his eies, & that there is no difference of good & ill with him: but he meeneth that for himselfe he forceth not of it. It is true that God as he is the fountaine of all iustice and right, loueth equitie, & if we lead an vpright life, then become we the Image of God. For it is certain that we haue no goodnesse in our selues: But it is as we see the sun shineth here beneth, when he casteth forth his beames. The brightnes that we see here beneth cōmeth not from the earth: we see the brightnesse vpō the houses, and vpon the earth, and yet it procedeth not from thence: but it is a brightnes reflected (as they call it) which returneth againe as the earth receyuethe it: it resteth then vpon the earth. For when we beholde our selfes in a glasse, the glasse hath no face: but the face of a man presenteth it self there, and the glasse representeth it backē againe. So then when we do well, it is not of our selues (for there can nothing be drawne from vs but al filthinesse and beggerie, as we are corrupted of nature) but our Lorde poureth his goodnesse & rightuousnesse vpon vs. Then if he shew vs the fauor in regenerating vs by his holy spirit, that we liue holily, we are as glasses in the which his image is as it were represented: and this is a brightnesse which commeth frō aboue, but sheweth it self here beneth. Now for as much as god acknowledgeth al that is good to come of him: this is the cause why he loueth that which is good: as it is impossible that he should do otherwise, seeing that he is the welspring and fountain therof. Otherwise he forceth not in respect of himself: that is to say, for his owne profit, or advantage that he receyuethe therby, he careth not how men do liue. VVhen men do the worst they can, shal they thereby take away the rightuousnesse that is in God? Can they diminish his maestie: can they abolish his glory & honor? can they shorten the bounds of his kingdom? No, they can not. In this sense then is it sayd, that God careth not what men do: but concerning vs, let vs consider if it be not our felicitie to submit our selues vnto him, & to yeeld our selues his obedient subiects. And seeing that he hauing no need of vs, neither of our life, nor workes, is yet so carefull that we 50 should lead a godly life: let vs hereby know the loue that he beareth vs: as it hath alredy beeene sayde that hee doth youchsafe to ioyne vs vnto him, and so to unite vs, that if we liue well, he sayth his kingdom is established: if we liue yll, he sayth he reigneth no more. And howe is that? Can we so hinder God, that his soueraigne dominion should not remaine vnto him for euer? No. And why then doth hee yſe such maner of speach? It is (as I haue alreadie sayd) to declare vnto vs howe hee loueth vs: as it is sayde in the eighteenth Chapter of the Proverbes, where the wisedome *Pro. 18.4.31* of God is brought in saying, that his pleasure and delight is to dwel among men. God speaketh thus to declare vnto vs, that hee will not keepe his goodnesse shette vp and concealed in himselfe, but will poure it out amongst vs, that we may be partakers of it: and that hee taketh suche pleasure so to lighten vs, to the ende we should not bee as brute beastes, but know him, and conceiue of him as hee teacheth vs, in such sort as we might be lifted vp on high into his kingdome. After the same manner dealeth hee in all other things: for he delighteth to bestowe his benefites vpon vs, and to giue vs such fruition of them, as hee ioyneth himselfe vntoo vs, and vs vntoo him. God then is carefull ouer vs, that wee should leade a goodlife, but not for that hee hath any profite or harme thereby. This is the summe of that whiche wee haue to note. It is saide moreover. *Is it for feare of thee that he will reprove thee, or goe to Lawe with thee?* Heere it is shewed vs yet more playnely, that wee shall gette nothing, by seekinge delayes wyth G O D, as wee are woont too do wyth our fellowes

fellowes and mates. For what is the cause that men vse so muche cauilling in their contiouerfies and debates which they haue with men, but to defende themselues to appaise the partie : or else to make him afarde, that he should no more prosecute the matter with such rigour ? As for example. VVhen any man is assaulted, hee will consider : this man pursueth me liuely : what shall I do ? then will hee vse some way to scape : or else hee will set some one at his aduersaries tayle, to put a flea in his eare, as they say : Thinkest thou not that thine aduersarie is to strong for thee ? Or else he will styrre vp agaynst him something vnder the gronde : so that the man draweth backe, and waxeth colde, and dareth not prosecute the matter as he had begonne : for he feareth least the mischeefe should fall vpon his owne head. So then because we are woont to make mortal men afarde, to the end we might escape their handes, and shew them our teeth, and giue them signes that we haue wayes and meanes to be avenged of them : we thinke wee are able to do the lyke with God. And what a follie is that ! must we not needes be voyde of sense and iudgement ? but because men be so arrogant as to thinke to practise the same things with God which they doo to their neighbors : therefore it is sayde, thinkest thou that God holdeth his peace for feare of thee ? Nowe what is the cause that moueth men too put their aduersaries so in feare ? because they consider, this man woulde do me iniurie, I must stay him : and although he set vpon me, I will giue him the repulse : or else I will finde some meanes by the lawe too reppresse him. The thing that stayeth vs from troubling one another : is that when we purpose to defende our selues, and the wicked seke to annoy vs, we haue the law that setteth it selfe betwene both parties: for when we make that our refuge , it stayeth them from executing that whiche they purposed to do : and thus wee proceede, when wee haue too doo with mortall men. But let vs not thinke that God is ledde with any such affection. For why ? what can wee do vnto him ? can we make him hote or colde, as I haue sayde ? So then God dooth not pursue vs for feare least wee shoulde preuent him, and sette our foote vpon his throte : for if he woulde but blowe vpon vs, wee must needes bee ouerthrowne : and they that so rise vp agaynst God , what doo they but breake theyr neckes ? It is as much as if a man shoulde breake his sinnewes and veynes, whiles he laboureth to go vp on high, and can not : hee must needes misse of his purpose, and if hee will force himselfe beyonde measure, hee shall breake and bruse his whole bodie . This is then a deadly fall. So happeneth it when men are come to this diuelishe pride to lift vp themselues agaynst God. VVe must not thinke then that our God is afarde of vs : for hee will mocke at such ouerweening, as it is sayde in the seconde Psalmie. VVell, it is true, that men make much ado when they conspire togither. And especially if kings and princes confederate and ioyne togither agaynst the liuing God , and the people also agree with them, they make much ado : but it is burhere beneath, and men are but as Grashoppers, as the prophet Esay speaketh of the .  
 Psal.2.b.4.  
 Esay.40.f.  
 22.

our charge, it is not for that we bee able to doo him any hurt : it is not for any respect that he hath of himself to stay vs, lest we should preuet to giue the onset vpon him first : no surely. VVherefore then ? It is to make vs feele the euill that is in vs, that we might be thereby stirred vp to seeke some remedie , and with true repentance come vnto him, to be gouerned according to his wil. God therfore when he punisheth men, seeketh their helth, and in condemning mindeth to acquite them: or else when they be chastised, he mindeth to ratifie & confirme his justice, to shewe that no euill shall remaine vnpunished. And therwithall also he intendeth too abate mens pride , for that they delight in their sinnes, and glorie therein. God will bring down all those things, when he bringeth them to iudgement. And so let vs learne , no more to flatter our selues, when wee haue any remorse inwardly , and bee condemned by the woerde of God , and men shewe vs oure faultes, and rubbe vs on the galled backe. Let vs learne, I say, no more to vse any startingholes : for we shall do nothing else but marre our market, for wee may bee sure that God is not afarde of vs as though we coulde do him any harme : but hee stirreth vs vp too the feeling of our sinnes, that wee might bee displeased wyth them : and by this meanes he reacheth his hande vntoo vs, to leade vs to saluation : or else he mindeth to double our condemnation , that we may bee so much the more vnxecusable in that we eschew him, and beside the naughtinesse that is in vs, do also become so wilful & stubburn, as we wil not bow, whē he goeth about to bring vs back vnto him. This is the summe of that which we haue to consider. Nowe Eliphas addeth moreover. *Is not thy malice great ? and are not thine iniquities infinite ?* Truely this is verie yll applyed to the person of Job (as hath beene alreadie noted) but in the meane season we must holde vs to the generall doctrine, too the ende wee may applie it to our selues, as it is needfull for vs. Let vs note then, that by the mouth of a rude man , which had not such wisdom as hee ought too haue had for the apt applying of the truth to his vse, the holy Ghost dooth shewe vs what we haue to doo, when wee come too recken with God : namely too knowe that wee are in euerie poynt guiltie, and by all meanes bounde vnto him, and that hee is nothing at all bound vnto vs : and furthermore also that we can do him no harme. And that when he bringeth vs to the lawe, and condemneth vs, it is not for his owne profite, but for our saluation and wealth ? Yea let vs assure our selues that cuen when we be condemned, it is to the ende that we might be afterwarde acquit by him, least we shoulde fall into that condemnation whereinto the wickid shall be constrainyd to come in the ende. On the other side, let vs know, that when God bringeth vs thus to iudgement, it is to examin our sinnes , and too search out our whole life, to the ende we shoulde be displeased with oure sinnes. But in the meane season when wee shal haue ripped vp al that is in vs, & think that we know what is there : let vs understande that wee haue not yet perceyued the hundred part of it. I speake euen of them that haue a cleare sight, and flatter not themselues nor foster any euill . For howsoeuer it bee, for as muche as men bee dull , and haue a short and dimme sight , it is certaine that they shall not perceyue the hundredth parte of theyr sinnes . But God who hathe a farre more cleare sight than wee haue, knoweth them. If wee fall intoo a sinne too daye , and bee manifestly conuictid thereof , wee will committe another by to morrow in the Morning : yea and the daye shall not passe without a great number of offences and transgres-sions. And we are euer new to begin againe. For we shall  
 Cc.iii.

not be conuinced of one fault onely, or of twoo, or of three, but of an hundred. And so what shall become of vs then? VVhen a man hath well examined his conscience, and findeth himselfe so many wayes guiltie, and then concludeth that God knoweth yet a hundred tymes more: where can hee become therevpon? Must wee not needs bee astonied at it? must not our heares stande vpright vpon our heades, and we bee plunged in the bottome of death? Thus much wee haue too note vpon this place: that is too witte, that as oft as in hearing the woerde of God preached, the vyses where-with we be spotted, are condemned: euerie man muste enter intoo himselfe, and make his owne processe, and tarie not till God prosecute the lawe agaynst him, but say within himselfe, Alas I haue offended on this wyse, and not onely once, nor twice, but so many tymes and more. And if I haue offended on this wise, there are diuerse other wayes: so that if God woulde turne vp my filthinesse, what a thing woulde it bee? I should be vtterly vndone. This I say woulde bring vs too humilitie and repentance: so as wee shoulde not bee so slacke as wee haue beene too approche vntoo our God: or at the least wee shoulde bee no more so stubburne to stiue agaynst his corrections. Yea and let vs bee so much the more carefull too doo thus, because wee see the moste part of men delight and glorie in their sinnes: and where they shoulde sige and grone, and bee vtterly ashamed, they will bee counted good Christians, yea of the perfectest that maye bee founde. In deede they will faye generally: I am a man, and all men muste confess 30 themselves sinners: but yet there is none that cloth better than I: I knowe none that hath a better will too liue well than I. And who are they that say thus? Filthie naughtypackes, yea and so filthie that the ayre stinketh of their wickednesse: and yet will they in thys case make a plaine mocke at God. Nowe (as I haue sayde) if wee examine our selues well, there shall remaine vntoo vs nothing but vter confusion, insomuch that we must needs acknowledge our selues guiltie, not for one sinne, nor for twoo, but throughly and wholy, 40 knowing that wee are accursed of God, and most miserable, were it not that hee hath pitie and compassion on vs. To bee breefe, wee are heere taught, that men must not confess theirselues sinners before God lightly, and as it were for fashion sake: (as they doo whiche thinke it ynough to say: oh I do not denie but that there bee some faultes in me.) No, we must not do so: but we must make the burthen so heauie as wee can beare it no more. For indeed so shall God be truly glorified: which is not when men say that they haue some small infirmities and imperfections in them: but when with Dauid they speake of the greatnessse of theyt sinnes, and of the multitude of their iniquities. And as Daniell speaketh of it in his confession: who was an Angell in comparison of other men, and yet hee sayeth, I haue confess'd my sinnes, and the sinnes of my people. Hee speakest not as of some small fault: but he sayeth, oure sinnes, O Lorde, are great and outragous. And so let vs learne too acknowledge what wee ere, yea and that in such a sort, as God may bee truely glorified throughly 50 and for the whole. Thus muche for one poynt. And what hope may wee haue that God will receyue vs, and bee fauourable and mercifull vntoo vs, if wee bee not as it were overwhelmed with our sinnes that wee haue committed? Oure Lorde Iesus sayth not, Come vntoo mee all yee that say, I am a sinner, there are infirmities in mee: no hee sayeth not so. But all yee that are loden and wearie, whose shoulders doo bende vnder

the weight of your sinnes. These are they that bee calleed of Iesus Christ, too the ende they may finde mercie in him, and in his grace: and not they that so mocke with God, making a light confession, and beeing not once touched in their hertes. This is it that wee haue to note vpon this worde. Furthermore, to come to such a knowledge, wee must particularly examine the sinnes wee haue committed: for a man shall neuer truely say, I am as it were throwne intoo the bottome of hell, vnlesse he bee well searched out, and haue considered his sinnes, and marked them well one after another. Vnlesse then we do thus particularly examine our selues, we shall neuer perceyue our iniquities to be infinite and innumerable. For this cause is the matter here couched in this order. For Eliphias after hee hath pronounced in generall termes, that the sinne of Job was great and his iniquities infinite, sayeth: *Hast thou not spoyled him that was naked? hast thou not taken a pledge without a cause? Hast thou not withdrawne the bread from him that was a hungred? Hast thou not denyed him water too drinke that was a thirst? And in the meane season wast not thou condescrate with men full of violence?* This is the cause why God dooth nowe persecute thee. It is true (as we haue alreadie sayde) that Eliphias doth Job great iniurie and wrong: but in the meane season the spirite of God intendeth heere to teach vs the order which we must kepe for to be truly humblcd before God, least wee become hard harted, and by that meanes prouoke his vengeance instryuing agaynst him. To be breefe, let vs note that men shall never feele theirselues sinners as they ought to do, except they doo particularly consider themselues, and afterward enter into an account as it were by parcelmeale. True it is that wee can neuer make an ende; but wee must awayes conclude with Dauid: VVho can vnderstande his faultes? But yet wee maye not therefore say, that things muste bee passed over lightly, and not bee searched out to the ground. If an earthly iudge can bee sharpe witted, and attentiuē too heare a processe, which is but for the life of one man: must not we, 60 I praye you, when wee haue offended oure God, haue therin a greater care? yea and when the processe is not criminall, but onely for some small summe of money: yet must the iudge looke neerely too it, too see whether there bee witnessesse too it, whether in their processe they haue proceeded aright, and that the things be verified: and yet the controuersie shall bee but for ten or twentie Florens, for an hundred crownes, or for some other tryfle. And if the iudge doo not his duetie, hee muste needs bee counted guiltie before God as a theefe: for he is worse than a theefe, seeing that he stealeth an other mans goodes and substance, and that which apperteineth to one, he giueth vnto another. And when God dooth so farre honour vs as too make vs judges of our owne liues, yea and doth it for our saluation: shall we, I pray you, be excused, if we be negligent, and close vp our eies at that which is so good & profitable for vs? It is certain that we shal not. So the let vs weyl that which I haue touched: that is to wit, that men shal never truly know theirselues sinners, as they ought to doo, and as it is requisite, vntill they haue examined their liues particularly. And in deed we see how Dauid vseth the matter. For one fault onely bringeth him into the middes of the sea: when he seeth that hee hath committed so heynous an offence before God, as too bee the cause of the cruell murther, not onely of one man, but of many, whyles he went about to kil Vrias. Therfore whē he saw the wickednes of his sin, the enormitie therof constraineth him, not only to think vpon that fault alone: but also to consider himselfe more neerely,

Psa.25.c.11  
& 38.45.

Dan.9.c.20

neerely, yea and to behold himselfe as in the mids of the Sea, and to condemne himselfe vtterly. Thus also must we do. And therefore the popish shrifte was a diuelishe thing, when they would haue men shriue themselues in the priests eare for to spew out their sinnes there, as if a drunkard should goe spew out his wine, when he hath taken in somuch that his stomake is not able too beare it. God then wil not haue vs to make such a confession: for it is cleane contrarie and repugnant to his word. On the other side also hee will not haue vs too saye at one word, I haue offended: and to passe ouer the coales lightly (as the proverbe is heere in this countrey) but to consider ourselues ncere at hand, and every man to enter into his owne conscience, and too acknowledge thus: well, I am not only giltie before God for one fault alone, but for such a fault and such a fault: and not only for one time, but I still fall to it againe. VVhen we examine ourselues thus after suche a speciall sorte, wee may well conclude: Lorde our iniquities are infinite, our transgressions are innumerable. This is it wherein God will bee glorified. Thus must the poore sinners be touched too the quicke, and wounded in their conscience, that they may be displeased with their sinnes. In deede they that confess themselves in generall termes and saye, I am a sinner as all other men are: do well declare that they be not touched inwardly in the bottome of their hart, and that

they cannot tell what it is to know their sinnes for to be displeased with the. But as for vs, let vs learne to searche all our sinnes euē to the bottome: and when wee haue gathered any number, let vs knowe that there is a hundred times more, and let vs be ashamed in ourselues, and acknowledge the condēnation, sighing before God, and saying: alas Lord it is true that our sinnes are many in number, and our iniquities infinite: but let the multitude of thy mercies be poured vpon vs, as Dauid spea- *Pf. 40.c.13*  
*G.130.*

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afflict his. Now if we conclude thervpō, that his afflicting of thē is for that they led a cursed & wicked life: it is the next way to peruer al. But yet ther is a thig behind that is worse: which is that we enter into foolish cōiectures. And what are they? This má hath bin to mēs sight a man of a good cōuersation: & how then shall we find in him the cause wherfore he hath deserved to be so delt with al? This is it that ḡiaeth vs occasion to dream , and dote as Eliphias doth here. VVherfore we must be more sober & refrain our selues whē we go about to giue judgemēt vpon our neighbours. And therefore let vs not go to it at adūctures, but let vs examin well their life: and whē we know a man to bee a wicked person, and a despiser of God, so as his faults be notorious : then we may well say, that God punisheth him. And why? to the end that we should be taught by h̄is example, and that the same might be a profitable lesson for vs. Besides that, whē we perceue not in a má the cause why god shuld punish him seuerely: if any calamitie happē vnto him, let vs stay our judgemēt, & practise that which is here alledged out of *Psal. 41.4.1.* the psalm, that is, let vs be rather pitiful & inclined to the good part, & think, alas, if our Lord would deale with vs according to our deserts, what shuld becom of vs: For we ar no better thā this má: yea we may say that we be wors, and yet we see how he is plaged. By this let vs lern, that God wil lead vs farder, & sheweth vs that our life is nothing : & that moreouer he intendeth to exercise his in diuers battels, and whē they shal haue shewed thēselues pacient in the mids of their afflictions, he will haue thē comfort themselues in this, that they knowe there is a better rest prepared for thē in another place. Thus then must we in this case proceede. Now let vs particularly examine that which is touched hcere. Eliphias saith, *Thou hast taken a gage of thy neigboure without cause, thou hast spoyled him that was naked.* Heere we see that our sinnes ceasse not to be odious in the sight of God, althogh mē cōdemne vs not. For if a má be so cruell to take a pledge of some poore man when he lendeth him at his neede: if he take from him either the couerlet of his bed, or his coate wherwith he shuld be clothed: no má will sue him in the law for it. For if he should be sued there, he shuld be acquitted. And why? he hath lent him his money, and it was lawfull for him to take a pledge for h̄is assurance. Before men, hee can by no meanes bee constreynd: but we must not therfore thinke to be acquitted before God. And therfore when we thinke and perswade ourselues to be iust and innocent before God, bycause wee haue not bin reprooved before men: wee are deceiued. For worldly policie serueth not to bring vs to the perfectiō, that God requireth of vs as of his chldrē: it is sufficient that by it we be so maintained that euery man may inioy his right, that the strōgest carrie it not away, and that deceit, extorcion, iniuries, & outrages be punished. To this purpose should worldly policie serue. But whē we come before God, it is not ynoch enough for vs to alledge, I haue bin no theefe to be led to the galowes, or to bee whipped, I haue murdred no má that I shuld be condēned to death, I haue committed no crime that bringeth with it eyther bodily punishment, or infamie. VVhē we shal haue alledged al this, it is to no purpose. And why? for if I haue born my neigboure but a secret grudge, I am alredy accountēd a murderer before God. If I haue attempted to corrupt & abuse an other mans wife, or if I haue looked on hit vnchastly: lo I am cōdemned as a whoremonger, if I couet an other má's goods, and seke to draw thē vnto me although mē do not cast it in my teeth, yet am I takē for a theefe before God. VVe may thē out of this place gather a profitable doctrine: which is that we may not flat-

ter ourselues whē mē cannot charge vs in our whole life that we haue bin sued in the law for any our misdeedes. To b eshort, though men may iudge vs as righteous as may be, yet must we not thinke that wee bee scaped for that. And what is the cause? he that shall haue taken a pledge for the assurance of his money, is counted before God sometime for a murderer. It is here said expressly, *to take a pledge without a cause.* And why? for simply the thing is not evill of it selfe, neither doth God vtterly reiect it, that is to witte that a man should take a pledge. For if it be lawfull to bie another mans goodes, it is lawfull to take a pledge. Behold, a feeld or a medow is layd to pledge, which thing God doth not cōdemne: & likewise if they bring some part of their mouables: the same of it selfe ought not vtterly to be reiected: but it is sayde that it is evill to take a pledge without a cause. And how is that? Eliphias addeth his mind, so that we neede not to seeke any other gloze. He saithe that Job hathe taken a pledge of his neigboure, that he hath spoiled him that was naked. And this is according to that which our lord declarereth in his law, namely that the pledges which we take, should not be of that which serueth to a mans ordinarie neede. For if a man be spoiled, and be a colde, if we be so cruel as to take his coate, the same is a kinde of murder. If a má forgoe his bed for the releefe of his hunger, or lay his couerlet to pledge for corn or other things necessary for his sustenance: he that taketh it, is very vnkind. For so farforth as lieth in him, he killeth him: only he chāgeth the kind of death: & it is as much as if a má wer in danger to be hāged by his own hands, & I wil vnsie the rope for him, but in steed of that, I will cut his throte. So then when a poore man shall haue nothing to eate, and shall be constrained to giue away his bed to get meat: this is to villanouse a crueltie, & such as can by no meanes be excused. And therefore our Lord saith in his law, take heed that the pledge of the poore man remaine not with thee al night. VVhē thou seest that the same setteth him to his necessary vse, & that he cannot be without it but he must susteine harme by it: restore it him againe: & if thou let the poore má haue his bed again and releue his necessitie, his sides shal blesse thee: & if thou haue restored vnto him his garment, so that he be not a cold, his body shal blisse thee. Cōtrariwise when a poore má is put frō his bed & diseased through thy wickednes, for that thou hast bin so vngentle that thou woldest lēd him nothing without a pledge: althogh the poore má do not cry for vēgēace, but is as he wer dumb, yet shalt thou be accursed, & his necessity shal be sufficiēt to cal thee to account before the judgemēt seate of god. This is now the mind of Eliphias. Yea saith he, thou hast spoyled him that was naked: that is to say, whē a poore má came vnto thee, & required to borrow money of thee, thou diddest not cōsider when thou tookest a pledge of him, whether he gaue thee his coate, or his bed, or his potte, or his pāne, so that when he had bread, he knew not how to eate it: for thou hast takē frō him the thing wherof he stood in great neede. VVe see thē that for to walke sincerely before God, & to liue togither as brethrē, it is not ynoch enough for vs to kepe the earthly lawes & to do nothing against worldly policie: but we must ascend higher; that is, wee must keepe this equitie of nature, to do nothing to any other má, but that which we wold that other men shuld do to vs. Therfore let euery man consider well what he wold that other mē shuld do to him, that is to say, what he wold iudge to stād with equitie, if he were in the like neede. Nowe there is none but can say very well, why should we not: for our Lord cōmādeth vs to cherish one another: and when I am hungry, I am in dāger also to be a colde:

Ex. 22.26.  
Deut. 24.1.  
12.13. &c. d.  
17.  
Ex. 22.2.  
26.27.  
Deut. 24.12.  
13. &c. d. 17.

acold: and he that pulleth my coate of from my backe, dothe not he declare that hee seeketh nothing else but too cut my throte? wee can alledge this reason very well for our selues. Then if we do the like to another, shall there neede any other iudge than ourselves too condemne vs? This is a brefe summe of that which we must learne out of this place. Nowe it foloweth afterwarde. *Thou hast not giuen him water too drinke that was atbirst: thou hast withdrawne thy bread from him that was hungry.* Heere Eliphias sheweth that it mighte bee that Job was punished of God for that hee had not bin so pitifull towards men as to releue them in their neede. Now that we may gather some frute out of this doctrine, wee must leaue the person of Job, as we haue before touched: and therefore let every man consider himselfe when God visiteth vs, and dealeth with vs so rigorously, so as wee are compelled too feele oure sinnes: I say lette vs examine the matter well, whether it bee not because wee haue not shewed suche courtesie towrdes oure neighbours as was commauded vs, and as wee ought too shew. Heere it is saide,

*Pro. 21. b. 13* that hee that stoppeth hys eares when the pore crieth vnto him, and requireth aide at his hande, shall crie himselfe, and shal not be hearde. Behold God threatneth vs, that if wee will not voutsafe too helpe them that require aide at oure handes, when wee haue power and meanes too do it, he will suffer vs to fall into some mischiefs, yea the richest and those that lyue most at ease: for God hathe in his hande many rods too chastize vs withall, whiche wee at the firsde do not conceive. Truth it is that they whiche are rich hope they shall neuer fall intoo any perplexitie, and thinke that although trouble and confusion shoulde happen through the whole worlde, yet shulde they remayne in peace. But our Lorde declareth that they whiche will not helpe their neighbors at their neede, nor make any accounte of them, shall come intoo theyr place, and shall not be holpen, neither shall there be any to releue them: no they shall not bee hearde from aboue, and if they flee vnto God, the gate shall bee shut vnto them:

*Lam. 2. 1. 13*, as it is saide, There shall be iudgement without mercy to him that would shew no mercy. And it is the molt horrible threatening that can bee vsed against vs, when God declareth vnto vs that he will deale with vs without mercie. For what can wee looke for if God haue not mercie and pitie vpon vs? wee must needs all bee swallowed vp. Vndoubtedly, God depriueth vs and barreth vs from all hope of his goodnessse, when we be so cruell towrdes oure neighbours. Therefore if God visite vs, and our afflictions bee great, let vs learne too seache out diligently the cause wherefore, and too examine the matter thus: goto, I haue had meanes to help those that stode in neede of worldly goodes. But how haue I holpen them? haue I discharged my duetic heererin? if there were any that had neede of my helpe, haue I indeuenered my selfe to help him? if any came vnto me, was I redy to communicate my goodes vnto him? If we knowe that wee haue not done our duetic in this behalfe, let vs sigh before God, and knowe that he sheweth vs great fauoure to put vs in rememberance of our faults. Furthermore let vs note, that all these are fond & foolish startingholes to say, VVhat? shoulde I leaue my selfe bare of mine owne goodes? is not that which God hath giuen me mine owne, to dispose thereof as muche as shall seeme good vnto me, and no more? And if I haue goodes, I haue not stolne them: and if I do no man wrōg heerein, why shuld it not be lawfull for me to inioy that which I hold of God? For I giue him thankes for it, ac-

knowledging that it was giuen me of him. I say we will thinke it wel done to alledge al this. For althogh our lord do giue vnto the riche that whiche they possesse, and though they haue it by a lawfull meane in such sorte, that they can protest that they haue it of him: yet followeth it not that they may vse it in such sorte, as they shoulde haue no regarde vnto the necessitie of another man, or that they should do it but lightly. For wher God bestoweth riches vpon vs abundantly, he doth vs the honoure to make vs his stewards and receiuers. Now we see that a receiuer hath not onely the charge to receive and heape vp goodes, but also to distribute them when his master commandeth him. Seeing then that our Lord appointeth vs as stewards of the goodes which hee putteth into our hands: hee will also haue vs to distribute them. And where? VVe know that he hath no neede of vs to disburse any for him: he wold haue vs then to help our neighbours and those that stand in neede: and therfore they that haue abundāce of welth must not alledge, O this is mine owne, yea it is so indeede: howbeit with this condition, that thou shuldest helpe those that stand in neede thereof. But that thou shuldest deuoure it thy selfe alone, God hath not giuen it thee too that ende. Truth it is that no lawe can bee made in this behalfe as saint Paule declareth: For it is not as if a Prince should leuiē a subsedie, for he will require some quantitie of the goodes that every man posseseth, and therepon must the cessement be made. God dothe vse no such proceeding: for hee loueth those that offer vnto him of theyr meere liberalitie, and (as saint Paule saith) with a cheerefull hart. The rich then must not giue vnto the poore as of necessitie and constraint: but with a free and frāke hart. And therfore if our neighbours bee hungry and thristie, and we knowing of their necessitie do not releue them: we be not to be excused. For then we haue deuoured and abused the benefits that God hathe put into our hands. VVhen we do thus, I say, it is certayne that God will count vs giltie as murtherers. And thus much concerning this verse where it is saide, that hee which is punished of God hath denied to giue a poore hungry man bread, and hath not giuen him water too drinke that was thirsty. No v it is added furthermore, *the mightie man in the meane season possessed the earth, and be that bad autoritic dwelt therein.* This serueth to shew that the riche men haue no compassion bycause they liue at ease. For they knowe not what it is to stand in neede, they knowe not what necessitie meeneth: and therefore they are not touched therwith. To be shorte, when they be full, they thinke that all the world is so as well as they. This is the sunime of Eliphias mind in thys place.

Nowe hee applieth the same to the person of Job. He vpbraideth him that the earth was not made for a smal number of men as the rich men thinke, which haue neuer ynoigh, but dayly are purchasing more and more, saying thus too themselues: This would serue well for my purpose, I must needs get insuch a peece of ground. They neede but sixe foote when they haue their full measure, that is to say, when they shall be buried: and he that hath goodes ynoigh to find a hundred persons is yet aferd he should starue for hunger. Like vnsatiable whirlpooles as they are, they wold not content themselues if they had the whole earth in possession, but woulde (if they could) pull the Sunne out of the skie. For it greeueth them that the poore shuld haue so much in common with them as to inioy the brightnesse of the sunne: Thus these whirlpooles would deuoure all, and thinke that the worlde is made for none but them.

Eliphias

Eliphas reproacheth heere such vanitie, according also as it is worthy to be condemned: howbeit he doth not well to applie the same to the person of Job, and yet this doctrine is profitable for vs. So then let vs vnderstand, that if a man abuse his credite, and ceasse not to gather deceiptfully bycause hee hath alwayes wherewith to compasse his matters and too bring them too passe, but is of vnstaunched and vnsatiable couetousnesse, and saith, I will haue such a thing, and I ca yet wind in such a thing, and therefore nippeth and pincheth on every side: it is alone as if he would haue the earth to be made for him alone. And this is it that is ment heereby, saying, that they whiche haue authoritie in the earth dwell therein. True it is that our Lord would, there shuld be gouernement: it is not amisse that there be rich men and poore:

*Pro. 22.4.2.* and both are created of God saith Salomon. In so saying he meeneth two things, that is to witte, that the riche should not despise the poore for as much as they are the creatures of God: nor the poore condemne the rich, for as much as God would there shoulde be both riches and pouertie. So then it is very lawfull for a man to haue riches in possession, and to inioy that which hee hath: But yet must he know, that we liue in the world with condition to vse mutuall participatioō one to another, and God doth not only giue an habitation or dwelling to the that can liue on their owne, but also saith that he hath giueri the earth for an inheritance to men. And the same is spoken generally. And therefore although there be some

*Psa.115.6.16* in the world that haue not one foote of lande: yet must they haue a dwelling place in the world, at leastwise for 30 their money, if they haue it not of their owne: yea cuen in a straunge countrey, if they bee not in their native countrey, and if God will so trie them. And if the riche that dwell by them go about to drive them a farre off by spreading of their wings abrode: it is as muche as if they were angry with God, and in despite of him would take the whole world into their hand. This is it that we haue to note in this place: and it is a profitable lesson, to teach them which are aduanced too credite, not to be blinded with pride, nor to abuse their authoritie as they are wont to do. Then if a man be rich, let him consider that hee must not therefore occupie the whole earth. If he be in authoritie, hee must not therefore despise the poore which are of no estimation. No: but they must support one another & so behaue theselues, that he which is rich may offer some meanes to the poore to liue with him, and that they may get their liuing honestly when they trauell for his aduantage. Let him that is poore (althogh he haue nothing of his owne) content himselfe, seeing that it pleasest God to make him able to get his liuing without doing iniurie too other men: and let them so deale one with another, as the common societie may be mainteyned, and euery man be nurished and susteyned. Thus then are the rich men warned not to despise the poore so proudly as they were wōt to do: and the poore also to walke according to their degree and small habilitie: and all men to liue as though they were lodged in this world by the hande of God and nurished by his grace. This is the summe of that which we are taught in this place. It is said moreouer, that Job had sent away the widdowes without any succoure or aide, and that he had broken the arme of the fatherlesse: that is to say, that he had so throwen them downe: that whereas the poore fatherlesse shoulde haue bin succoured, they were rather oppressed. And heere is speciaall mentiō made of widows and fatherlesse children, bycause the Lord doth specially commend them for that they haue left succoure. For the wife is vnder the shadow of her husband and vnder his

protection so long as she hath him aliue: and he also that is come to mans state, is alredy able too maienteine himselfe. But a poore widdowe hath neither Counsell nor meanes: and a poore fatherlesse child knoweth not what things meane. These therefore are more redy to be spoiled, and therfore our Lord would haue them so muche the more commended: for we are wont to pleasure them of whome we looke for recompence. But contrariwise God intendeth to proue our charitie, whither we will do good to them that are not able to requite vs. And besides that, looke where men be oppressed, there must wee applye such meanes as God hath giuen vs. The same is to be seene in widdowes & fatherlesse children: & therfore God hath commended them vnto vs. Hee ioyneth also straungers with them, bycause they haue not many kinsfolke, nor are alied or lincked too a long traine of friends by whome they might be maienteined. So much the more it becommeth the children of God to haue pitie vpon such persons. To be briefe, we see that God in his lawe and throughout the whole holy Scriptures, declareth himselfe to be more greeuously offended when widdowes and fatherlesse children and straungers are afflicted: than whē any other men are hurt or hanned, bycause that they be destitute of all succoure. And therfore so much the more must we haue pitie on them: and bycause they haue no meanes to requite vs, we shewe ourselues to bee the children of God, when we extend our charitie to them, and also God doth acknowledge the same, and putteth it in his accounts: and therefore let vs not doubt but it is much more profitable so to entreat the straungers, widdowes, and fatherlesse children, than if men had alredy recompenced vs. Contrariwise when we vexe those that as now do lie open to so many iniuries, and do addē euill vpon euil: we are come to the accomplishment of all mischiefe, and it is a token that wee are voide of all humaine iudgement, and become like vnto brute beasts: and therefore Eliphas (to reprove thys sinne) saith heere, thou hast reiectē the widdow and not succoured her: thou hast not holpen the fatherlesse when he was troden vnder foote. To be short, let vs assure ourselues that the Lord would haue the weake to bee supported by them that haue best meanes and are most able. If we do not so, we shew ourselues not to be the children of God. For wherevnto doth God looke? or wherein doth he chiefly exercise his mercie and pitie vpon them that are oppressed and can beare no more. It is saide that wee must resemble our heauenly father. The triall *Lu.6.e.3.b.* whereby we should shew that we are not called in vaine to be his childe, is when we are beccome like vnto him. Now we know that although God be pitifull to all his *Psa.145.b.6* creatures, and although his goodnessse be poured out vpon all men: yet neverthelesse he telleteth vs specially that he regardeth them that are troden vnder foote and oppressed through iniuries and violences, and that he will helpe them, and be the defender of the fatherlesse, and *Psa.146.c.7* maienteine the widdowes and strangers. Seing that God *8.9.* declareth thus much: it behoueth vs to be like vnto him in that behalfe: and if wee do the contrarie, it is a token that we forsake God, and the fauoure that he hath shewed vs in choozing vs to be his children. Thus much we haue to note in this place. Now let vs com to that whitch Eliphas saith: For this cause do snares compass thee on euery side; and sodaine feare maketh thee astonished. VVe must alwayes remember that which hath bin declared afore: namely that this was misapplied to the person of Job. But therewithall let vs beare in mind generally also, that these things are laid before our eyes, to the end we should know that all miseries and calamities are chastize-

chastizements which God layth vpon vs for our sinnes. Truth it is (as hath bin alredy saide) that God will not punish the sinnes of men all alike: neuerthelesse we suffer not any thing but we are thereby admonished to examine our liues, and to sigh and grone before God, acknowledging our selues giltie before his maiestie. Thus much for one point. Furthermore, although God purpose some other end than the punishing of our sinnes: yet it behoueth every of vs to consider himselfe when he is visited of God, and not to shut our eyes when God doth shew vs the light: if the at any time we be afflicted: Let vs vnderstande that God hath laid his snare for vs. And why? For that we were as wild beasts. For if we had walked as the shepe of his fold, he would not haue layd his snares to take vs. No man will lay snares for Eawes and wethers: they are beasts that are easily handled: a man needes but whistle and they come. So then if we would willingly com at the only voice of our god: he shuld not neede to hunt after vs, nor to lay snares for vs: for so me are wont to do with wild beasts. Let vs know then that if God deale rigorously with vs: it is for that we haue rebelled against him: and therevpon let vs examine oure liues, and enquire whether we haue not offended him. And moreouer when such feare commeth vpon vs that we be astonied therewith: because we haue not walked quietly in the obedience of our God. For vnto them that are at peace with him, he promiseth that he will keepe them, although they were besiegued of their enimies: and that although they were in the mids of many dangers, yet shall they be alwayes in safetie, and sleepe quietly and rest vnder his shadow. Therefore if we be astonied with feare: let vs vnderstand that God punisheth vs because wee haue not simply walked vnder his obedience. To be shorte, euen as peace is a singular gifte of God: so troubles that come vpon vs, are curses sent from him. I said that peace is a singular gift of God: and howe is that? when we shall haue called vpon God with a true assurance that he will heare vs, and that he requireth nothing else but that wee shoulde come vnto him: it is an inestimable benefyte, and such a treasure as can never be sufficiently valued: neither can we obtaine the same but by the meanes of faith, when we know that God is our father in our sauioire Iesus Christ. Now this is not vnderstanding onely of the eternall saluation of oure soules: but also for that in this world we haue the priuilege to runne vnto God, and to commend our liues into his hands, and to seeke him in all our needes and necessities. VVhen wee shall haue gotten this peace, that we can stay our selues vpon the prouidence of God, and cast all our careks and cares vpon him, it is a singular bernesfyte that God hath bestowed vpon vs. Contrariwise, whē we are troubled, it is said it is an extreme curse. And why? Is not the state and condicione of man most miserable when hee is in such feare and astonishment, as hee feeth nothing but daungers on every side of him, and yet cannot come vnto God for to find rest and assurāce in him? when man is in such feare, is hee not alredy as it were in hell? Yes surely. And therefore let vs assure oure selues: that although all things come too passe as wee woulde wilshē: yet if wee haue not peace, it is nothing. Howbeit lette vs note also, that wee must not seeke oure peace in this world, as the wicked do: for so long as they are not troubled nor molested, they perswade maruelouse thinges to themselues, they triumph therevpon, and do all thinges to spite God withall. VVe must not haue a peace that proceedeth of retchlesnesse and bloc-

kishnesse. And why? For they which so triumph in this world, haue neuer any peace, but while they forget God: and that is a cursed peace. It were better for vs to be in trouble that we might come vnto oure God, and seeke meanes to be reconciled vnto him, than too bee so past feeling. Let vs note then that our peace may not be only while we liue at ease: But it must be grounded in God, and haue respect vnto him. In the meane season, let vs know that when we are in trouble, it is God that visiteth vs for our sinnes: yea and also by this meanes he calleth vs vnto him to the end we shoulde seeke such peace as he hath promised vs from him. In deede Eliphias sheweth, that the troubles whereof hee speaketh, and the feare wherewith Job (as he thought) was seized, were only for that he could not trust in the goodnesse and fauoure of God. And this is a very profitable thing and worthy to be noted. For it may happen that euen the faithful shall be in great troubles and anguishes (as they are not altogether without feeling) and yet God ceaseth not to giue them light. VVhen they see themselves in this cace, as it were in deepe dungeons: yet haue they alwayes some light from God: they feele his goodnesse: and when they haue receiuied some comfort, he leadeth them stil foorth so as they be stayed vpon his promise whiche is infallible: To be briefe, what assault soever they haue, they alwayes lift vp their heads looking for their saluation frō him. It is as when a man is ready too bee drowned, and God reache him his hand: Behold hee is as though hee were restored to life againe and looketh vp to Heauen. But when we haue no light, and darknesse compasseth vs on every side, so that wee can perceiue no goodnesse from God, nor that he is minded too shewe vs any fauoure: then are we in a wofull cace.

Therefore if we will be assured in all these spirituall battells which we must abide in this world, which are so many feares and troubles as God sendeth to trie oure constancie and stedfastnesse: Let vs determine with our selues to set our eyes vpon this lighte that hee sheweth vs, that is to say, vpon the promises that hee maketh vs which are conteyned in his word. And if we herken diligently vnto them, to stay and repose our selues wholly vpon them: Let vs not doubt but hee will giue vs suche quiet and rest, as we may say, Lord I will not be afred of any euill, although I shoulde walke in the shadowe of death so that I be vnder the shadowe of thy wings and in thy protection.

Psa. 23.4.4

Now let vs fall downe before the face of oure good God with acknowledgement of our faults, desiring him to giue vs such knowledge of them, as it may not onely cause vs to confesse them, but also to hate them, and too bee displeased with oure selues for them, and too seeke meanes to be absoluē of God from them, beseeching him also that he will so guide vs by his holy spirit, as we being wholly in his subiectiōn and obedience, may seeke nothing else but to yeld ourselues obediēt vnto his will. And for as much as he commandeth vs to liue togither in this world as brethren: let vs continue in this brotherly vnitie which he hath consecrated among vs, and let euery man employ himselfe to help his neighbours to the end that wee may vnfeynedly call vpon him as oure father, and that he may acknowledge and auouch vs for his children: as he hath giuen vs the testimonie of this adoption in our harts by his holy spirit; and by the grace that hee hath shewed vs in our sauioire Iesus Christ. That it may please him to graunt this grace not only to vs but also to all people and nations of the earth. &c.

*The. lxxxv. Sermon, which is the third vpon the xxij. Chapter.*

12. Is not God on high in the heauen: and behold the heighth of the starres hovv high they are.
13. And yet thou saist, hovv should God knovv? can he iudge through the Cloudes?
14. Do not the clouds hide him that he cā see nothing: & he vvalketh in the circle of the heauē.
15. Hast not thou marked the old vvay vwherein vvicked men haue vwalked?
16. VVich vvere throvvn dovvn before their time & their foudation vvas as a riuier dried vp.
17. And they said vnto God, depart from vs, vvhat can the almighty do vnto vs?



S we saw before, Eliphias did wrongfully accuse Job, as though hee had liued wickedly among men: And now perciuing that Job did not acknowledge the condemnation too be true: he addeth, that hee is a despiser of God, as in deede men fall into such extremitie when they be giuen to euill, that being corrected at the hand of God they do not returne, but are rather somuch the more hardned. Therfore whē the scourges of God cannot tame vs, it is a token that we are vtterly past hope of recouerie. For the true medicinē too bring vs againe into the way of saluation, is that God should shew vs our faults and make vs feele them. They then that so kicke against the hand of God, declare thereby that they are past amendment, and that their diseases are incurable. True it is that this is ill attributed to Job, but yet we must follow the order whiche wee haue hitherto kept, that is too wite, that seeing the doctrine is good and holy, every one of vs must take some profyte by it. Let vs firste note, that they which do not humble themselues vnder the hande of God when they be chastized by aduersitie, declare that they haue no religion nor faith in them, nor aught else but the contempt of God. For although we haue bin so foolish as to stray out of the way, and too continue our wicked lyfe while God did wink at vs: yet it is time to amend them or never, when God dothe visit vs and as it were constreine vs by force. If God did but speake vnto vs: it ought to be ynough for vs: but when hee striketh vs, hee doth as it were adde some helpe to his word, because we are too dull vpon the spurre. Now if this will not amend vs: what should a man say, but that we be as it were chil- dren past grace? This is it then that we haue first to note. And concerning the person of Job, seeing that he which was(as wee haue alredy declared, and shall see hereafter more at large)of such perfection, was for all that blamed and susteyned such reproch, as to be accused to haue bin a cruell man and an vnjust dealer, and finally was counted a contemner and despiser of God: If at any time me do condemne vs so wrongfully let vs learne to be pacient. For God wil suffer vs so to be blamed, to the end we may learne to walke as it were before him, and not to be led away with ambition, nor to hunt after the glory and praise of men, but to content ourselues when our con sciences be quieted before God. VVe know that of nature we are inclined to such foolish pride, as we woulde be praysed: and if there be any goodness in vs, we would that all the world should know it, and that no man shuld refuse vs. Now you see heere how ambition is mixed with it, insomuch that it is ynough for vs if me esteeme vs, and that our pertnesse may bee raysed heere in this world: and in the meane season God is quite forgotten. And therefore it is for our profite that our Lord suff ereth men to do vs wrong: and that when we go about to do well, they turne it all to euill, so as we be blamed and slandered by them: this tendeth to our profite, to the end that we should learne too haue God for oure iudge, and content our selues when we be alowed of him: and then

10 although the whole world reicte vs, let vs set light by it. And if we thinke this too hard: let vs set before our eies the example of Job, who farre passed vs in all holynesse, and yet we see how he was wrongfully misused: and this was not done without the will of God, to the ende that he might learne this lesson that I haue spoken of, namely that we must not seeke to be honoured of men, but that it ought to suffice vs to be allowed of God, and that our consciences do testifie vnto vs that hee doth accept vs. Now let vs come to the reasons that Eliphias vseth here. 20 VVhat knowest thou not that god is aboue: Behold the heighth of the starres how high they are. Forasmuch as Eliphias accused Job of vngodliness & contempt of God: he vseth an exhortation. At the leastwise (saith he) behold God. And indeede the only meanes to awake vs whē we are falne asleepe, and when we thinke not on our sinnes, or when there is any pride or rebellion in vs, is only too thinke vpō God, and the same will be sufficient to bring vs againe to reason. And why? For whiles wee remayne heere in this world, we conceiue such a fleshly assurance, that we care for nothing, and no maruell: for we see nothing neere vs that can trouble vs, considering that already of our selues we are full of pride. VVel then we must come to God: and when we behold his maiestie, the spite of our teeth wee must learne too cast downe our head, and to reverence the infinite highnesse that is in him. And therefore the order that Eliphias keepeth heere is very good: and we ought to obserue it for a rule. As oft as we are not touched with our sinnes, nor do thinke vpon the vengeance of God, but are drunken with oure pleasures, and too bee briefe, do delight in mischiefe and cannot be broughte too repentaunce, the very remedy is to thinke thus with ourselues: VVel, there is a iudge before whome we must render an account. And what is he? is he a mortall creature? alas, No: when we come to conceiue the incomprehensible maiestie and inestimable highnesse that is in God, wee must needes bee so abashed as to humble our selues, and be no more puffed vp as we were.

This is the mind of Eliphias. Is not God (saith he) on high in heauen? VVhy doth he thus speake of the seate of God, but too discerne him from the creatures and things of this world? Truth it is that God (as he is of an infinite essence) is not inclosed in the heauens: hys maiestie is spred through the whole worlde, hee doth also fill the earth, as it is declared. The heauens do not comprehend thee, (saide Salomon) when hee dedicated the Temple: and God himselfe in his prophet Esay saith, Heaven is my royll throne, and the earth is my foote stoole. God then is not enclosed in Heauen: and yet is it not without cause that the scripture speaketh so. And why? there is in heauen as it were such a marke of maiestie and glory, that when we lift vp our eyes thither, we must needes be moued therewith. Lette vs beholde the earth heere beneth: true it is that the works of God that are ther to be seene, do stirre vs vp to magnify him. Howbeit forasmuch as we are not touched with suche a reverence whē we haue walked about here and ther beneath, as whē we looke vp to heauen, because there is a marke

1. King. 1.  
17. Esay. 66.4.1.

mark and print of the majestic & glory of god: let vs not think it strange that the holy scripture, whē it intēdeth to moue vs to honor God, saith vnto vs, that he is there aboue in heuē. And indeed if it shuld be said vnto vs, god is in this world: forasmuch as we be carnal, and our wits alway bēding downwards, we wold fastē him to a piller, to a house, or to a mountāin, or else we wold set him ouer hed & eares in som riuier: such ar the fancies of mē. Now to the end that whē we think vpō god, we might lern to imagin no earthly thing, but passe beyōd this world, and not stay on our own senses & fātāsies: it is said that god dwelleth in the heauēs, to the end we shuld know that it lieth not in our power to inclose him in this world, & to conceiue what he is (for we can neuer cōprehēd him: our senses haue to smal a measure) but rather that we shuld lern to reuerēce him with al humilitie. For this cause it is said that god is aboue in heauē. And if this same wer wel known vnto vs, it is certain that al superstitiō wold easily be redressed: as in deed it is sprong of this, that mē wold comprehend god according to their own capacitie, wher as they are not able to hold him. For always their senses wold faine he occupied in searching out curiously what God is, & thervpō they forge him, & cōceiue him to be such a one as semeth best to thē: as though god were carnal. And this is the cause why he draweth vs so carefully frō thēce, & sheweth vs that we must imagin nothing of him as we think good: for it is blasphemy & sacrilege so to trāsform him, for that we turne his truth into a lie, as

Pſ.2.4.23  
2.1.

Rōm.1.c.25.

Exo.32.1.

S. Paul speketh of it. Al they that forge idols, & trāsform God according to their own brain, are falsaries: not for 30 falsifying any publik writing, or matter of record, but for abolishing the majestic of God: & this is such a heinous treason against God, as it passeth all other. Therfore all they which build such foolish fantasies according to their own appetite, ar giltie of such treason. So much the more thē ought we to remēber wel this lesson which is taught vs here: that is to wit, that god is aboue: to the end that as oft as we speak of him, we may know that our sēses shal fail vs, & vanish away an hundred times before we can com to that highnes: & that we must worship him humbly, cōceiuing nothing els of him, but as he hath taught vs by his word. For that is al our wisdome: and (as I haue said) if this doctrin wer wel printed in our harts, the world shuld be purged of al superstitiōs that haue alwais reigned in it. How hapneth it that men haue so forged idols, & thought that God was not nigh thē, except they had some remēbrāce (as they say) or figure of him? It was for that men toke leaue to comprehend God, & to think of him that which was nothing so. This was then the fōūtain of all superstitiō: and whē mē did thus make them visible shapes, it was bicause they knew not the highnes 50 of god, nor his incōprehēsible majestie. And this is it that we ar taught, whē the people of Israel requiring to haue some visible signe to represent God, saith, we will haue him go before vs: that is to say we wil haue him there as a subiect vnto vs. Howbeit we must not so preace vnto God: but as (I haue saide) we must reuerence him with all humilitie. And furthermore, when men thought to serue God after their owne fashion, and framed lawes for themselues, saying this will be good, & such a thing wil be acceptable vnto God: it was bicause they would 60 make him like vnto thēselues, as though he delited in all the smal toys which they had inuēted: that is to wit, outward things: & so doing they trāsformed god, as though they would pul him out of his heuenly seat, to draw him down hither, or as though he wer a creature, and a fleshly thing. So then wee see, that all these fonde deuotions vsed in the papacie, & termed there the deuine seruice, sprāg of this, namely that they knew not the highnesse of

God: For thē wold they haue cōcluded thus. God is not delited in the things that seeme good in our own eyes: for he is of another nature than we be: he is a spirit, & therfore must we serue him after a clean contrary fashion vnto that which pleasest our nature: nother must we in this case presumē to attept any thing of our own heads: but we haue his law, in which he hath declared his wil vnto vs, he hath prescribed vs our rule, let vs hold vs vnto that. This is the sobrietie which God requireth by his word, & whervnto he wold haue vs to submit ourselues without swaruing any thing at al therfrom. Herevpō Eliphias saith, *Bebold the bright of the starres how bigb they be.* This is according to that which I haue already laid: that is to wit, that forasmuch as the creatures here beneath do not moue vs sufficiently to the feare and reuerence of god: we shuld behōld the skie: for thē are we the more lively touched. True it is that it is too villanouse an vnthankfulnes yea & a want of senses, whē we are not moued to honour God, thogh we opened our eyes but only to cōsider the things that lie at our feete. For doth the earth bring foorth so many fruts by his own strēgh, the foode that we receue thēce: cōmēth it of his own nature & disposition? And therfore although a mā shuld looke no farther but at his feet, it is certain that if he opē his eyes he shal be cōuinced that ther is a God, whome he ought to worship: but for asmuch as we be dull & grosseheaded, that doth not greatly moue vs. VVhat must we do thē? To helpe such rudenesse & infirmitie, let vs looke vp on high: & thē must we needs be very brute beasts, if we be not moued at the sighte of the skie and of all the order which is to be sene in the starres, & so goodly & exquisite a disposition, which doth sufficiētly testify vnto vs, that ther is a wōderful majestie of God. Men then must needs be astonisēd when they behold the skie. Furthermore sith we know that the sunne and the starres are so noble & excellēt creatures: thervpō let vs ad that which is taught vs heere: that is to wit, that god is aboue, & that we cāno: reach vnto him VVhē we know this, must we not needs be rauished with much greter admiratiō: we 40 see that the heathen men which were not taught, were moued to idolatry by beholding the sun, the Mone and the starres. And why? for they saw ther such glory & dignity, as they thought they shuld haue dote great wrong & iniurie to the sun, if they shuld not have worshipped him as god. And it is certain that men in this case can do no otherwise whē they haue no better directiō: yet say I not that the heathē ar therfore to be exēused for they haue cōceiued that the sun & the Moone are creatures, yea euē liuelesse creatures which haue no feling: but yet they hauing no scripture nor law to be taught by, could not but be touched with this glory & highnes which apēred in the sun & Moone. By reason wherof they were moued to worship thē & to make idols of thē: & this error shal serue to our cōdēnatiō after another maner. For seeing that God speaketh vnto vs, & declareth himself so fully to giue vs record of his maiestie, & sheweth vs the way to com vnto him, & therwithall doth offer vs as it wer autētik seales in the sun and Moone to ratifie that thing vnto vs which he had spokē by mouth (as ther we see a prooef of it in effēt: ) I pray you shall we not bee duble gilty if this cōsideratiō do not moue vs & make vs to worship this gret God & his incōprehēsible majestie, & to humble ourselues vnder the same. This is the sum of that which we haue to learne out of this place. Let vs now com too that which Eliphias casteth in Iobs teeth: namely that he did not thinke that God marketh things here beneath. For he chargeth him with this vngodlynesse to say, that God walketh in the circalle of heauen, and hat the clouds are a stop vnto him, so as he seeth not the

the state of me to gouerne them. The thing that Eliphas doth heere lay fally vnto Iobs charge, isto beseene in all the wicked men of the world. For in asmuch as they perceiue not that God is heere neere vnto them: they conclude, that they are so farre off from him, that they may sport themselues as though he sawe them nomore. They be like these blind wretches, who when they haue no visible shape of God, thinke themselues vtterly vndone, and that God is no more among them. If the Papists see not a crucifix that may mow vpon them, or if they see not their marmosets, they will say, what now? VVhere is God become? They can no more skill of religion, they know not what christianitie meaneth, they pray no more vnto God, vnsesse they haue their marmosets, and may kneele downe before a blocke, or a stone. And so were the heathen always wont to do. For we see that when the heathen rayled at the law of Moy-ses, they said that the Iewes worshipped the cloudes and an vncertaine and secret Godhead, because they looked but vp to heauenward, and had no images to forge them selues a God after their owne desire. The wretched Papists proceede after the same manner at this day, and are altogether like the heathen: and it is impossible that men should do otherwise, vntill such time as God declare vnto them, that it is by another meane that he is neere vnto them.

Now in the meane while what do these wicked men, which haue no devotion in them? they thinke, Oh, God is aboue: but he is there in his glory: and what careth he for things here beneath? he will not busie himselfe about them nor meddle with them: neither is it a thing perteining vnto him or comely for his maiestie. Thus the wicked take occasion to estrange themselues from God, and to give themselues libertie to all mischefe, saying that God seeth them not. And wee must note this thing well: For were it not that we be staide by the hande of God, and that his word doth stand vs in stead of a bridle: VVe should fall into the like confusion. For when our Lord doth declare vnto vs, that he dwelleth on high, and that he beholdeth things heere beneath, and that there is nothing hid from him: VVel, wee are thereby admonished too walke as it were before his face. And hath he declared so much vnto vs? Yea, and he worketh also in vs by his holy spirite: he openeth our eyes to the end that we should thinke vpon his maiestie in all oure deeds and thoughts: and for a greater confirmatyon, hee addeth, that his word which is preached vnto vs is as a twoedged sword, so as it examineth all the thoughts and affections, and proceedeth euuen vnto the mire of the bones: as is said of it in the Epistle to the Hebrues. To be short, when God declareth vnto vs that he hath giue such a property to his word: the same stayth vs: and if we had not such a bridle, what shoulde become of vs? Let vs note well then this sentence where it is saide, that the wicked vnder the shadow, that they do not perceiue god by their naturall witte, thinke they are escaped his hand: and then they triumph, and willingly perswade themselues, that God careth not for any thing that is done heere beneath, and that heere is nothing but confusion of all things, and that the same commeth not vnto hys knowledge. Concerning this which is heere said of the Clouds, *that the Cloudes are as a couert vnto God*: that is very true, howbeit in farre other sense. For when the scripture speaketh vnto vs of the maiestie of God: it saith indeede that he is hid in the cloudes: and to what purpose saith it so, but to the end that we should not curiously gad astray as we are wont to do? For we see that men are so ticklish as nothing can bee more: and when

they speake of God, they dispute of him to no purpose or reason and without all modeſtie, saying: yea but how is this? and how is that? And when they reason of God, it seemeth they do not only speake of him as of theyr companion, but as of some one that were inferiour vnto them. VVe see then such diuelish boldnesse in men, that they will enter into the deepest secrets of God, and they will turne vp all things, and leaue him nothing vntermedoued. To be shorte, God must be as it were subiecte vnto them. See wherto we are now come. For this cause the holy scripture saith vnto vs, that God hath the darke cloudes as places to hide himselfe in. And wherto saith it so? It is to mocke at the phantaſicalnesse that is in vs. For will we purchase vnto God? VVill we comprehend all his secrets? Let vs come but only to the cloudes, yet are we not come to the starres by a great way. Behould, one cloude only doth so lette vs as wee cannot see the sunne. And although his brightness come vnto vs: yet know we not in what place he is. VVhen the sunne shineth at noone dayes, if it be a close and a raynie wether we cannot marke the place of the sunne, to say, it is now in such a place. If a cloude let vs that wee cannot see a creature which sheweth himselfe dayly: I pray you how shall wee comprehend what God is? So then the holy scripture mocketh at such pride as is in men, when they will enquire beyond their measure and more than apperteyneth vntoo them, and dispute of God at theyre pleasure, and so discouer him, as too leaue him nothing at all. He is then hid in a cloude (saith the scripture:) yea, but it is not for that he seeth not: it is in respect of vs: for we cannot comprehend him: the cloude letteth vs, and our senses are too weake. And for this cause saint Paule saith in the place that I haue alledged, that men do vanish away in their owne imaginations. VVhat is ment by saying that they vanish, but that after men haue wandred this way and that way, they fade away as smoke? Even at this point are we: but God on his behalfe hath so cleere a sighte, that he can passe through all the cloudes of the world, so as there shall be nothing darke vnto him. And for this cause it is said that he dwelleth in vnapproachable light. This saying is very notable. God then cannot be knowne of vs. And why, seeing that there is nothing but brightness about him? This word vnapproachable importeth that we cannot come neere him. The more a man will lift vp him selfe, the further he shall go from him. I meane to lift vp himself with pride and presumption, as to say I can tell what God is, and I will comprehend him as I list. And indeede is not this a diuelish ouerweening? For (as I haue said) no man can attaine to the brightness of God, and againe there is nothing in vs but pouertie, weakenesse, and vnbabilitie. So then men of their selues cannot approche vnto God: but hee must approch vnto vs, and we must conceiue him to be suche as he doth offer himselfe by his word, contenting oure selues with that which is there conteined. But it is sayde that although this way be such, as by it we cannot come vnto God: yet he dwelleth in brightness, that is to say, that his eyes are not blinded, but that he seeth and knoweth all things. Now then wee vnderstande howe the cloude is a couert for God to hide himselfe in, yea so as men cannot come vnto him: but yet it is not a couerte in respect of himselfe, so as a man might say, that he governeth not all things by his prouidence, or that he seeth not plainly, not only all that is done here beneath, but also whatsoeuer me do here conceiue in their minds. Nowe in the meane season wee must note, that certaine men thinking to honoure God thereby, haue imagined that whiche is heere saide, whiche for all that is an horrible blasphemie:

blasphemie; and thus whiles men will honour God after their owne fantasie, they marre all. Some foolish menne therefore haue thought, that it was not meete that God should be troubled with vs, & that it should be great derogation to his maiestie thus to gourne al things. VVhat (say they) shall God be carefull for a flie, for a worme, for a birde of the ayre, and for this and for that? that were a proper thing in dede. Thus whiles men attribute vnto God such an honour, as seemeth good vnto themselues, they spoyle him of his power and maiestie. VVhat must we do then? Let vs learne to honor God, as he requireth it of vs: and let vs not (as hath bene already declared) do him such seruice as we haue forged in our owne brayne: but let vs simply herken to that, which God hath spoken and declared of himself, to that which he hath spokē with his owne holy mouth: let vs hold vs to that resolution, & let vs know that when wee shall haue knowne God such as he sheweth himself in the holy scriptures, we may gloriſe him, as it becometh vs, for that is also the due honor, which he requireth, and alloweth. Now when it is sayd in the Scriptures, that the prouidence of God and his mercie is stretched ouer euē vnto the brute beasts, & that there is nothing but it is susteyned by his hand & power: herein is first declared vnto vs his power: and besides that we ſee his infinite goodnesse in that he is carefull euē for the wormes of the earth, and in that a birde of the ayre falleth not to the grounde without his will, foreficht and ordinance. And behold: what goodnesse is there in God, who vouchſafeth to haue care of ſo vile and despized things, which we also ſet ſo little ſtore by? Furthermore thereby we may also concluſe, what loue he beareth vs, according to the reasons and prouifes of our Sauour Iefus Christ, how much more worth are you thā little ſparrowes? Now if they be nourished of your heauely father: thinke you he hath no regard to maynteyne you, or thinke you that you are not alwayes vnder his wings, or that he turneth not all things to your ſaluation, or that any thing happeneth vnto you without his good wiſt? Thus muſt we honor God, not bringing him in ſubiection to our ſenses & fantasie, but accepting al that he declareth vnto vs of him ſelfe in the holy Scripture. If we do ſo, we will no more ſay, God walketh in the circle of heauē, & therfore medleth not with our matters, it were an vnſeemely thing for him to be troubled with humane and earthly affaires: wee will ſpeakē no more on that forte. And why ſo? for God needeth not too take pleasure in idlenesse. It is a beastly opinion which they conceyue of God that would ſhut him out of this worlde, and thinke that all things are not gouerned by his prouidence and power, ſaying: tush God is of ſuch glorie, as he muſt be aboue in a happy life: he muſt haue no care of any thing. This is as much as to change God into an other ſhape. For our God (as I haue alreadie ſayd) is not like vnto mortall men, which do place a great parte of their felicitie in liuing at eaſe, or in rest and idlenesse. God is not troubled as we are: he needeth not to breake his braynes about things, to trauayle with his hāds, with his feete, or with any thing els: he gouerneth all things: & by what meanes doth he it? Is it by remouing himſelf? by going? by coming? by framing of things? by making great diſcourses? No truely: but he gouerneth & mainteyneth all things by his worde alone, which is of ſuch strength, that all creatures muſt needs obey it. So then we know that God doth not walke there aboue as it were in galeries, but filieth the whole world: and we muſt behold him as alwayes neere vnto vs. And bicaufe that on our behalf we be neare vnto him, we muſt walke as before his face, knowing that we cannot go one foote but he beholdeſt vs, and that all things are marked

out before him. This is the briefe ſumme of all that wee haue to note vpon this place. Now Eliphias asketh Job: whether he haue marked: be way of the elders, and what is lecome of the wicked, who (sayeth he) are rooted out, broken and ouerthroned, and their foundation, that is to ſay, al their ſtabilitie was as a riuer runne out and dried vp. Here againe Eliphias conſirmeth that which he had ſayd afore: that is to witte, that from the beginning men haue knowne the wicked to be punished. True it is that God (as wee haue declared) hath alwayes giuen ſome exāples of his iudgements, to the end that men might be kept in feare: according to the ſaying of the Prophet Eſay: The Lorde ſhall execute his iudgements, and the inhabitants of the earth ſhall learne rightuousneſſe. Therefore when wee ſee that the Lord stretcheth out his arme, to chaffife the wicked, and sheweth himſelf to be their iudge: it ought to moue vs to feare him, and to loue him. God then hath at all times giuen ſome tokens that men muſt needs come to accompt before him, and that iniquitie ſhall not remayne vnpunished: but yet he doth not puniſh the, that offend him, all alike. And therefore we may not make it a gene‐rall rule, that the wicked are puniſhed in this worlde: for then it needed not to reſerve any iudgement to the latter day. VVhat ſhould become of the immortallitie of mens ſoules? what ſhould become of the hope that we haue of the reſurrec̄tiō: all that ſhould come to nothing. So then Eliphias marreth all, when he maketh a general rule of the particular examples that God hath shewed. But the thing that we haue to note is this: that when God hath puniſhed the wicked that lifteſt themſelues vp againſt him: although the ſame haue bene done but once, yet we muſt conclude, that althoſh there be many wicked me which are ſpared euē to the end, and after they haue liued in al voluptuousnes, die in a minute of an hour without any languiſhing, yet muſt they needs come to accompt. But when ſhall that be? let vs paciently tarie till that which is now hid fro vs, be reveled. This is then the brief ſumme of that which we haue to note vpon this place. Now in the meane ſeason let vs waigh the wordes that are ſpoken here: which are, that the wicked for a time may vaunt themſelues, yea euē ſo farre as to rayle againſt God, and to do things in diſpite of him: As Eliphias here reporteth of them that they ſay: Get thee from vs, and what can the Almighty do vnto vs? We ſhall ſee then this rage ſo furious in the wicked, that they will by no meanes knowe God, but do things to ſpite him withall, as though he had no more power nor authoritie ouer them: But in the end God can pull the downe well ynough. Now in the meane ſeason Eliphias vþbraydeth Job here that he ſayde, that 50 these menne miſſed not to haue their houses furnished with goods: for it ſeemed vnto him, that by this Job meant to denie the prouidence of God. But it is cleane contrarie: for the confeſſion which Job made is altogether ſuch as we ought to hold it: that is to ſay, that when God ſpareth the wicked, and they ſeeme to be ſo happy, that they do nothing but mocke at al religion, & the ſame remayneth vnpunished: neuertheleſſe we muſt ſurmoat ſuch temptations, and not be afrayd to concluſe, that God is iudge of the world, and will ſhewe himſelfe for ſuch a 60 one although preſently wee ſee it not. Lo then this is a right and ſound confeſſion which Job hath made: but it was miſtaken by Eliphias. Now we haue already declared these wordes: to wit that the wicked will ſay vnto God, Get thee from vs. Not that they ſo ſpeakē: but that they flee from al knowledge as much as in them lieu: & willingly and wittingly become brute beasts, as it is ſeen. If a man ſpeakē to theſe ſcoffers, which ſecke nothing els but to take their pleasure, if a man ſpeakē vnto them, (I ſay) of Dd. the

Pſalm. 36.7.  
113.6.

Math. 10.

29.

Luc. 12. 4.6.

7.

the judgement of God, and threaten them therewith : it is a matter to stirre vp their choler . Yea and if it lay in their power they would haue the whole holy Scriptures brēt, that men might never more speake of it. And wherfore ? it is euen as a malefactour which never would see neither gallows, gibet, nor iustice, nor any thing els. To be short, he wold that there were no more governement in the world . So the wicked coulde finde in their hearts to destroy the maiestie of God, if it lay in their power. In the meane season they refuse all doctrine, they stop their eares, and they blindfold their eyes, that they might neyther see nor heare. To be shorte, they withdraw themselves, as much as they can, from the obedience of God, and would by no meanes be subiect thereto. And also euen among our selues we see some that counterfait the great Christians, which are contented to say at one word, well, we must obey God, and the woerde muste be preached : but yet they would haue a man tell them a tale, of I wote neere what, so he rubbe them not on the galled backe. Such men (what protestation so ever they make) do well declare that they seeke nothing else, but to be estranged from God : and to say vnto him, Get thee from vs. For although they vtter not this blasphemie with their mouth : yet men see wellynough what their minde and will is. VVell, for our part, let vs learne to walke before God in feare and carefulnesse : and for as much as he is come once neere vnto vs, let vs pray him so to continue with vs, that we may never be estranged from him. And seyng that his worde is so familiar among vs (as he doth dayly communicate the same vnto vs, by the preaching of his holy Gospell:) let vs beholde him in the same, and

desire him to lift vs vp aboue the clowdes : yea euen vnto heauen by the fayth which he hath giuen vs, and that wee may increase more and more in the same, vntill he haue fully ioyned vs vnto himselfe : to beholde perfidely that which is now hidde from vs : and to be fully fashio ned according to his image in the name of our Lorde Iesus Christ.

Now let vs fall downe afore the face of our good God, with acknowledgement of our faultes, desiring him to make vs so to feele them, that wee may learne to be displeased with them, and to sigh and grone, not for our calamities and afflictions which wee suffer, but especially for the offences which wee haue committed : knowing that when our good God layeth his roddes vpon vs, it is to drawe vs to suche knowledge of our sinnes as might make vs sorry for them, and drive vs to aske forgiuenesse of the same, and seeke the remedie which he hath promised : that is, that we running to him, and seeking to be ridde of al our sinnes, should couet nothing but to please him in all things, and to dedicate our selues to his honor and glorie : praying him so to augment in vs the graces of his holy spirite, as wee may constantly perseuer in his obedience in the middest of al the stumblingblockes and afflictions that may happen vnto vs, vntil he haue gathered vs into his heauenly rest. That it may please him to graunt this grace, not only to vs, but also to al people and nations of the earthe, bringing backe all poore ignorant soules from the miserable bondage of errour and darckenesse, to the right way of saluation, for the doing whereof, it may please him to rayse vp true and faithfull ministers of his word, &c.

### The lxxxvj. Sermon, which is the fourth vpon the. xxij. Chapter.

*This Sermon doth still prosecute the. 15. 16. 17. verses, and some other part of the Texte thereto annexed.*

18. Yet hathe hee filled their houses vwith treasure : lette the intente of the vvicked bee farre from mee.
19. The righteous shall see them, and laugh at them, and the innocent shall mocke them.
20. Oure substaunce surely hathe bene hidden : and the fyre hathe devoured the remnant of them.
21. Acquainte thy selfe vwith him, and deale vwith peace, and thereby thou shalte haue prosperitie.
22. Receyue the lavve of his mouth, and lay vp his vvoordes in thy heart.



Ee beganne yesterday to declare to what end this saying of Eliphias redeth, where hee reproueth Job for saying, that God suffereth the wicked to prosper, and punisheth them not, as it is truth in deed, according to the judgement of the worlde. Eliphias and his fellowes had sayd, that God doth never so delaye his iudgements, but that they appeare heere amongst vs: which is against experiance: So that the saying of Job is true, that wee must paciently abide till our God set all things in order againe : which shall not be done in 60 this world. VVe must then walke in hope. And hope importeth so much, that wee shoulde not haue our syghte stayed vpon things presente, but that although all things were out of order, yet we must quietly abide Gods pleasure. Eliphias groundeth himselfe vpon this point, that if we consider the course of the world, we shall see that god hath at all tymes punished the wicked. True it is, (as wee haue oftentimes sayd) that God hath always giuen some

tokens of his iudgements, for to keepe men in awe : but so farre off is it, that hereof we shuld make a general rule, that the same is contrarie to all reason and truth.

Now let vs come againe to that which hath ben alreadie begonne to be handled. Eliphias speaking of the wicked, attributed vnto them suche a pride, that they vtterly refuse God, and will not haue him come neere them, Not that they doe vtter suche wordes with their mouth: but bycause they can not abyde that God shoulde bring them vnder his subiection, as it is seene. Then till suche tyme as God hathe tamed men by his holie spirite, they can not beare the yoake, every man woulde haue libertie too doe as hee listeth: But heere is mencion made of them whiche haue bene hardened a long tyme, and are wearie of all good doctrine, and so hate it that they would wishe that they myght never haue more wordes of it. The number of such men hath always ben to greate as it is at this day. Furthermore when they are gone so farre astraye, as they refuse the Doctrine of GOD: they do all things to spite him withall, as though he could

do nothing against them, and say, what can the Almighty do vnto vs? Truth it is that they will not spue out such blasphemie: but yet they walke boldly like murderers, so as they care no more for any threatening, but make a mocke at all things: and vntill the hande of God vrge them, and constraine them, they will go on still in their wickednesse. Nowe this is asmuch as if they should affirme, that they cared not for any thing that God can do vnto them: and so to be short, we see, that Eliphias ment here to declare howe far men passe their boundes, when they haue a while continued in mischief, and are become so diuelish, that they can not abide to be admonished, and brought into the right way: namely that they desie God as though he had no more authoritie ouer them. And it is not only in this place that we see it so: woulde to God we had not exâple therof before our eyes. But let vs note that which hath bene touched: namely that the holy Ghost ment to shew vs here as in a glasse, whether men fall headlong when they are a long time noozled in their sinnes: that is to say, that there is such brutish beastinesse in them, as they runne with their heads agairst God. For there is no more remorse of cōscience in them, as Sainet Paule sayth: their consciences are rocked fast a sleepe, so as they make no more doubt of any thing. And it serueth to the end that wee should walke in feare, and pray vnto God that he suffer vs not to come into such extremitie. Now let vs go on forward with the saying of Eliphias. He asketh of Iob, whither he haue marked the way of such men or whither he hath taken good beede of it. They which expound this sentence, as though Eliphias reproched Iob for folowing them, or fashioning himself like vnto them, are deceyued: but rather he intendeth to say, that Iob is a man altogether without iudgement, for that he doubteth whither God punisheth the wicked, seing he hath always perceyued that he doth it. But herein is he deceyued, for that he sayeth alwayes. That might haue well bene: but yet God hath not ceassed to releeue many punishments vnto the time too come. He ouerthrew the citie of Sodome with the others neere vnto it: but hath he done the like to all other townes, that were so giuen ouer to evill? No truly. He did once send a flud over all the world: yea but it was but once: and yet we see that men haue not ceased to prouoke his vengeance vpô them. Yea: but we must not appoint him a lawe to punish sinnes alwayes alike: he will deale as it pleaseth him, and we must content our selues with the order that he taketh. Yea truely for (as wee haue shewed) if he reserued no punishments, it would seeme that there should be no iudgement, and that we should no more come to any accouts. And if all things were so perfectly restored in this worlde, that there were no more to be wished for, nor any thing to mislike: then would there be no more of the resurrection. Therefore it behoueth our God to vse suche meanes, as he do but only give vs some examples whereby we may know that sinnes shall not remayne before him vnpunished, & that whereas he delayeth vs as now, and holdeth vs in suspêce till the latter day, it is to the ende that wee should not fixe our mindes here beneath, as though things were already so accplished, that there were no more to be wished for. This is then a briese summe of that which Eliphias mindeth to say in this verse, hast thou not marked the wayes of the worlde? for this woordes worlde signifieth sometimes antiquitie: as if he should say, it is not now that God beginneth to punish the wicked, but the histories of olde tyme do shewe vs that he hath alwayes done so: it is so long ago since Sodome and Gomorrah perished, it is so long ago since the fludde was. Know thou then that God hath brought the worlde vnder this rule, that he wil deale

with men according to their deserts. Furthermore Eliphias hauing spoken of the punishment of the despisers of God, and of those that were gone so far out of order that they mocked at his power doth yet more agrauate their malice when he sayth, neuerthelesse God hath filled their bouses with treasure. For if menne were not bounde vnto God, they might well excuse theselues in that they do not yeelde themselues subiect vnto him: but all excuse istaken away, and men are guiltie of such vñthankefulnesse, that they must needs remaine amazed, when hauing perceyued that God by fayre meanes draweth thê vnto him, yet they haue set themselues against him, and would not by any meanes abide that he should winne them. Nowe we see what Eliphias ment by saying, that God had filled their houses with treasure. It is true that all men generally are bounden vnto God, forasmuch as they be created, placed in this world, and mainteyned there by him: but when God declareth himselfe vnto man more peculiarily: that is done to make him so much the more inex-  
cusable. As how? Thus: to a man that is in prosperitie God sendeth all things as he would wishe: the same man hath lesse cause to murmur against God, than an other which is afflicted and tormented many wayes: and when the riche menne, and those that liue so at ease, turne the head againe, and play the restle lades, it is certaine that the same is to be compted a more haynous offence. And not without cause: for this gentie handeling which God hath thus shewed vnto them, ought to soften their hearts: and although they were stubburne of nature, and had some fearcenesse in them, yet God when he intreated them so gently, he meant too winne them by that gentlenesse. Seing then that they be so wilde: their offence is doubled. And this is it that Eliphias ment in this place. And therefore lette vs on our parte learne to way aright the graces which God bestoweth vpon vs, and the benefites which we receyue at his haide, which are vnto vs as many warnings to yeelde our selues obedient to him: and so farre forth to honour him, as to committte the gouernement and maystership ouer vs into his handes. For if we bee bounde vnto a mortall man: although he vsurpe authoritie ouer vs: yet wee will take it at his handes. And why so? I am bound will we say, nature teacheth vs that. And howe much then shall wee acknowledge our selues bounden vnto our God, for the benefites which he hath bestowed vpô vs, to him that hath created & fashioned vs, to him that maintayneth vs, to him that so many wayes sheweth himselfe a father vnto vs. How can wee yeelde vnto him that which wee owe him? And therefore (as I haue already touched) let every of vs looke well into I. im selfe, and consider the benefites that God hath bestowed vpon him, to the ende they may all be helpeles vnto vs, to bring vs to his obedience, so that he may peaceably raigne ouer vs, and guyde vs, & we by no meanes retell against him. And specially when God shall haue dealt so fauorable with vs and poured out his liberalite vpon vs: let that serue to make vs tractable vnto him, and lette vs not desire God too estrange himselfe from vs. For if he should withdraw himselfe from vs what shoulde become of vs? should wee not think that all the benefites which wee haue and receyue, proceede of nothing else but for that God is neere vnto vs? And if God were not with vs, what good thing coulde wee haue, seing that all commeth from him? So then the state and cōdition of men is miserable, whê they assay to flee frô the presence of God: seing they seeke nothing but all mischief. VVherefore let vs learne to humble our selues when God shall haue filled vs with treasures: and let vs not do as horses that are to satte, which kicke agaynst their mayster: as God

**Dout.32.15.** Upbraydeth the Iewes in Moyses song. Lette vs not be like vnto horses which are to well fedde, but let vs submit our selues vnder the subiection of our God: knowing that although wee haue receyued a great number of good things at his hande, in a minute of an houre he can bring vs to pouertie: if he haue made vs fatte, we may in short space become leane: he needeth but to blow vpvs, and behold all our wealth shal vanish away. Seing it is so, then lette vs walke awayes in feare, acknowledging the good things which we inioy, to come of God, and doing him homage for the same: knowing that wee could not inioye them, if it pleased him not to continue his grace and fauour towardes vs. Thus the riches shal be happie and blisſed, and honours and pleasures and suche like things shal not be meanes to make men dronke and to bring them aſleep: but rather to make them watchfull, and to put al things in God. hands: as if they ſhould ſay, Lorde it is truthe that hitherto thou haſt uſed ſuch goodneſſe towardes vs, that wee haue liued at our eaſe. But what? If thou ſhouleſt but turne away thy face, behold we were vtterly vndone. So Lord, as thou haſt maintained vs and preſerued vs vnto this time: let it please thee ſo to continue euē to the ende. Nowe Eliphaz ſayeth here, that th̄e were deſtroyed before the time, and that their fundation was as a riuer that is riue out. VVe ſhall ſee it ſometime happen to the deſpifers of God, that when they haue hoped to attayne vnto maruelous things, God ſhall throw them downe, and they ſhall be diſapointed of the vayne hope which they ſhall haue conceyued. VVe ſee it then: yea and althoſh God ſuffer the wicked to liue and die in proſperitie: what is that to the purpoſe? for if we conſider the preſent life: I pray you of what co-continuance iſit? VVe liue in deede: but yet man ſhall be alwayes ſuch, as the holy Scripture deſcribeth him to be,

**Iob. 14. 2.** **Iſa. 40.67. 8.** alwayes ſuch, as the holy Scripture deſcribeth him to be,

**Iam. 1. 10. 11.** that is to ſay, as an hearbe that is greene. But alſoone as the winde bloweth vpon it, it withereth away: alſoone as the ſythe paſſeth ouer it, the graffe becometh haye, his ſappe is dried vp, & it periſheth by and ly, there needeth but one broyling heate of the ſunne, and all is burnt vp. So then wee knowing the frailtie of our life, ought not to thinke it ſtrange, that we be compared to a riuer that is runne out and dried vp: or to a riuer which runneth in ſuſh wieſe, that if there be ſome water as now: ſhortly after it is not ſuch as we haue ſeen it to bee. This is a na- turall thing. But Eliphaz ſpeaketh here of a riuer that is ſo broken out of his bankes, as afterward it drieth vp, and hath no more his course. Euē ſo fare the wicked, which are become ſo bold, as they thinke they ſhall neuer fail: but they ſhall be ſo wasted, that there ſhall not remayne one droppe of strength in them. So then if wee take not this ſentence according to the minde of Eliphaz: we may gather a good and profitable doctrine out of this place: that is to ſay, that although God do not puniſh the wicked at the firſt, euē in this life: but ſpareth them: yet they ceaſe not to be like vnto a riuer that riueſt out: there is no ſoundneſſe in them, yea and they ſhall periſh before theyr time. And why, before their time? because they per- ſuade themſelues that they ſhall liue here for euer, and thinke that their felicitie ſhal co-continue awayes: but God cutteth off there life, and laugheſt them to ſcorne: And when they ſay my ſoule fill thy ſelfe, and thinke that they ſhould ſwallow vp the whole worlde: they ſhall be but a straw breadth from their liues ende: for God throweth them downe. It is not without a cauſe then that he ſayth, that they periſh before their time, for they are diſappointed of their hope when they promise themſelues long life: and our God cutteth them ſhorte, as it is ſayde of them, that they are, as if a man ſhouleſt cutte the threede of a

**Ecl. 11. 19.** **Luc. 12. 19.**

weauers webbe. It ſeemeth that the threede ſhouleſt go Iſa.38.12. ſtill on, when wee ſee the weauers worke apace, but the threede breaketh and the webbe ceaſeth. So happeneth it to the lyfe of man, when we thiſke to go forward, and it ſeemeth vnto vs that we ſhall neuer haue an ende, we are become dronken with our ſelues, and beholde, in the meane ſeſon God cutteth of the threede, and there is no more to do. Let vs then minde this doctrine here, ſo that when wee know the ſhortneſſe of our lyfe, wee may ſo conſider the heauenly enheritaſce which is promiſed vs, that our expeſtaſion may be ſettled there, knowing that all they that lay their foundation in this worlde, haue no great ſureneſſe, becauſe they builde vpon the water, or in the ayre. All that then muſte vaniſhe away: as wee ſee that God puniſheth the preuumpcioſ of them that buylde in this world, & put their truſt in things preſent: he ſheweth the that they do nothing elſe but buylde in the water, or in the ayre, as we haue ſayd. There is nothing but the kiŋdomē of heauē that is certaine & vnhageable. VVe muſt then be grounded there: that is the true ſtay, as the Scripture ſpeaketh of it. This is a brief note of that which wee haue to marke out of this place. And that wee may yet profit more by this doctrine, lette vs way this ſaying, before their time, that the wicked ſhall be deſtroyed before their time, bycauſe our God taketh them hence, as if he ſhould puſh them vp by the roote by force. For they falſen themſelues here vpon earth, as though they ſhould neuer be taken away: they take roote here, but it is onely in imagination. The wicked then and the deſpifers of God ſhall take ſuch roote in their prude, that they ſhall thiſke they haue a fundation an hundredth foote deepe in the earth, and that it is imposſible to ſhake them: yea, but God will giue them but a little fillup, and they ſhal be ouerthrowne: for this roote is but imagined. And ſo it is not without cauſe that he ſayeth, the wicked periſh before their tyme. Neuertheleſſe, let vs hold fast that which hath bene ſhewed: that is to ſay, that if the time continue long, and we do not perceyue that our God will repreſſe the wicked and deſpifers of his maieſtie: let vs not therfore be diſcouraged. Let vs walke on ſtill, and ſuffer God to uſe his libertie: that is to witte, if it ſeeme good vnto him, let him chalſife the wicked in this worlde: if not, let his iudgement be hidden from vs vntill wee come to the latter day, when all things ſhall be diſclosed. Eliphaz ſayeth moreouer, that the rightuous ſhal ſee them and laugh at them, and the innocent ſhall make a mocke at them. It ſeemeth at the firſt ſight that this is not couenient, ſeing that the children of God ought to folow their heauēly father. VVe know that God is inclined to mercie and pitie: and when men mocke at them that are affliſted, the ſame is not without crueltie. How is it then that the holy Ghost attributeth ſuch an affection to the children of God, as to mocke at the wicked, when they ſee them ſo throwne downe? Let vs note firſt of al, that for to behold the iudgements of God aright, & to take ſome proſite thereby, we muſt be purged of all our carnall affections: we muſt not be led with a deſire of vengeance, nor be moued with ex- ceſſive paſſions, as wee are wont to be: all that muſte be amēded in vs, and we muſt haue a pure and cleere ſight to behold the doings of God. If we be thus diſpoſed, we may then without any crueltie mocke at the wicked, whē God deſtroyeth them: as in deede wee muſte like well of the iudgements of God: and finding them good, wee muſte also reioyce at them, bycauſe that our ſaluaſio is thereby aduaſed, and God thereby declareth his loue that he beareth vs. Let vs learne then that when God puniſheth the ſinnes of the wicked, we haue matter to reioyce at. Yea but wee muſte knowe wherefore. There are two cauſes:

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we haue cause to reioyce, for that God thereby declareth himselfe to be a iudge, and his glorie and his maiestie do therby appeare. Lo this is a matter of reioysing: for as oft as our God sheweth himselfe, & giueth vs some triall of his strength and power to glorifie him, it behoueth vs to reioyce at it. For what greater ioy can we require, than the presence of our God, and that he should thus draw neare vnto vs? And for the second cause, God thereby declareth that he hath a care ouer vs as ouer his children when he punisheth our enemies, and those that troubled vs and delt outrageously with vs. God the by chastising the wicked, doth ratifie & cōfirme the loue that he beareth to the good & faithful men. This is againe a secōd cause of ioy. But yet wee must (as I haue sayd) be cleane purged of all desire of vengeance, and of all malice. To be short, when we haue put of all that is of our flesh, & the spirit of God guydeth vs, we shal haue a right and pure zeale, to reioyce at the fall of the wicked, and to take some profite by the iudgements of God. There is yet one thing to be noted, which is that where it is sayd, *that the righteous shal mocke at them whom God ouerthroweth and destroyeth*: the same is not ment of all those that are afflicted: for there be many whom God chalifeth for their wealth, whiche are not men altogether past amendment: and he punisheth them only in their bodies, to the end that their soules might not perishe. But heare is no mention made but of the reprobates. VVee know not whom God hath vtterly reiectē, except he shewe them vnto vs, as he did them of Sodome and Gomorrah, and those that were destroyed by the floude. Here we haue a certaine testimonie of the extreme vengeance of God, for there was no place of repentence left for those wretched persons, because they made themselues vnworthie of mercie. Of these then & other such like we may reioyce. But when God shall chalifise our neighbours, and wee know not yet whether he will haue pitie on them, we must haue cōpassion on their miseries, and be so moued with the iudgements of God, as we may conceyue hope that he will send some release to them that are so afflicted. Too bee shorte, thus muste wee put thisexte in practise. True it is that this doctrine thus briefly touched, might bee darke: but if euerie man note well that which I haue touched, he may afterwarde more at large thinke on it: and so the things that are thus briefly touched, may neuerthelesse content vs. First of all I haue sayd that we must vse such gentlenessse towards all our neighbours, as to wish their health, and to be sorie for their euils: as S.Paule teacheth vs that

*Gen.19. 24. Gen.7.*

the rule of charitie requireth. Lamēt (sayeth he) with them that suffer. And we see that the children of God haue alwayes had this affection and zeale. Yet if we see that God punishest sinnes, we may also reioyce at it: yea and for as much as God therein declareth and sheweth himself vnto vs, our faith muste be the more and more ratified and confirmed in him, when wee see that he hath a care ouer mankind, and that all things are guyded by him. Now it followeth, *that our substance is not consumed*. True it is, that worde for worde it is, *if our substance be not consumed or bidden*. For the Hebreue worde signifieth two things: properly it signifieth to hide: but because when a thing is hid, it is no more seene, & it seemeth that it is quite gone: by the likenesse that is betwene them, it signifieth somtimes to cut of, and to bring to nothing. Furthermore it seemeth that he ought to haue sayde, was not their substance destroyed? referring the same to the wicked. And in deede the place was so translated by the Greekes. But if we beholde it narrowly, it seemeth that the natvie sence is this: *yet our substance was not bidden*. And let vs note, that it is a maner of speach much vised among the Hebrues, which

importeth a greater affirmatiō: as if it were sayd, yea, it is certaine that our substance is hid. Also the word *Substance* importeth our state, our being, that which we haue in hād & the way to preserue vs, or restore vs. I ouerpasse the expositiōs that they giue vpō this place, which do not agree with it: let vs simply hold that which Eliphas meeneth to say. He maketh here cōparison of the righteous with the wicked, and of the faithfull, with the despisers of God. As concerning the faithful (sayeth he) of a truth our substance is hidden. Now when he vslēth this worde, *hyde*, he meaneth not that their substance is perished or lost: but cōtrarywise, that it is layd vp in safetie, as a treasure. How cōmeth it to passe, that in the midst of so many dāgers as we are in, yet we remayne vpright & are vpholdē, if we were not as it were vnder the wings of God? To be short, if we were not as it were in secrete & layd vp as a treasure: it is certain that our life every minute of an houre should be takē frō vs one way or other. So then we haue here a very good doctrine, whē it shall be thus vnderstāded according to the sence of the texte. For thus shall the righteous say: Our substance and state (that is to say, the power to mayntaine vs & preserue vs,) is all of it hidden: But as for *that which is left vnto the wicked: it is devoured by the fyre*: That is to say, God leaueth them nothing at all, in somuch that they must needs be destroyed with all their wealth. It is true that during this mortal life, it may seeme that we are swallowed vp & quite overwhelmed, that we are in great distresse, and to be short, that we haue nother strēgh nor substance. But so much the more must we practise this doctrine & apply it to his right vse by following that which S.Paule teacheth vs, namely that we are dead and our life is hidden. S.Paule shewing what is the state and conditiō *Colos.3. 3.* of the faithfull, whyles they are in this world, sayeth that their life is hiddē, as if it were not at al: But it is hidden in a good storehouse: for (sayeth he) it is hiddē in God, with our Sauiour Iesus Christ. The life of Iesus Christ being in heauē in that glorious bodie in the which he was rayfed vp, is not made manifest vnto vs, for if we looke where Iesus Christ, or his kingdome is, we shall not perceyue by our naturall wit, what is become of him. Neuerthelesse seeing our life is hiddē in heauē with Iesus Christ, we may be well assured of it. So then wee note in the first place, that God minding to proue our faith & hope, will suffer vs to be cōpassed about with many dangers, and our life to hang as it were vpō a threedē: and the windes to carie away our substance euery way. To be shorte, in steade of hauing one drop of life: he will suffer vs to haue a thousand deaths before our eyes, so as we shall thinke that we should perish a thousand wayes. But let vs not feare for all that, seeing that God keepeth vs vnder his shadow. For so long as we haue that place to retire vnto, we shall be in good safetie. Thus then must we practise this doctrine. And afterward when we cast our eyes vpō the wicked & behold their destruction, let vs be so much the more assured of Gods goodnesse, & take an occasion so much the more to magnifie him, saying: O Lord what a priuilege is this, that thou hast giuen vs, seeing that our life is in thy hand, and that thou art become the keeper thereof: & yet wherein do we differ from them whom we see to be cōsumed? we see them come to destrucciō, we see that that which is left vnto them, is cleane wasted: & Lord wherin do we differ from them? In nothing truly, sauing that of thy meere mercie it hath pleased thee to choose vs vnto thy self as thine inheritance, that thou mainteynest vs, and giuest vs grace too walke in thy obedience, and that thou doest continue such benefits in vs, as thou hast begōne, and guydest vs in the way of saluation. Frō whence Lorde cōmeth all our wealth. And yet we see what a pri-

viledge thou giuest vs, as though wee were exempted fro all the miseries of this frayle life, as though we were no more to be counted amongst men. Now Lorde seing that thou doest this honour, and bestowest this benefite vpon vs: must we not needs magnifie such goodnesse of thine towrdes vs? Thus I say, when wee haue knowne what fauour God sheweth to his faithfull seruants, wee ought to be so much the more confirmed therein, and also stirred vp to giue him thankes for the same. And bicause it can not be done vnlesse wee beholde the destruction of the wicked, and reioyce thereat: therefore also it is good for vs to knowe, that when God punisheth the wicked, and poureth out some token of his vengeance vpon the, it is done to assure vs the more of his fatherly fauour and loue that he beareth to vs warde. Nowe when Eliphas hath thus spoken, he exhorteth Job to acquaint himselfe with God, and to be at peace with him, saying, that the same shall turne to his prosperitie. And after that he addeth, *That he shoulde receyue the lawe of God, and place his woordes in his hart.* In saying that Job shoulde acquaint him selfe with God, his meaning is that hee had erst withdrawne himselfe from him: And in saying that he should be at peace with him, he signifieth that by his wicked life he had declared himselfe as an enimie to God. This is euill applied to his person as wee haue alreadie seene: but yet the doctrine of it selfe is true and very profitable. And howe is that? first of all it is here declared vnto vs, that when menne runne astray, it is as much as if they estranged themselues from God. Therfore when we be giuen ouer to our vices: wee spye God, and are a let vnto him that he doth not drawe neere vnto vs: and it is as much as if we shoulde take our leaue of him, or els runne away from him without talking any leaue at all. And in dede it is not without cause that the Scripture sayeth,

*Psalme 36.2. Rom. 3.18.*

that men haue not the feare of God before their eyes, & that they knowe God no more, when they take such libertie vnto themselues. VVee see then that men growe, as it were wilde, and become such brute beastes, that they be nomore of the household of God: and yet thinke they be in good case when they be so departed from him, so long as they thinke not vpō their vices and sinnes. Thus much for the first. Secodly it is shewed vs, that men make warre against God. There needeth no Herault nor trumpette to make a solemne defiance: for men shewe themselues mortall enemies of God, and wage warre against him, so oft as they runne astray, and depart from his obedience. If the subiects should rise vp against a King, I pray you were it not a warre much more wicked, than if there had bene some colour of reason, and the solemnities obserued, as it is wont to bee? Nowe when men giue ouer themselues to wickednesse, they put themselues in armes against God: for it is most certaine, that looke how many wicked affections and lustes be in vs, so many men at armes haue we ready to fight against God and his justice. So much the more then behoueth it vs too note well this place, that is to wit, that we can not take vnto our selues such libertie to do euill, but it is to take away all the familiaritie that wee haue with God, and to become wilde beastes, and so to stray from him, that we be nomore vnder his hande and obedience. But yet there is a greater mischief & further out of square, which is that willingly and wittingly wee raunge our selues in battle agaynst God. How so? Behold what a horrible thing it is that the creature should lift vp himself against him that hath fashioneid him. And what shall we get by it? who shal haue the victorie? we see well that we are worse than madde, seeing that we cease not yet to runne thus ragingly against him. This is it that we haue to note vpon this place. And

on the contrarie part, let vs follow the exhortation that is giuen vs here: which is, that if for a time we haue gone out of the way, and our lustes haue caused vs so to stray and scatter abrode, that we are become wilde beasts, so as our God can lay no hande on vs, and that wee haue not kept our selfe vnder his gouernement as it behoueth vs: let vs seeke to acquaint our selues with him, that is to say, lette vs indeuer to winde our selues into his familiaritie. And how shal that be done? we know that our God calleth vs vnto him by his woerde. And when he seeth that we be gone astray and out of the way, he sayeth, come againe, come agayne. God then causing his wordē to be preached vnto vs, tēdeth to no other end, but to make vs tame, where as wee haue bene wilde: that is to say, to be taught and to be layd hande on at the first. VVhen we haue learned this lesson, we shall haue profited well for our whole life: whereto tendeth the whole holy Scripture but to make vs familiar with God? True it is that our God for his part doth shewe himselfe so familiar, as that there can be nothing more: he is as a nurse and as a mother: he doth not onely compare himselfe to the fathers *Ofc. 11.3.* which are lousing and gentle to their childe, but he sayth *Isa. 49.15.* also that he is more than a mother & more than a nurse. Seing then that God vseth such familiaritie with vs: let vs be no more like wilde beastes: and if we haue bene, let vs not cōtinue so still. And when we see that we haue bene so foward and so madde as to moue warre agaynst him by our sinnes: lette vs seeke meanes to be at peace with him. And how shall that be? It lieth not in vs to do it: but hee muste preuent vs by his infinite goodnessse. VVhich thing hee doth when the Gospell is preached, which is named the doctrine of peace, and (as S. Paule speaketh of it) it is the message of reconciliation. Seing *2.Cor. 5.18.* then that God calleth vs to him, of his owne good will, and preuenteth vs, not taryng till we come to seeke peace with him, but cōmeth before vs, and seeketh nothing els, but to be reconciled with vs: let vs not be so vngracious, as to reiect him through our vnkindnesse, and to make no accōpt of the benefitte which he offereth vnto vs: but let vs with true humilitie yelde our selues subiects vnto him, knowing that he is ready to receyue vs in the name of our Sauiour Iesus Christ, and will cause vs to feele that he will be a gentle and pitifull father vnto vs, if wee be true children to him. *19.*

Now let vs fal down before the face of our good God with acknowledgement of our faults, knowing that if he would deale rigorously with vs, we should be a hundred times swallowed vp, and also that we are not worthie to be maintayned in this mortall life: & therfore much lesse worthie of the heauenly inheritance and infinite glorie which hee hath prepared for vs in heauen. So then acknowledging our sinnes and vnbelinefe wherewithal wee are so much inclyned, let vs pray him that of his mercie it will please him to beare with vs, vntill the attonement be made betweene him and vs, and that wee may take such profit by all the chastisements that he sendeth into the worlde, as wee may alwayes acknowledge him to bee the iudge of the worlde, and that he will leaue no iniquities vnpunished, how long so euer he tarie. To the ende that by this meanes wee that are his children may be moued to feare and honour him as our father, knowing that he prepareth for vs an eternall inheritancē in heauen, notwithstanding that as now wee be in a poore and miserable state here in this worlde. That it may please him to graunt this grace not only to vs, but also to all people and nacions of the earth, bringing backe all poore ignorant soules from the miserable bondage of error and darkeenesse, &c.

*The lxxxvij. Sermon, which is the fifth vpon the xxij. Chapter.*

*This Sermon is still vpon the xxij. verse : and afterward vpon the text whiche is herevnto annexed.*

23. If thou returme to the Almighty thou shalt be buylt vp, and dryue avvay iniquitie far from thy Tent.
24. Thou shalt lay golde vpon the dust, and as the pebble stone of the riuer, the golde of Ophir.
25. The almighty shall driue avvay thine enimies, and thou shalt haue a strong fortresse.
26. Thou shalt take pleasure of the almighty, and lift thy handes to God.
27. Thou shalt maketh thy prayers vnto him, and he shall haer thee, and thou shalt pay him thy vovves.
28. Thou shalt determine a thing, and it shall be established vnto thee, and his light shall shine vpon thy vvayes.
29. If the vvicked be shrovne dovvne, I am lifted vp : and God shall sauе those that looke lovly.
30. The innocent shall deliuer the Countrie : and it shall be preserued by the purenesse of thy handes.



According to that which I haue already declared, we must take this as an exhortation that is made vnto vs all, to shew vs what true repētance is. Surely Eliphias hath misapplied this too the person of Job: but yet the holy Ghost meant to deliuer vs a generall doctrine and such a one as might be greatly to the profite of vs all. Here before we haue seene what it is to be acquainted with God, after that a man hath gone astray from him. For when men give ouer themselues to euil, they quite forget God and turne their backe to him, and become as wilde men. But like as they that runne astray after that sort, do alienate themselues from God: so must wee acquaint our selues with him, suffering him to gouerne vs, and shewing our selues easie to bee guyded by him, so wee may become like lammes, and not play the wilde beaults, when he giueth vs any signe to come vnto him. After that Eliphias hath spoken thus: he addeth, *That he which hath gone astray ought to take the lawe at the mouth of God, and place his wordes in his heart.* This is a very notable point: for the rule of good life, is that we shoule haire God speake vnto vs, and know that the way which he sheweth vs, is that which wee ought to hold. Seing then that men go astray from the way of saluation so soone as they swarue from the lawe of God: Therefore it is sayd expressly in this place, that we must receyue the lawe at his mouth. Howbeit forasmuch as our allowing of that which is spoken vnto vs, is not all that we haue to do: Eliphias addeth that we must settle it in our hearts. For although a man yelde hymselfe to the obedience of God concerning the outward appearance: that is not the chiefe point: we know it shall not greatly aduauntrage vs to abstaine from doing euill onely as touching our eyes, hands and feete: but the hart must go before and guide all the rest. Will we then profit well in the schoole of God? his worde must take deepe roote in our hearts, according as it is sayde, that he regardeth truth, and contrarywise abhorreth all hypocrisy. Now we see in what wise wee must turne to God when wee haue bene as it were bannished from him: that is to say, wee must become his scholers, and he our maister. And therfore wee may gather, that all they which walke not according to the pure worde of God, are gone astray, although men allow well of them: as wee see oftentimes, how men thinke there is nothing but all holiness in those which follow their owne foolish deuotions: And it hath bene

an ordinarie abuse eu'en frō the beginning of the worlde, (which raigneth yet at this day too much) that men will needes be gouerned at their owne pleasure, and yet thinke that their doings ought to bee well allowed of before God.

Contrarywise what is auouched heere? It is sayde that all they which walke not according to the woerde of God, are gone astray. No doubt but they will perswade themselves that their life is good and holy, and it may be that men will clappe their handes in token that they like well of them: but there is but one only competent iudge that can giue sentence in this case with authoritie, which is God: and we haire what he pronounceth of it. Therfore wee must no more replie to iustifie our foolish deuotion, nor say wee thinke that such a thing is good. All our owne fancies muste be layde downe, and wee muste harken what God sayeth, and suffer him to haue the maistership ouer vs to shewe vs the way that he will haue vs to folow. This is it that wee must first learne. True it is that this doctrine is oftentimes tolde vs: but yet is it not without cause that the holy ghost speaketh of it so much: for wee see how men are wedded to their owne will, wee will alwayes be wise in our owne conceytes, and wee can not finde in our hearts to gise God such honour, as that he shoule haue all the maistership ouer vs, and we shoule be his subiects. And thus (as the Prouerbe sayeth) wee do more than is commandied vs, to become the Diuels seruants. Lette vs examine all the things that are termed by the name of Gods seruice in the Papistrie. What shall a man finde there but meere inuentions of menne? there is not one sillable in the holy Scriprure to warrant that the things wherein the Papistes trauayle so much, are acceptable vnto God, but cleane contrarie: and yet wee see how they are wedded to them. And wherefore? By reason of the sayd diuersi pryde, that men can not abyde to be subiect to God, and too recyue the lawe at his mouth. It is true that at the firste they wil say it is good reason that God shoule haue the dominion ouer vs: but yet wee see what rebellion they vse. Wherefore is all our stiuing now adaves, but by cause we require that nothing should be added or diminished frō the pure lawe which was deliertecl vs frō heauē. If the Papists could be contented to be gouerned by the pure doctrine of God, we shoule soone agree togither, there shoule be no more disputation: but they wil haue their own lawes & statutes to be obserued, and in the meane season none accompt to be made of that which God ordeyneth. This is the matter

where-

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whereaboutes we striaue. Now although we know that all is but abuse and superstition, when me walke after their owne will: yet notwithstanding, men can not be stayed, but they will go on still beyond all measure. And we see how hard a thing it is to stay me with this bridle, of bowing their neckes downe in all caces to receyue the yocke that God will lay vpon them. Yea and when we haue cast off the tirannie of the pope, we cannot quietly yelde our selues obedient vnto God without gainsaying; but if any thing seeme to bee hard and troublesome, wee kicke against it. And what is it that maketh vs so bold, but because there is such a wilfull lostinesse and presumption in the mindes of men, as they cannot content themselues with the simple lawe of God? we see then how needfull it is for vs to be oftentymes put in remembrance of this point, to wete, that we must hearken what God speaketh vnto vs. And hereby we be put in mind, that we be like wretched beastes, that there is neither wisedom nor discretion in vs, and that we can never knowe the ryght way, till God reache out his hand vnto vs, and shewe vs which way we should walke. Thus much for one poynt. Furdermore it is also declared vnto vs, that we shall still bee caried away with our euill affections, till wee haue learned, and inured our selues too oley God without any gainsaying or replie. For so long as wee reserue any libertie to our selues, it cannot bee chosen but wee must striue and iwell and rakkle against the doctrine of God, if it press vs too much, that is to wit, beyond our capacite. VVhat must we do then? let vs lay from vs all striuing, and all the fayre reasons that we can inuent for the defence of our fancies and wicked lustes: and let vs become as meeke as lambes, and suffer God to handle vs as he list, so sone as he shal giue vs a token to come vnto him. Finally it is shewed vs, that we must not be like shaking reedes to suffer our selues to be led this way and that way: according as the Papists will in deede confesse that we must follow that which God comandeth: but they mixte therewithall their owne foolish toyes, yea and (a worse thing than that,) they so esteeme of mens inuentions, as the holy Scripture is despised thereby: and they make such a confused mixture of al things, as a man cannot tell who should preuayle, God or men. But here(as I haue touched)the holy Ghost maketh a distinction betwene God and his creatures, signifying that wee shall never be well gouerned, nor haue any right reformation in our liues,vnlesse God ahoue reigne ouer vs, and become our teacher and master, & that we know that the whole perfectio of our life consisteth in this simple obeying of him: Thus much concerning this saying,we must also beare wel in remembrance that which Eliphias addeth: concerning the settling of Gods lawe in our hearts, for(as I haue already touched)it is no seruice of God to make but fayre shews. Men may wel iustifie vs, when they see nothing in vs that they can reprove. And why so? because they cannot behold the secrete affections:for it is peculiar vnto God to search mens harts. But although men deeme vs to be as Angels: yet if our hart be not right and pure, and settled in that vprightnesse and soundnesse whereof the Scripture speakeith so much: all the rest shall vanish away like smoake. And so if we will leade a holy life,wee muste not begin at the feete,nor yet at the hads,to say I will refrayne my self from doing euill,in such sort as I will not be found blameworthy:but every of vs must enter into himself,& know that all our euill appetites are rebellious against God, and that he cannot raigne ouer vs,vntil such time as the same be quite put away. Then let vs see to it,that we purge our hearts,to the end that we may walke soudly before God: & if we inted to bring forth good fruits al our life long: let

vs looke to it,that there be first a good roote. And this is it that is ment whē it is sayd: if you liue by the spirit, walke also according to the spirite. Here is set downe life, & afterward works: VVe must first liue by the spirit of God, that is to say, the spirite of God must dwell in vs,to beate downe all that is contrarie to the worde of God and his righteousnesse. And afterward the same must appeare in our whole conuersatio and life, that men may know what trees we be by bringing forth such fruit. For this cause also it is sayd, that the worde of God hath the propositio of Heb.4.c.12. a sharpe two edged sword,to examine & trie even to the māre, so as there may be nother thoughts,nor affections in men, but the same should bee wholly discouered. And also in an other place it is sayd, That they which profite in the woordē of God,ought to be reproved in themselues, 24.25. that is to say,they must appeare as it were before God, & present themselues before his heauenly seate, and there discouer their offences which before were hidde: for this cause haue I specially declared, that to profite well in the schoole of God, wee must take his woordē in our hearts. Now it followeth by and by : if thou returne vnto the Almighty thou shalt be buylt, and shalt draine away iniquitie far from thy Tent. And afterward, Thou shalt lay golde vpon the dust: and thou shalt haue substance of the gold of Ophir, as there be pebble stones in a riuier. Here Eliphias (the better to stirre vp Job) sheweth him what profite shal come vnto him, when he shall be so converted vnto God. Now we must always leauē the person of Job,because these things are euill applied vnto him: But yet the doctrine ceaseth not to be good for vs, and meete for our saluation: accordingly as we see that God vseth the like stile whē he exhorteth vs to repētance,that is to wit, he doth not simply commaunde vs,that which we should do, but he addeth a promise, to the intent to incourage vs the better vnto it. And in dede if we should heare but onely our dutie, and not be certified of Gods good will toward vs,it would be a meane to stay vs and hinder vs, so as wee should haue no zeale nor affectiō to draw neere vnto God. VVhen a man is in doubt, and knoweth not whether he shall do himselfe good or no by coming vnto God, he becomes careless. Therfore that we may be willing to returne into the right way, wee must be assured that God doth wayte vpon vs, and is ready to receyue vs, yea and doth already reach out his hand vnto vs. If we haue not this assurance in our selues: we can not moue one finger breadth: and much lesse ca we come vnto him as we ought to do: nay rather (which worse is) men will alwayes assay to runne backe, when they doubt of the good will of God: yea & his maiestie shall be fearful vnto them. If we conceyue in our mindes that God will deale rigorously with vs, and that he is our iudge. VVe must needs be so afryad of him, as to runne from him as much as is possible for vs. Thus (to be short) we see that vnles we haue tasted this fatherly goodnessse of God, and be assured that he is ready to receyue vs to mercie, a man shall never cause vs to do so much as to come to repentance. For this cause it is specially sayd in this place,that if Job returne, God will blisse him euery way: that whereas he hath bene spoyled of al his substance,he shal be enriched againe more than euer he was: he shal haue plentie of golde and siluer: he shall haue all things at his will: and God will so prosper him, that there shall be nothing but cause of ioy & thanksgiving. VVe see then briefly what is the minde of Eliphias: namely, that Job shold be stirred vp to returne vnto God by coceyuing the sayd good hope that he shall not come to him in vaine, nor be disappointed in seeking God,because he is alwayes ready to forgiue vs our offences whē we rune vnto him, and will of his infinite goodnessse blot out

out all our sinnes. True it is that Eliphias doth always passe measure in that he thinketh, that God maketh those whom he loueth to prosper all alike in this world. That is to great an ouersight. For we see how God afflicteþ his and proueth their pacieē, by making the subiect to many miseries, and yet for all that he ceaseth not to loue them. Therfore me must not deceiue themselues by imagining that God will sende them all their hearts desire when he is mercyfull vnto them. But we must come againe to that which is sayd in the lawe, that is to wit, that like as all aduersities are scourges to punish our sinnes: so contrarywise whē he receyueþ vs vnto him, if we come with re-pentance, we shall be handled so louingly as he will cause vs to prosper so farre forth as shall be expedient for our saluation. Howsoeuer it be, this doctrine is true and very profitable, that when we returne vnto God, iniquitie shall be driven from vs, and by that meanes we shall prosper. For what is the cause that we are thus afflicted, one with pouertie, an other with diseases, and an other with many torments that are layde on him? Is it because God (who is our father) taketh pleasure in dealing roughly with vs, no surely, it is not therefore: but it is bicaufe we are not meete to enjoy the benefites which he hath prepared for vs, and is ready to bestow vpon vs. He seeth that we can not abide that he shoulde deale with vs according to his naturall inclination, that is to say, that he shoulde sende vs all that we would desire: for if we had welth, health, and ease at will, we would by and by become drunken in our pleasures, and kicke against our God, as horses that are to well fedde and pampered. God then perceyuing that we can not vse well the benefites that he bestoweth vpon vs, cutteth them off: not because he is a niggard, (as we haue sayde) but because he knoweth what we can beare, and is constrainyd to bestow his benefites vpon vs by small portions, to the end we may hunger and thirste for them, because we are so inclined to spend them riotously, and also that there followeth after them this wicked tayle of spirituall drunkennesse, that we make no more accompt of him, but become so wanton with them, as he can not any more enjoy vs. For this cause are we afflicted so many wayes. Furthermore let vs consider the offences that every one of vs committeth: and if God should let vs alone vncorrected, there should not be one man but he woulde fall a sleepe in his sinnes, and become so hardened in the, that his boldnesse would increase more and more. God then perceyuing that if he bare to muche with vs, hee shoulde suffer vs too runne into destruction: findeth a remedie for this mischiefe. And therefore wee are so much the more beholding and bounde vnto him. To be short, we constraine God to deale so rigorously with vs as he doeth: For if wee would giue place too his goodnes, it is certain that he would make vs prosper every way, & this world shuld be vnto vs an earthlie Paradise, where shuld be nothing but rest and ioy: we should haue cause always to lift vp our heads before him, according as mentio is made heere. For this cause then is it sayd, that if we returne vnto God, he wil chaunge all our aduersities & miseries into welth, & our life shal be so happie, as we shall haue cause too reioyce fully, and to giue him thāks for that he hath ben so good a father vnto vs, and for that we haue found him too bee such a one. This is the brief summe of this place. Now haue we a good and profitable lesson to gather out of it: which is to humble ourselues so oft as we are afflicted, and not to do as we are wont, that is to wete, not to snappe against God by chafing and fretting at him as if he had done vs some great wrōg. If a mā feele some want of things necessarie for the mainteynāce of his familie, and matters come not to passe according

to his minde, he is displeased and murmureth in his heart against God: if an other be stricken with some disease, if an other be yet more oppresſed with pouertie, a man shal heare murmuring on euery side. Thus then our fleshe prouoketh vs alwayes, and pricketh vs forward too kicke against God. And wherfore? Bycause wee consider not that his chastizing of vs is of purpose to bring vs too the knowledge of our sinnes, to the end that we should sigh in our selues, and be ashamed of the euils which we haue committed and dayly do committe, and retourne vntoo him desiring pardon for the same. Furdermore we must apply to our selfe that which hath ben touched, that is too say that our God seing vs too slowe of nature to retourne vnto him when we are gone from him: calleth vs louingly vnto him, and putteth vs in good comfort that we shall be receiued of him, and not seke him in vaine. What wil we haue more: when we haue offended our God, we deserue to be cast off: yea and although we should aske him forgiuenes an hundred thousand times, yet might he refuse vs. Now then sith that contrariwise he cometh to vs, assuring vs that he requireth nothing else but to be at one with vs, and that if we wil seke attonement with him, he is already wholly disposed therunto: must it not nedes followe that we are verrie hardharted and stisnecked, if wee come not vnto him, and yee d not ourselues wholly too him with hart & mind? Fardermore let vs note wel that the only remedy for vs to retourne vnto God, is to call to our remembrance the promises that he maketh vs: for otherwise we should always flee from him (as I haue sayd) and although we made a shewe as though we were displeased with our sinnes, or had some hartbiting or remorse of conscience for our wicked life: yet could we neuer haue any minde to change our life, nor zeale to giue our selues vnto god, vnlesse we know that he wil be mercifull vnto vs. And this is a thing very profitable for vs: neuerthelesse it is very ill practised at this day. As for exāple, amongst the Papists there is talking of repenāce, but they knowe not what it is: for the diuel hath so bewitched them, that their repenāce is nothing else but to fast 40 certain dayes, to mumble vp certain pater nosters, and to play the hypocrites. The very true repenāce is, that a mā forsake him self, and put off his old skin, and be al wholy renued not only to outward apperance, but in the inward affections. But this is vtterly vnyknowne amongst the Papists. Howbeit let vs graunt that they know what repenāce is, and how they must retourne vntoo God: yet want they the principall point, for that they do not assure the wretched sinners that God wil be merciful vnto them, neither know they what is grace & mercie. They talke much of dooing penance: but how? At al auentures, seing they know not whether it be but lost time, or whether they shall winne any thing by indeuering to retourne vnto God. And what shall come of it? euen that which we haue shewed, and that which the Scripture declareth vnto vs sufficiently: namely that men may well tourne their cote, but they shal never draw neere vntoo God with their good will, and with a pure and sounde affection, vnles they be persuaded of his fatherly loue towards them: according as it is sayd in the Psalme, Lord 60 thou shait neuer bee feared, neyther will they euer obey the, til they knowe thy goodnesse. We see then how profitable this present lesson is for vs. And the better to expresse thesame, he sayth expressly, that man shal reioyce in God: and afterward, that be shal call vpon him, that he shal be heard, and that be shal pay him his rowes. This saying ought to be wel weyghed, where it is said, that they which retourne into the right way, shall reioyce in God: for it putteth a difference betwene the felicitie which the chil-

dren of this world and the vnsaintfull do imagin, and the felicitie which God giueth vs as vnto his children. If the vnsaintfull haue such abundance of welth as they be at rest, and God giue them health therewithall: they thinke them selues happy therefore. And why? For their mindes ascende no higher. Carnall and earthly men beholde only the things that are present. Thus are we caught in Satans nettes: for if things come to passe according to our mind as concerning, the world: it is ynough to vs, wee desire no more, and our life is happy, as we think. Yea but where is the felicitie which we turmisse? Behold, contrariwise God affirmeth that we are then happy when we know that he is become mercifull vnto vs, and receiue our welth as of him and at his hand, and giue him thankes for the same, acknowledging them to be recordes of his goodness and loue toward vs. So then whē the worldlings reioyce and glorie in earthly goodes they looke no farther. It is all one with them as if they were with God, so they haue al their harts desire heere. Contrariwise, although the faythfull had all things heere, that were possible to be imagined: Yet would they not stay thervpō. VVherefore? They haue respect vnto the principlall: that is to witte, whither God loue them, and be become their father. And in deed the goodes of this world haue no taste nor sauour with the, if they be not seasoned with this goodnes of God. And vndoubtedly the true sauce (as men terme it) to make vs feele a good taste in the benefites that God sendeth vs, is for vs to acknowledge his goodnes and loue in them, and to take them for as many recordes of our saluation. VVhe the vnsaintfull haue their tables well furnished, they 30eate and drinke & play the gluttons, and take no farther care: and all their pleasure is in crāming of theselues. And whē they haue so spent the time, they must eyther returne to feasting againe, or else go sleepe. To be short, worldlings can not be merrie, but when they forget God. And to cōclude at one worde, they cannot be merry but in playing the brute beastes: for they must be as it were cast into a sleepe, so as they may haue no regard of God wēn they intend to refresh and ease themselues. Contrariwise, although the saintfull man haue meate and drinke: yet hath he no further delight therein, than to acknowledge therby that God is his fosterfather: saying, seing that he hath care of this fraile and weake body, it foloweth that he will much rather haue care of my soule, as w. ich is much dearer vnto him. For if i in this world, where we be as it were strangers, he vouchesafe to reache out his hand vnto vs: what will he do for vs when we be gathered vnto him in his kingdom? if a saintfull man haue not this consideration with him: he is in such care and anguish of minde, as he can nother eate nor drink. Happy is the man (sayeth Salomon) that bath a cheerfull hart, and poureth it out as before God. But is it possible for a man to reioyce, and to be merrie in God, so as he can wholly repose himself vpon him, if he bee not able to conclude that God loueth him? No surely can he not. For the reioycing of the worldlings is rather a brutish beastlynes, than a true ioye. And in deede we see the same by euident experience. For when the most parte of them, eate or drinke, how go they to it? even like brute beastes. If a hogge be in his sty, when his swill is brought him, he filleth his belly so long as his meat lasteth: as much doeth an oxe, or an asse: and even so do the most part of the world now adayes: for they deuour the benefits of God, without prayer, without thanks giving, or without any acknowledging of him. The saintfull contrariwise thinke on God, knowing well that their meats should turne to their condemnation, if they were not sure that they haue them of the meere fauour of God. For otherwise the

Prov. 28. b. 14.

injoying of their goodes should be but a robbing of God, if they did not by prayer and supplication acknowledge them to come from him. Truth it is that the ceremonie is not ynough: for there are many at this day that praye and giue thanks to God with their mouth, when as their hart in the meane season is not one whit touched therwith. But I speake now of them that looke rightly vnto God. For in beholding the meats, they acknowledge in themselues, saying: It is God that maketh vs partakers of those his benefits. Vpon what condicione if we be his children: well, then we inioye parte of our inheritance, & it is as an earnest penny that he giueth vs, to assure vs that he hath created all things for our sakes. But if we be not his children: then must it be imputed vntoo vs for theft, yea for hygh treason. Now when the saintfull enter into such temptatiō, therupon they must needs be stricken with great sadness and anguish of minde, so as they cannot swallow downe one crumme of breade with mirth and contention. This is it that we haue to note vpon this place where, it is sayd, that the man which is truely conuerted, shall reioyce in his God according also as it is sayd in the lawe, thou shalt eate and drinke as in the presence of thy God, and shalt be merry before him. DOM.12.6.7. There also our God doth very well separate his children and his saintfull ones from the vnsaintfull, shewing that although the wicked haue meate and drinke abundātly, yet cease they not to bee accursed, and all their deynties and pleasures shal bee turned to their confusion. Let vs not then be tempted to become like vnto them: but if we will leade a happy life, and rightly inioye the benefits that God bestoweth here vpon vs: we must haue him before our eyes, and do him homage for all, and knowe that he sheweth him self to be our fosterfather, and causeth vs to feele his goodness, to the end that we might be drawen vp higher, & be alwayes more and more assured of this fatherlie loue that he beareth vs, and to bee short, that the corruptible benefits which he bestoweth vpon vs in this world, might be as it were helps to liste vs vp into heauen, there to lay holde vpon the eternall life, wherevnto this oure good God hath called vs. Furthermore, the means how to reioyce a right in God, is also immediatly exprest: namely, by calling vpon him, and by paying our vowedes vnto him when he hath heard vs. This is a good and profitable declaration of this ioye: for inasmuch as there is nothing else but the curse of God in all the benefits that we receyue at his hand, vñles we taste of his goodnes in them, so as we may reioyce and wholly repose and contente our selues in him: it standeth vs in hand to consider well how we may attaine vnto it, and what is the true means. It is here expressed that we must first call vpon him: and afterward paye him our vowedes, when he hath heard vs. There are two things here perteyning to our dutie: and the thirde is the promise that God maketh vs, that we shall not call vpon him in vaine, nor our prayers be voyde or vñprofitable. The end therfore whereat we must begin, is to pray vntoo God, yea euen before we reache out our hands one way or other to eate or to drinke: For if we do not begin at this end, that is to say, at the calling vpon our God, certainly all order is peruerted. So then let vs learne that the cheefe exercise and studie which the faythfull ought too haue in this world, is to runne vnto their God, and acknowledging him to be the fountaine of all goodnes, too seeke it in him: protestinge that they looke not for so much as one droppe of welfare eyther too bodie or too soules, other than is giuen them by his free mercy and goodnesse. VVhen we haue learned well this lesson, wee shall bee more inflamed to pray vnto God, than otherways

wayes wee are . And we see how necessitie vrgeth vs in such sorte as we are in a manner at our wittes endes. Every man can confesse that the pouerties and afflictions wherewith we are inuironed are infinite: and yet how slacke and slowe are we to pray vnto God: where-as there are a hundred thousand causes in one day that vrge vs to pray vnto God: scarcely do we thinke on him three or foure tymes, and yet that is so coldly, as nothing can bee more . Therfore wee shall haue profited greatly if we haue once learned this lesson and can pra-  
etise it as it behoueth vs, protesting that all the benefites which we receyue, are his and in his hand, and that it belongeth vnto him too giue vs them . And to the ende we should nor go vnto him doubting, as we are woont to do : there is a promis added therenvnto that he wil immediatly heare vs. And without this promise all prayers are nothing else but meere hypocrisy . For what is it too praye vnto God ? It is a witnessing of our fayth . VWell if we doubt and waucr, and stand in a mammering and knowe not whither God will heare vs or no : it is certaine that wee haue no fayth . And so wee take the name of God in vain, forasmuchas our prayer whiche ought too bee a testimonie of our fayth , declareth that there is nought else but vncertaintie in vs : nother must we thinke that he wil heare vs when wee go too him in such a sorte . And in deede it is one of the cheefe arti-  
cles of our christian beleef , to assure our selues by Gods promis, that he is ready too receyue our prayers at alty-  
mes and as often as wee come vntoo him, being persua-  
ded that he tarrieth for vs and requireth nothing else but  
that we should seeke him : for the gate is open vnto vs,  
so wee come vntoo him in the name of our Lord Iesus  
Christ.

Lxx.1.a.b.7  
And hereby it is seene that all Christen beleef hath ben abolished vnder the Pope, and is yet still at this pre-  
sent . For they speake much of their praying vntoo God: But what certaintie haue they that they shall bee heard? none at all . For contrariwise they are not ashamed to say that we must go to him doubtingly . This I say is the opinion euen of the great Doctours, and not  
only of the idiotes . They say it is a presumptuousnesse if we pray vnto God with a stedfast beleef, that hee will heare vs and that we shall obteyn our requestes . But surely it is a horrible trayterousnesse if men waner and gaze about when they praye vntoo God . Hereof commeth this superstitiousnesse that wee must haue patrones too make intercession for vs vntoo God, and besides euerye mannes priuate patron, they must also haue a speciaall warrant . For they haue never doone . VVhen they haue patched and peeced togither, so as they knowe not  
on which side to turne them, nor wherevntoo too holde them : they are as greate clerks at the end as they were at the beginning : for they knowe not whither they haue gotten any thing by their praying vntoo God . Fur-  
thermore, they never pray vnto God, but they serue him last: there the patrones and aduocates must haue the first wordes, and as it were the first fruities . Prayer is the cheefe seruice that God requyreh of vs : and what a thing is it when we conuey it ouer vntoo creatures, and God hath but the refuse of other mennes leauings? This is the common dealing in the Popedom: and not only the idiots (as I haue sayd) but the greatest clerks

are the followers of the diuelish doctrine that is mayntained there . And so we see that all christian beleef hath ben destroied and abolished there.

And therfore so much the more ought wee to magnifie the goodnessse of God, for plucking vs out of so bot-  
tomlesse pittes , and so much the better ought wee sticke too the doctrine that is declared heere : which is, to be-  
leeue stedfastly that we shall not seeke our God in vaine if we call vpon him in truth , bycause forasmuchas he telleteth vs that he wil heare vs, yea and that he will not tarie vntill we open our mouth, but holdeth his hand already stretched out to help vs at our neede as he spea-  
keth by his Prophete Esay . And this is the cause why *Isai.65.4.*  
the promises are so oftentimes repeated in the holy scrip-  
tures, and not without reason . For what so euer God  
promised men, they cannot bee persuaded that he will  
heare them . To be shorte, we cannot give credit vntoo  
God : but as for our owne lies, we beleue them too  
much . For this cause God ratifieth the promises which

20 he hath made that he wil heare vs . But wee must note to what end God, is so graciouse vnto vs, and so readye to help vs in all our necessities : It is *too the end that we should paye him our vowe*, that is too say, that we should by our thanksgiving proteste that in all things and for all things wee are bounde vntoo him . For this worde  
*vowe*, importeth a solemne record that men yelde by declaring that they haue not any thing but of Gods gift from aboue : and that they cannot requite God againe, nor present him with any thing saue only with prayse and thanks : as it is sayd in the Psalme, *VVhat shall I giue vnto the Lord for all the benefites that I haue receyued of him?* I will receyued the cuppe of saluation and call *Ps.116.b.12*  
vpon his name . VVe see then that our God requireth no thing of vs , but that we should do him homage for all his benefites, and acknowledge his liberalitie, and so much the more extoll his mercy which he hath vsed to-  
wards vs . Thus then the way for vs too reioyce in our God , is that we knowing how much we are beholding vnto him, should giue him thankes for all his benefites, and thereby be stirred vp too acknowledge him hereaf-  
ter for our father, and too doo him that honour and ho-  
mage which is due vntoo him , assuring our selues that he will neuer fail vs, and that seeing wee haue felt him so good and mercifull, hee will continue the same still : And not only hee will make vs to knowe in this world, that wee haue not putte our trust in him in vaine , but trulie and perfity too inioye his goodnesse when he shall haue gathered vs into the heauenly king-  
dome which he hath purchased vnto vs by our Lord Iesus Christ.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him so to touche vs with his holy spirit, as our offences palt may be abolished by his meere goodnessse, and also too bear with ys all the dayes of our lyfe , vntill such tyme as hauing wholly clothed vs with his righteousnes , and transformed vs into his image, hee make his glorie so too shyne in vs, as wee may feele the frute of the inheritance which is now promisid vs . And so let vs  
60 all say, Almighty God heauenly father, thou hast promisid to heare our requestes which we make vntoo thee in the name of thy sonne, &c.

*The.lxxxvij.Sermon, which is the first vpon the.xxij.Chapter.*

*This Sermon conteyneth yet some thing of that which concerneth the three last  
verses, and afterward the text whiche followeth.*

I Obansvvering sayde:

2. Although my talk be this day in bitternes, and my plague passeth my groning.
3. If I knevve to find him, or hovv to come vnto his seate.
4. I vvould pleade my case before him, and fill my mouthe vvith arguments.
5. I shoule knovve vwhat he vvould ansyvere me, & vnderstand vwhat he vvould say vnto me.
6. VVould he debate the matter vvith me by force? no, but he vvould put strength into me.
7. There the righteous shal debate vvith him, and I shoule be acquitted for euer.



E haue heere to conferre the last saying of Eliphias with the answere of Job which we haue now heard. Eliphias on his be half mayntaineth that God will alwayes knowe them that are righteous, and not only shewe them fauour, but the whole country for the ir sake. Job answereth to this, that although he be extremelie delt with at Gods had, it is not because he hath deserued it. And for proof therof he sayeth that if he had leauie and libertie to pleade his case: he would well declare that it is not for his sinnes that God doeth so punish him. These are the two contrarie sayings that are treated of here. Now touching the first which is the saying of Eliphias, it is true that our God hath promised to shewe him self mercifull toward them that serue him with a pure hart. And that the same shal extend not only to their owne persons: but also to their families, yea and to whole cuntries. Yet notwithstanding it followeth not that God will binde him self to one certaine rule. For we see how he trieth the pacience of his seruants and of those that indeuer to obey him in euery point. Then dealeth he not all after one rate as we haue declared heere before. And in deed although it be sayd heere *That a cuntrie shall bee deliuered by the cleanness of one mannes hands*: we haere

*Ezecl.14.d.* the Prophete Ezechiel say contrariwise: if Job Daniel & 40

*14.f. 20.* Noē were in this Towne, they shall deliuier their owne soules: but yet shoulde their children perish. It seemeth in deed that the Prophet there, hath respect vnto this place heere, too shew that God is not bound to saue a cuntrie for one mans sake only. If he do it, (as it may happen that he wil) it is at his owne libertie but to appoint him a law,

*Cen.18.d.* were a thing to vreasonable. Truth it is that it was sayd too Abraham, that if there could haue bē found but fие rightiuouse men in Sodome, God would haue spared the whole citie for their sake: and although it was filled with

*Cen.19.* horrible sinnes, yet God would not haue vsed the vengeance which is written in Moyses. Therevpon Eliphias intendeth to conclude, that alwayes, as oftē as their is but one righteous man in a cuntrie, for his sake the cuntrie shal be sauied: but this ought not to bee racked out so far as we haue declared. But to be short, let vs learne that al the temporal promises that are cōteyned in the holie scripture, that is to say, those which concerne the state of the life present, are not so generall that we shoulde alwayes stay vpō them. for our God reserueth the fulnesse of his grace for the faithfull in the life too come. It is ynough that they haue here some taste of it: neither shoulde it be for their profit to bee altogether filled with his benefittes in this world. If we had our felicitie as we would wish it, (as hath ben declared more at large heretofore) what would become of vs: Euery man would fall asleepe, and the hope that wee haue of the heauenly life, would bee as it were layd a water, yea bee quite abolished. Therefore it is

needfull that God shoulde waken vs with afflictions, too the end we might think vpon the euerlasting heritage which is promised vs, and lift vp our mynds therevnto: for to that end behoueth it vs to be exercised in many aduersities. And that is the cause why I sayd that we must not rest peremptorily vpon the certaintie of the promises of this present life. For God distributeth them vntoo vs according as he knoweth them to be expedient for vs, hauing always an eye to our infirmitie. Neuerthelesse God will also prosper those that are minded to serue him, and make them so to feele his grace, as they shall haue aforehand as it were a pledge of the inestimable benefittes that are prepared for them in heauen: but yet must they not set their minds only vpon that pledge. Again if it please God to afflise such as haue walked vprightly, they must not therfore shrink away, nor be out of hart, nor cōclude that God hath shaken the off: but rather they must consider that by that meanes God intendeth to drawe them to him, and to kill their fleshly affectiōs, and to cut off the superfluities that are in them to the worldward, to the end they should be the better dispozed to passe out of it, and not settle themselues in things present. Thus must we alwayes cheere vp ourselues in the mids of our afflictions, and make our gayne when God causeth vs to feele his fauour, by considering that it is ynough for vs that we haue some promises of it here, & that the fulnesse therof must not be shewed as now, as the which shoulde not be for our welfare. Hereby wee see that Job had iust cause to rebuke Eliphias after that manner. Neuerthelesse he excedeth measure as he had doone heretofore. And this wil be the better perceiued by the wordes that he vseth. He sayeth *that although his wordes be bitter, yet doeth the plague that he indureth farre passe his groning [or complaingt].* VVherby he meeneth that he maketh right greeuouse complaints: and yet that if men looke vpon his aduersitie and wey it well, they shall find it farre greeuouser than all his complaints. To be short, Job intended to excuse himself of that he cōplained so sore, & could not refraine himself nor assuage his owne sorrowe. He sheweth that he hath good cause to be so excessiue, because the miserie which he indureth doeth yet farre excede all his complaints. As for this, it might well be borne withall: but immedately he entreth into his old byasse wherin we haue seen him heretofore: *Iob.9.d.35.* which is *that he would fayne go to lawe with God, & shewe* & 15.c.22. *that if he might atteyn to that, and haue leauie to maynteyne his owne case: he shoulde do welynough, and in cōclusion be quit and cleared.* For then (sayeth he) *God would not vsse force against mee, but deale with mee by order of lawe:* and if I might haue such hearing, I shoulde immedately gayne the vpper hand. This matter would be hard to vnderstand, if we called not too remembrance what hath ben sayd heretofore: that is to wit, that although God be alwayes rightiuouse, yet is it after two sortes. The one is that which he hath declared to vs by his lawe, and that

that is the righteousnesse whereby he dealeth with men and wherby he iudgeth them. Then if God summon vs to his judgementseate, and there deale with vs by the order of his lawe: that is one kind of righteousnesse or Iustice. For no man is able to say but we be iustly condemned when wee be condemned by the lawe of God. For what doeth God require at our hands which wee ought not to do? And if we make default, what can we say to it if he punish vs according to our deserts. Thus ye see one kind of Gods Justice which wil be graunted to be rightfull without any gaynsaying. True it is that the wicked will not cease to be alwayes grunting against it: neuerthelesse for all their grudging yet are their mouthes stopped for somuchas their owne cōsciences do so condemne them, as there needeth none other man to giue euidēce against them, nor to make long triall of the matter: for they haue a searingyron that burrieth the within. There is also another kind of righteousnesse which we are lesse acquainted with: which is, whē God hādleth vs, not according to his lawe, but according as he may do by right. And whyso? Forasmuchas our Lord giueth vs our lesion in his lawe, & commaundeth vs to do whatsoeuer is conteined there: although the same do farre passe all our power, & no mā be able to performe the things that he hath cōmaunded vs: yet notwithstanding we owe him yet more, and are further bound vnto him: and the lawe is not so perfect and peerlesse a thing, as is the sayd infinite righfulness of God, according as we haue seene heretofore, that by that he could find vnrighteousnesse in the Angels, and the verie daysunne should not be cleere before him. Thus ye see how there is a perfecter righteousnesse than the righteousnesse of the lawe. And so God listed to vse that: although a man had performed all that is conteyned in the lawe: yet shuld he not fayle to be condēned. But surely our Lord vseth it not. For he applieth himself so farre forth vnto vs, that he receiueth, and accepteth the sayd righteousnesse which he cōmaundeth, as though is were thoughly perfect, notwithstanding that it be somewhat qualifid to the state of man, I meene of man before he was corrupted with sin. This matter had neede to be layd foorth yet more at large, specially cōcerning the first righteousnesse. True it is that there shal neuer any be found that hath fulfilled the lawe, no not even of the faythfull. For so long as we abyde in our owne kind, we be so farre of from fulfilling it, that we cannot so much as think one good thought. VVhat is man in himself? A mortall enemie of God and all goodnessse. So then we haue no shift to discharge our selues against God, if he leauē vs to our selues, but contrariwise we shall do nothing else but provoke his wrath. And again whē he graunteth vs the grace by his holie spirit, to loue the thing that is good, & therewithall putteth such a woorkfulnessse in vs as our life becommeth a mirrour and example of holinessse: yet do we fayle so many wayes, that if we be able to answer God to one point, we be gilie in a thousand points for it. Yea and (which more is) wee neuer do any good, wherin there is not some blemish insomuch that we shuld be faultie in al respects before God, if he listed to handle vs iigorously. Howbeit, when God is so gracieuse to vs as to gouerne vs by his holie spirit, he accepteth the goodnessse that he hath put into vs, notwithstanding that it bee vnprefect. True it is that forsomuchas we do amisse, we haue not so much as were requisite: neuerthelesse God layth not our infirmities and sinnes to our charge, but shetteth his eyes at them, like as a father is not to inquisitio of his owne child, and although he see well ynoch the faults that are in him, yet he beareth with them. Euen after the same maner doeth God woork towards vs, for hee vseth

the same pitifulnesse in forgiuing al the infirmities wherthrough we do amisse. But now let vs come to that which is sayd heere. Job knew well ynoch that he was a wretched sinner, and he was not so blinded with pryde, as too beare himself in hand that he was throughly righteous, and that God did but byte at him without cause. But his meening was that if God would handle him after the ordinarie maner which he setteth foorth in his lawe, which is to blisse such as serue him, and too deale gently with them, so as they may well feele him their good father: after that maner and according too that rule, he could well answer before him. And so his meening is, that God vseth his owne prerogatiue of a righteousnesse which is secret and hidden from mē, and dealeth not with him any more by the order of his lawe, but by another consideration which men cannot take hold of nor reache vnto with all their reason and witte. Lo what his meening is. This will be the better vnderstood, by applying of it in forme of an example in the persone of Job, and in the person of some other man set as it were by his side. Looke vpon a man whom God hath chosen to himself: well, he indeuereth to walk holily and with a good conscience: and God blissteth him, and there appereth no token that God forgetteth him, but rather that he gouerneth him & hath a care of him. And why is that? Is it bycause that that man hath deserued it? No: for if we seeke for desert or woorthinesse in any creature, it can bring nothing which is not Gods owne afore: and if there be any goodnessse in mā, the same procedeth first of the holie Ghoſt. Man then bringeth not aught of his owne vnto God: and the goodnessse that is in vs should neuer be woorthie to be well liked of God, but should be rejected, bycause there is always some blemish in it. Therfore when ouer Lord maketh the faythfull to prosper after he hath giuen them a desire to walk according too his will: he vseth the ordinarie righteousnesse, that is too wit, the righteousnesse which he setteth foorth vnto vs in his lawe. But looke mee heere vpon Job who is a faithfull man and hath serued God with a pure and rightmeining minde: and yet notwithstanding he is tormented with extremitie: it seemeth that God hath set him vpon a scaffold to shewe there a dreadfull vēgeance in him: to be short, for aught that man can coniecture, he was handled roughlier thā Cain or Iudas. And what meeñeth such a straunge maner of dealing? Herevpon Job sayeth that our Lord vseth his secreit Iustice: that is to say, he vseth not the ordinarie rule that is conteyned in his lawe, but intendeth to trie Iobs paciēce, and to make him an example to the whole world. To be short, he intendeth to shewe what authoritie he hath ouer his creatures. Notwithstanding, in so dooing he ceaseth not to bee righteous: I meene even although he deale altogether after that manner. For I haue declared already, that God vseth not the sayd extraordinarie justice towards mē: howbeit, Job thought so. Ye see then that God shal be righteous still, although he proceede not according to the rule of his lawe. But now let vs trie whither Job spake rightly in saying so: no surely, he overshot himself. And for proof thereof, let vs take the sentēce that is set downe heere: *He wil not debate with mee by force (sayeth he) but there I shal haue reason.* How, meeneth he that God wil not deale with him by force? It were to go too lawe with him if he would give him the hearing. Job then presupposeth that God vseth an absolute or lawelesse power (as they terme it) towards him: as if he should say, I am God, I will doo what I list, although there be no order of Iustice in it but plaine lordly ouerruling. Herein Job blasphemeth God: for although Gods power bee infinite, yet notwithstanding, to imagin it to bee so absolute and lawleſſe is as much as to make

to make him a Tirant, which were vitterly contrarie to his maiestie. For our Lord wil not vse might without right, nether is he lesse rightfull than mighty: his rightfullnesse and mightyflesse are things inseparabile. Therfore Iobs saying is euill. Not that he purposed (as I haue sayd afore) to blasphem Gods: but yet did wandering woords escape him, and that came bycause he could not brydle his affections. But now let vs come to the han-  
dling of the matter in truthe as it is. Hitherto wee haue but layed forth the matter. VVheras I sayd 10 there are two sorts of righteousnesse or Justice in God: that is true. Howbeit the applying of it was according to Iobs imagination, and that was a misapplying. But now let vs come to the pure truthe, that we may knowe how the matter goeth. It behoueth vs to beare in mind what hath ben declared heretofore: that is to wit, that God in his lawe applieth himself vnto vs, and requireth not so much as we owe him, but according to mannes abilitie to performe: I meene not his abilitie now that we be corrupted, but his abilitie when he was in his perfect soundnesse, such as Adam had before he fell, and such as the Angels of heauen haue yet stiil. Ye see then that God in his lawe hath a respect vnto our abilitie: yea, but let vs consider well after what maner this woord *Abilitie* is to bee vnderitood: for it is not according to the want or wretchednesse that is in vs as now: (for as now wee can do nothing but euill): but according to the state wherin wee should haue continued safe and sound, if corruption had not entered into our nature. And for the better vnderstanding herof, let vs take the Angels for a mirrour. Be- 30 hold, the Angels indeuer to serue God: they are not tempted with euill affections as we bee: there is no rebelliousnesse nor sin in them: and yet notwithstanding, although the obedience which they yeld vnto God bee pure in respect of vs: it ceasseth not to bee imperfect if it be compared with the infinite maiestie of God. Now then, God (if he listed) could vse vs after an extraordinarie maner: that is to say, although there were no lawe to rule vs by, yea, or although wee had performed all that is conteyned in the lawe: yet might he iustly condemne vs, but he will not do it. And why? He is contented with the rule that he hath giuen, shewing that he pitieth his poore creatures. And that is the cause why the Angels are pure and accepted for righiouise before him. But now let vs passe further. God hath promised to blisse such as walke in purenesse of hart and hand: yea, howbeit with condition to serue always to himselfe the preheminence to iudge what is meete and expedient for oure welfare. For if God perceiue that we haue neede to bee chastized, hee will do it: And although we haue had the 50 mind to serue him and haue pur our indeuoure thereto: yet will hee not therefore misse to handle vs roughly sometimes, so as it shal seeme that we haue offended him more greeuously than the wickeddest of the world, by his punishing of vs after that sort. But it is not as Job thought. And why? For it semed to him that God ought to haue hild himselfe contented with the obedience that he had yelded him, and that Gods punishing of him proceeded sinply of an absolute power, as who should say, that God delt wilfully, of set purpose to shew the stregh 60 of his arme, in ouerwhelming a poore creature that wist not what to do nor say, and that there was no reason in his doings. But these are words worthy to be blamed, yea and to be accursed. How then? VVhereas God hath so afflictid Job as we see, true it is that he meant not to punish him after the ordinarie manner of his desert: but yet might he haue punished him so, euen by his law. And why? For surely God beareth with vs, and accepteth our

works in good woorth which wee do through the grace of his holy spirit, althogh they be faulty. But is he bound to do so? No. Hath he giuen vs his law to the intent to be subiect to vs, and to be bound vnto vs? No. He doth it of his owne free goodnesse. Now then if a man wold compell him to it, shold he not do him wrong? Yes. Therefore Job misbehaueth himselfe in this behalfe. For when a man shall haue walked as vprightly as is possible, yet shall he be found faultie before God, so as he may iustly send him all the afflictions in the world, and a man must be faine to condemne and humble himselfe, and too acknowledge that he hath deserued yet more.

Thus ye see wherein Job beguiled himselfe. For inasmuch as God of his owne meere goodnesse beareth with his children, and taketh their works aworth though they deserue it not: it semeth to Job that God vseth cructie towards him, or at leastwise an absolute and lawlesse prerogatiue: but he doth not so. True it is that Gods intent was not to punish Iobs sinnes: hee had another respect, and went another way to worke: according as I haue shewed, that it was his mind too trie Iobspacience, whereas in the meane while there were many wicked men in the world, which made merrie and triumphed at the same time, and God made no ill countenace towards them. And so we see it was not his mind to handle Job according to his deserts, howbeit that we must alwaies conclude, that God even according to his law, could haue sent Job an hundred times more aduersitie, so as he shuld not haue bin able to beare it. And why? The least offence that wee committe, trespasseth against the maiestie of God. And I pray you what punishment is great ynough for so huge an offence, as the impeaching of Gods maiestie and the casting downe of his justice? If we were ouerwhelmed a hundred thousand times, yet were it not comparable to the hideousnesse of the crime that wee haue committed. So then, Job reasoneth awry in saying that God hadleth him not after the rule of his law. Surely if he had said, according to his ordinarie manner, (meanning that God intended not to punish him for his sinnes, but for some other cause:) he had said very well and truly. But he saith, I see well that God vseth an excessive power, he thundreth against me as though hee woulde dispatch me, and therefore I must bee faine to holde my peace. VVhen he speakest so, doubtlesse hee playeth the horse that is broken looce. Not that hee was at any time out of pacience: howbeit, that pacience of his was not such, but that it now and then boiled with great walloppe, and did cast out some froth and skum. Thus ye see the opening of the matter that Job handleth heere. And forasmuch as these things are very high, the laying forth of the processe of this matter, may giue yet some greater light. Therefore let vs come to that which Job sayth, after he hath declared that what bitternesse souer he hath vttered out of his stomacke, yet his greefe surmounteth his complaint. He saith *If it were lawfull for me to finde God*. And what meaneth he by that? He meeneth to go to law after the manner of men. Out of all doubt, if God should abace himselfe so farre, as to go to law with vs: yet could we never win our case. And that is the cause why hee saithe in his Prophet Esay, let vs set a iudge or vmpre betwixte vs, too see who shall goe by the better. *Esay. i.e. 8.* VVhen God speaketh after that maner, he meaneth not to resigne his office, nor too stoupe so low as too submit himselfe too mans triall, that any body shoulde presume too gyue sentence vpon him. No: but hys meening in effect is, that although hee shoulde forbear his authoritiye, and that there were some man appoynted too bee iudge betweene hym and vs: yet shoulde wee not fayle

sayle to be condemned. VVe might will pleade for our selues, and we might well alledge all our reasons: but yet should be confounded, bycause God would alwayes bee able to find some fault or other in vs. Mark that for one point. And therfore Job overshooteth himself much in wiffling to find God, that he might go to lawe with him, that is to say, in wiffling that God shuld stoupe so lowe, as he might take him for his aduersarie, to pleade his case against him before a judge. For although he had that priuiledge, and that God shuld graunt him his desire: yet should he alwayes be put to shame. But what maketh him to beguile himself? It is bycause his torments troubled him in such wise as he was not master of his wits, but sawe vexacion as in darkness, or else had his eyes blynd-folded, and considered not that God could find more blame in him than he himself was priuie to, if he lifted to examin him rigorously. And heereby we bee warned to stand vpon our gards when God sendeth vs any afflictions. Therfore let vs take heede that we hold ourselues short. And why? Bycause we shall out of hand be dazed in our passions, and the mischeef will pinche vs so sore, as wee shall no more knowe where to become. So much the more then had every of vs neede to looke narrowly too himself: and if God send vs aduersities, let vs assure our selues that we should be vanquished and beaten downe out of hand, if he vphild vs not by his grace. Furthermore let vs not beleue our owne likings: but when our fleshly reason alledgedh any thing to vs, let vs say: Alas, what imaginest thou ô wretched creature? for besids that thou art no competent judge in thine owne case, thy miserie hath blinded thee, and thou turnest aside out of the right way. If thou wert in quiet, thou mightest judge much better than thou canst now, for thyne owne conceyt caryeth thee away. Seing it is so, thou must not take vpon thee to stād in defence of thy case, but thou must willingly yeeld thy self gi:tie, assuring thy self that thou shal not be able to cleare thyself afore God, but that thou must be vtterly confounded. Lo what we haue to mark in this text. Now let vs proceede further. Job sayeth, *would God dispute with me by force? No, but he woul'd give mee strength.* Hereby he betokeneth, that god did presently dispute or reason against him by mayne force: But that were a charging of God with things that can by no meanes light into him. And vndoubtedly wheras the doctors of Sorbon say that God hath an absolute or lawlesse power, it is a diuelish blasphemie forged in hel, for it ought not once to enter into a faithfull mannes head. Therfore we must say that God hath an infinite or endlesse power, whiche notwithstanding is the rule of all righteousnesse. For it were a rending of God in peeces, if we shuld make him almighty without being alrighteous. True it is, that his righteousness shall not always be apparent vnto vs, but yet easeth it not too continue euermore sounde and vnappayred. VVee muste not measure Gods ryghteousnesse by our owne conceypte, (for that were too greate a streytening of it:) but we muste alwayes bee fully resolued, that Gods myghtfulness can not be separated from his ryghtfulness, bycause God can not be dismembred. But Job suppozeth heere, that God disputeth with hym by mayne force: that is too saye, that hee sheweth himselfe so terrible, as there is no reason too be had at his hande, bycause there is none other thing with him, but, I am thy God, and I may dispose of thee as I list my self. This is very true: Howbeit, God ordereth his creatures in such wyse, as we must not imagin that his righteousness is separated from his power, as I sayde afore. And that is the point wherin Job was euerseen, when he said, O, then would not God dispute with me by force. For it

is certaine that althoughe God had disputed against Job with force or might, yet it shuld not haue ben with such a lawlesse might, as shuld haue born downe right: but with a righful might, notwithstanding that men could not comprehend the righfulness therof. And here we be warned, that when there is any talk of Gods myghtinesse ministred vnto vs, wee must reverence it by confessing the same to be always righful. And if we wil so do, then (as I haue touched alreadie) we must not mesure his myghtinesse by our vnderstanding; for what a thing were that? It is even the ground & caule of all the grudgings that are heard against God. For when men conceiue not the reason why god doth things, they fal out with him, & grash their teeth, & chafe against him. Sure it is a dueith pride & presumption, whē we wil have god to govern vs after our own liking, & fail to our controlling of al his doings, & cannot conceiue good opinio of thē, except he shew vs the reason why. But contrariwise it behoueth vs to honor the said secret myghtinesse, acknowledging that ther is righfulness enclosed in it, which we cannot espy as yet. There are other some, which to proue god righteous, wold abolish his mighty power. Of which nūber are they which in these days cannot abide that a man shuld preach, that God hath chosen vs of his owne tree goodnesse, & that he disposeth al things according to his owne good pleasure, and that nothing hapneth but by the ordinance & guiding of his hād. For, because they cānot brook that geere, they fal to ouerthwarting after this sort: How now? If God haue so chosen some, and forsakē the residue: it foloweth, that he bath created men to damnatiō: & is that agreeable to his righteousness? Againe, if all things be done by Gods will, what shal a man say to it, seeing ther are so many wicked things done? Now these wretched fooles, or rather madde men, can not fynde in their hearts to stoupe so low as to say: In dede it is a verie strange case, that God haung created mē, wil not also saue thē al: neuerthelater let vs assure oure selues, that Gods righteousness is to high & to depe for vs to attain vnto as nowe: but the day will come that our Lorde will make vs able to vnderstand the 1.C.12.5.9. 40 things that are hidde from vs as now. It is sayde that we know but partly & darkly: but whē we be become like to him, we shal not only see him as he is, but also we shal perfectly vnderstād the things that are not yet disclosed vnto vs. These drunken sots that are sortid in their ouerweening, cannot abide to yeld God so much glorie, as to submit theselues wholly vnto him. For if a man speake to the of gods prouidece they answer, how can it come to passe, that a man shoud be condemned for the euil that he hath comitted, & yet that the same shuld be done by the wil of God? They cannot discerne that man beeing coniunctid by his own naughtiness, is iustly cōdemned for the same & yet that god purposeth an other ende, which is vnknowen to vs. And Job hath well shewed this, by fatering al his afflictions vpō god. For when the theeuēs had robbed him of all his goods, he said it was god that had doone it: Howbeit in an other respect, thā the theeuēs had done it. Albeit that these things be strange to vs, yet must wee not fall: o slaudering of Gods righteousness, or to rayling at it. And thus the thing which I said was to be noted out 60 of this straine, is that we must not put God vnder such rule, as we be able to cēeeiue in our vnderstanding: for his righteousness farre passeth the reache of our wit. VVhat is to be done then? VVe must humble ourselues: & whē soever God worketh after any fashion that is strange & vnkowne to vs, we must not therfore ceaste to cēclude that he is alwayes righteous. For that is the way wherby God will triē whether we honour him or no: namely if when things fal out contrarie to our reason & liking, we  
I.12.5.1.  
I.12.5.2.  
I.12.5.2.

neuerthelesse do still magnifie his name. For if God had led vs after our owne wiſh, and all the world were governed as we had deuized in our head: It were very easie for vs to say, God is rightuouse, God is good. And why? Because we ſhaſhall haue concluded already in our ſelues that it muſt be ſo. And what ſhould then become of Gods rightuouſneſſe? It ſhould bee but a certaine ſubiection vntoo vs: as who would ſay that if God did as we would haue him to do the ſhould he be wiſe, but not eſe: & that were greate reaſon. Contrariwise (as I haue ſayd) he tryeth our humilitie when he woorketh after ſuch a faſhyon as wee cannot find to bee good by our naturall wit, and yet neuerthelesſe confeſſe him to bee rightuouſe, and there reſt as paſtoners vnder the bryde of humilitie. Thus ye ſee after what maner we yeed god the glorie that is belonging to him. And therfore althoſh though God vſe greate rigour towards vs, ſo as we knowe not on which ſide to turne vs, and we ſeeme to be preſſed ouer ſore. Yet let vs beware that wee ſay not wiſh iob, that God debateth with vs in mightineſſe of power: let vs take hede that we father not an absolute power vpon God: but let vs conſider that there is alwayes in him an incompreſible rightuouſneſſe which it behoueth vs too honour though we perceyue it not, and that it ſhewe not it ſelf: let vs alwayes make this conchouſion, Lord, thou art rightuouſe, and thy iudgements are a bottonleſſe pitte. This is the cauſe why it is exprefly ſayd in the Psalme, Lord thou art rightuouſe, and thy iudgements are as a deepe ſea. And therfore man muſt ſtoupe in that behalf, for if he preſume to enter into the, ſurely he ſhall neuer wade out again, but be plundged & as it were drowned in the. Then althoſh we ſee ſo great and dark dungeons: yet muſt wee confeſſe that God is rightuouſe. Furthermore wheras iob ſayeth heere, that God would giue him ſtrength, and not debate with him by prerogatiue of his power: let vs acknowledge that God giueth vs ſtrength even in the greateſt rigour that he vſeth. For if he gaue vs not ſtrength, what a thing were it? God needeth not to vtter any extreme force to confound vs, let him but blowe vpon vs, and wee be diſpatched. For

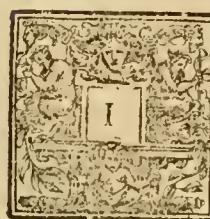
what is miſer? A little ruffe that is withered by and by, or elſe a flowre, or a bud of an herb, or whatſoever elſe is leſſe: to be ſhort, he is but a shadowe. Therfore if God ſhewe not his power in maynteyning vs, wee bee vndoone, yea even with the leaſt aduersitie that he can ſend vs. And what ſhould become of vs then if he vphild vs not, when he liſteneth to chaſtize vs ſomewhaſt roughlier? But he beareth vs vp in ſuch wife, that whē he ſmiteth vpon vs with the one hand to ſtrike vs downe, he hath the other hand vnder vs to lift vs vp again, and ſuffereth vs not to quayle. Therefore let vs conclude, that if God affliet vs, he will giue vs ſuch ſtrength as wee shall alwayes ſtand ſtedfast and vnovercome: yea verely, for he is neere vs, that is to ſay, vs that are his. In ſomuch then as wee feele ſuch aſſiſtance at his hand, it ought to ſuffize vs, affurnig our ſelues that he will alwayes haue ſuch reſpect of our infirmities, as he wil make vs too feele his grace more and more, and vtter it in ſuch abundance, as wee ſhall be well fenced with it to continue in his holie calling vnto the end.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs to profit more and more in true repentaunce, and to open our eyes, that wee may learene to ferche the wants that are in vs, and too condemne our ſelues for them: and therwithall reſort vnto him, not doubting but that he is ready to heare vs, and that whēoever we ſeeke the remedies of our diſeases, he will alwayes ſhewe him ſelf a good phisition in purging vs of all our wicked afſections: and that it may please him to open our eyes, too the end we may behold the fauour that he ſheweth vs, in adopting vs for our Lord Iefus Chrifts ſake, and in giuing vs the pledge of our ſaluation, that thereby wee may take occation of comfort and reioycing, yea even in the mids of all the afflictions and temptations of this world, ſo as we may ouercome them and all other battels wherwith he liſteth to exercise vs heere. That it may please him too graunt this grace not only to vs, but alſo to all people and Nations, &c.

### The.lxxxix.Sermon,which is the ſecond vpon the.xxij.Chapter.

*This Sermon is yet ſtill vpon the.vij. verſe, and then vpon  
the text that is added.*

8. If I come afore him, he appeereth not too mee: and if I come behind him, I ſhall not atteine to him.
9. If I come on the left ſide vwhere he doth his worke, I ſhal not perceyue him: and if I turne meeto the righthand, he vvil hyde himſelf and I ſhall not ſee him.
10. According as he knovveth my vway, ſo doeth he triue mee, and I ſhal go out as gold.
11. My foote hath hild his path, I haue kept his vway, and not turned alide from it.
12. I haue not forsaken the commaundement of his lippeſ, I haue layd it vp, and I haue ſet more ſtore by the vvoords of his mouth than by my liuing (or my custome.)



Ob purſewing the matter that was treated of yesterdaſ, protesteth here, that if God would handle him after his deſerts, he ſhould not be ſo ſore afflieted as he is: for alwayes his meening is, if God would proceſſe with him according to the rule of his lawe. And hereby he betokeneth, that he is not puniſhed as an offender, but that God hath ſome other reſpect which is vñknowne vnto him. Certeſſe it is verie true that God dealeth not after his ordinarie maner towards him, when he vttereth ſuch rigour againſt him. For iob was none of thoſe that haue tranſgreſſed Gods lawe

in ſuch wife, as their punishment ought to be an example vnto others iob was none of that number: he had indeuered to leade a holie life: & he had ſo behaued himſelf, not only towards me, but alſo towards God, as he might haue been counted more than half an Angell in co-paſſion of other me. And therfore he hath good reaſon to ſay, that the punishment which he indured was not for his ſinnes, if ſo be that he had acknowledged that god might iuſtly do it, if he thought good. For if our Lord beare wiſh men, it is not to be ſayd thereore, that he is bound to do it, and hat it may not bee free for him to chaſtize them more roughly if he liſt. iob therfore doth amiffe in this poyn̄t, that he acknowledgeth it not to be through Gods meere grace,

grace, that he is not punished for his sinnes. Agayne hee doth euill in entering into Gods secret iudgements, and in surmizing that God vseth an absolute or lawlesse power, and in not acknowledging a secret righteousnesse in him, although his creatures perceiue it not. This is the cause why he saith, *That the righteouse myghte go to lawe with God*: if he would voutsafe to deale by the order of his law. But yet it is certaine, that if wee should go that way to worke, we must all of vs needes be condemned. For what mortall man can boast that he hath fulfilled the law of God? And it is written, cursed is he that perfourmeth not all the things that are conteyned in the law.

*Deut. 27. d.  
26. v.  
Gal. 3. b. 10.*

Thus ye see that all mankind is shut vp vnder the curse, if God listeth to extend the rigoure of his law towards vs, according as Saint Paule treateth specially thereof in the third Chapter to the Galathians. Job then is farre ouerseen in saying that a righteouse man may pleade hys cace, if God wil give him audience according to the rule of his law. For (as I haue said) we must needes yeld ourselues giltie, not only for offending in some one poynte, but for transgressing in all poynts, insomuch as we never serue God as we ought to do, nor with such perfection as he deserueth and as our duetie requireth. VVherfore it foloweth that men are transgressers of the law, not in some one part of it, but in every poynt. Moreouer it is true that the righteouse may shew themselues before God, howbeit not to come to account: for wherein consisteth our blissednesse, but in hauing our sinnes pardoned and as it were buried at Gods hand, as it is written in

*Psa. 32. 4. 1. 2*

the two and thirtith Psalme: And who dareth open hys mouth to pleade against the heauenly iudge? It standeth vs then in hand to haue Iesus Christ for our aduocate: and he in pleading our cace alledgedeth not our deserts, ne setteth himselfe in our defence to say that God doth vs wrong in punishing vs: but he alledgedeth the amends that he himselfe hath made, and that forso much as he hathe released vs our dets, we be now quit before God. Thus we see that Job offended in saying that the righteouse and iust dealing man may pleade his cace before God.

Now as concerning the other point where it is said, that *if be secke God before him, be shall not perceiue him: and if bee come beynd him, be shall not ouertake him: and if bee go on the left hand, be will be bidden from him: and if bee turne on the right hand, be shall not see him:* thereby hee meeneth that Gods iudgements are incomprehensible to him: which is a very true saying. Some expound this of the foure parts of the world: and all commith to one poynt. For according as it is said in the Psalme, who shall giue me wings to flie away? If I go ouer the Sea, the hand of God is too long: it will ouertake me. If I go downe into the deepes, there he will find me out. If I stye aboue the cloudes, yet will his hand ouerreach me, and plucke me backe from thence. Therefore it is all one in this text, when we vnderstand it to be spoken of the East, VWest, South, and North. Job meeneth that it is to no purpose for men to make long discourses, for when they haue trotted vp and downe all the world ouer, yet shall they never attayne to the great secrets of God, for they furniout all their capacitie and reach. But the sense continueth alwayes the same that I haue spoken of: namely that Job meeneth heere, that the maner of dealing whiche God vseth towards him, is so high and profound, as mans reason can never reach vnto it. And it is a very true saying, so it bee well applied: but Iobs fault is, that forasmuch as he perceiuth not the reason of Gods doings, hee imagineth him too vse an absolute or lawlesse power (as they terme it) that is too say, that God woorketh at his owne pleasure withoute keeping any order or rule, and that hee

*Psa. 139. b. 8*

doth as he listeth, like a Prince that will not be ruled by reason, but foloweth his owne liking. In so saying Job blasphemeth God: howbeit, that is bycause of the sudaine pangs of his passions, wherethrough words escaped him without aduisenesse. Neuerthelesse he sayleth not to conclude alwaies that God is righteouse and blameslesse: he sticketh euer vnto that in himselfe. But yet notwithstanding, he is not able to bridle his tung from casting foorth words out of square by reason of his passions. This is it that wee haue to marke in effect. Now, that we may applie this doctrine to our vse, let vs vnderstand, that we must not preache before God too pleade our cace with him: for we must needes be condemned without any long procesmaking on his behalfe: and the mo defences and excuses that wee thinke wee haue, so muche the more must oure sinfulness increase. Then is there none other remedie, but to acknowledge ourselues giltie, and to craue forgiuenesse and mercie. Thus our comming vnto God, must not be to pretende any iustifying of our selues, nor to make any satisfaction: but to acknowledge our sinnes, and to beseech him to admit vs of his owne meere goodnessse and mercie, and, not to open our mouth to pleade our cace. For that manner of debating belongeth not to vs: it is the office that is giuen to our Lord Iesus Christ. Therefore let vs on our part hold our peace, and suffer Iesus Christ to be our spokesman and to make intercession for vs: that by that, meanes our faultes may be buried and we be quitt instead of being condemned.

Thus much haue we to beare away in the first place: and that is the meane too deliuere vs from our iudge forever: according as Saint Paule sayth, who shall lay any thing to the charge of Gods children seeing he iustifieth them? VVho shall stand against them seeing that Iesus Christ hathe taken their cace in hande to plead it? That (say I) is all our refuge: and without that, we be vndone, and we must not thinke to come vnto God without it. For we should be ouerwhelmed with his wrath as we be worthy. As touching the second point, it behoueth vs to marke, that Gods iudgements are oftentimes hidden from vs: but yet must we not therefore thinke them straunge, so as we should check against them or say, there is no reason in them. Let vs rather acknowledge that Gods righteousnesse is too high a thing for such rudenesse as is in vs, and that it were too great a presumptuousnesse for vs to desyre to attaine thereto. This (say I) must we be fully resolued of. I sayde that Gods iudgements are very secret, and that when wee haue soughte, serched, and ransacked to the vttermost that we can, we shall bee confounded: but doth it follow therefore, that God hath no rule of himself? No. And why? Let vs make comparison betwixt him and vs, and what a difference is there? My wayes (saith he) are further off from yours, *Esay. 55. c. 9* than heauen is from earth. Truly he vseth that manner of speech to shew, that we must not esteeme of his mercy according to our own nature. Neuerthelesse god doth generally shew, that it is against all reason that we should measure him by our span as the Proverb saith. VVhat remaineth then? VVee must honoure Gods secrets when they be hidden from vs, and therewithall confess that all his doings are disposed with infinite wisedome, vrightnesse, and goodnesse, and that if any man attempt to doubt of that, he must needes come to shame, according as it is said in the Psalm, Lord howsoever the world goeth, thou shalt be found righteous. For Dauid saw wel the diuelish pride that is in men, who will needs be alwayes replying against God and controlling of him. But what win they by it? nothing, but that God must maintayne hys

*Psal. 51. a. 5.*

his owne right, and they be ouerwhelmed with their malapertnesse. Thus ye see a point that is well woorthy too be borne in mind, when it is said, that if we go from the sunne rising to the sunne going downe, and draw about from North to South, when we haue hunted ouer al the world, yet shall we not attaine vnto God. Heereby wee be informed, that Gods determinations are such a bottomlesse Sea, as wee can neuer attaine too them, and that the righfulnesse whiche is in them, is an infinite thing. Now let vs consider our owne abilitie, and marke what infirmite is in vs. If a man should bestow all his whole life in traueling, yet cold he not know the whole world. And what should we knowe of God when we had atteyned to the centre, (that is too saye to the bottome) of the earth? [Little or nothing.] And surely if wee could stye vp aboue the cloudes: yet should we come farre shorte of knowing all that is in God. So then let vs learne two things bresly: the one is, that when God woorketh not after our manner, wee must not thinke withourselves, that the creatures are able to do this or that: or that men haue bin wont to do so: or that the ordinarie manner of woorking is thus and thus: or that this is the order of nature. Gods mightie power must not be shut vp within the order of nature, nor within such bounds. VVhat the? Let vs confess that his iudgements are so deepe a Sea, as we cannot sound them. And therewithal let vs hold it for a sure principle, that God continueth euermore righteouse, notwithstanding that he seeme to deale crookedly and ouerthwartly: and although wee find faulfe with his doings, and haue apparent surmizes and colours so to do: yet (say I) lette vs awayes conclude thus withourselves: Lord, thou art righteouse, according also as Jeremy sayth. True it is that it greued him to see the wicked haue their full scope and the godly men to be vtterly troden vnder foote, so as all things were out of order, and might ouer-came righte, and there was no more conscience and vpright dealing among men. Jeremy lamented it and was sory for it. Agayne he saw the wicked liue vnpunished, as though God had bin asleepe, & had thought no more vpon his charge. Thus ye see it was a very hard and combersome temptation that the Prophet indured. But forasmuch as he knew, that fleshly wit cannot conceiue gods wonderfull iudgements, he maketh a preface before hee enter into his complaint and moane, saying, Lorde, thou art righteouse and thy iudgements are rightfull. His speakeing after that manner, is to shew that he intendeth not to enter into disputation with God, and to pleade with him as with his fellow or match, or too call in question whither God woorketh by reason or no. Jeremy abridged himselfe of that libertie, and cut off the occasion of that which he might haue conceiued in his mind. Therfore before he enter into his matter, he maketh this conclusion: Lord howsoever the world go, and although men may surmize that thou dost things without reaso: yet art thou righteouse and vnablemable in all points and all respects. Euen so must we do, and not say with Job, It is impossible for vs to know the reason of Gods workes. That is very true, howbeit it is but faintly spoké. But we cannot mount so high, neuerthelesse if God worke after a manner that we cannot comprehend, we must not therefore ceasse to acknowledge him to be righteouse, and to honoure him, and to humble ourselues before him. This is in effect the thing that we haue to reméber here. Furthermore let vs take warnig, that we may wel make large discourses, but we shall gaine nothing therby. True it is that men may haue great quicknesse in their wits: but yet must not the same giue vs occasiō of ouerweening as we see many do, who because they haue their wits wel sharp,

Ierem. 12. 4. 1

ned, thinke themselves able to find out the reason of all things: and that causeth them to run so astray, that in the end they be doted in their owne vnderstāding, that is to say, God punisheth their pride for taking to much vpon them. Therefore let vs consider well, that when we haue trudged vp and downe, we shal be neuer awhit the nerer to the finding out of the end of all things. For our Lorde will shew vs that our wit is too weake & rude to attaine to such heighth. Our knowing therefore must be but in part, & it must suffice vs to tast in some certaine measure the things that are for our welfare, waiting for the latter day when we shall haue them fully discouered vnto vs. Thus ye see more what we haue to marke in this streine. Now Job addeth immediatly, *According as he knoweth my way, so will be trie me, and I shall go out as gold.* Hereby Job betokeneth that God hath a great aduantage ouer him. I cannot know him (saith Job) and he knoweth me: I vnderstand not his works, and he iudgeth of mine: too bee short, he trieth me as gold in the furnace, in somuch that there is not so little a pece of froth or infirmite in me; but he seeth and discerneth it: and therefore it is too no purpose for me to go to law with him. This is the cōclusion that he maketh. Now this saying of his is very true, that God knoweth our wayes and trieth and proueth vs as gold in the furnace: but yet notwithstanding haue we any cause to cōplainte that we be not his matches: Shuld the creature checke after such a sort, as too take part against his maker? Though God make vs not haile fellow with himselfe, ought we to say that he doth vs wrong or iniurie? Therfore whensoever it commeth to our mind that God knoweth all our wayes, and that he trieth vs, and that he purgeth and sifteth out all the sinfull affectiōns and superfluouse thoughts that are in vs: let vs vnderstand that the same must teach vs lowlinesse & fear, and not prouoke vs to make any complaint as Job dothe in this text. And herewithall we see how God intendeth to bridle vs by al meanes for our owne welfare. For whē he trieth vs after that sort, commeth there any profite of it vnto him? No: but he knoweth it to bee expedient for vs, according also as when he commeth neere vnto vs, is it for that he is afraid, or for that he seeketh any profyte by vs? No, it is nothing so: but he knoweth that we haue neede to be kept in obedience and awe. For that is the cleefe thing that he requireth of vs, and it is the sea of al vertue that bringeth vs to saluation. Therfore it behoueth vs to be rightly subiect vnto god. For if he hild not his maiestie ouer vs, and shewed vs not what we be, and what our state is, and hilde vs not vnder his feete: what would become of vs considering the pride & malapertnesse that are in vs al? God the in not shewing vs the reason of his works, doth it to the end we should learne to obey him. Ageine if we see not why he doth this or that: how shal we cōprehēnd his being: we be sure (as I said) that if he trie vs, it is for our welfare. And in good sooth which of vs trieth himself? Nay cōtrariwise in sted of lighting a candle to serch out our own wāts & sins: we quēch the crest that god had lighted to our hād. VVhat else is the discretiō that he hath giue vs to discerne betwene good & euil but as it were a candle which he hath lighted, to the end we might perceiue the naughtinesse that is in ourselues? But we see how men laboure to quēch all the said knowledge, and would faine supprese their owne consciēces, that they might liue like swine, & be no more ashamed nor abashed at the euil which they commit. Men then go about to become brute beasts: and so we see that they indeuer too quenche the lamp or candle that God had lighted in them too drawe them too thys tryall: Seeing it is so: it is good reason that God shoulde searche and

and tri vs, bycause we will not do it ourselues as oure  
duetie were to do, but by our good wills would become  
like brute beasts and dispatch ourselues of all discretion  
and reason. Thus ye see that the thing which we haue to  
marke in this texte, is that forsomuch as God knoweth  
our wayes and woorks aforehaud: it behoueth vs to con-  
clude, that if hee make vs too passe as Gold through the  
furnace, the same is for our profitte and welfare. And al-  
though we perceiue not the reason of it, we ought to be  
contented that our Lord is righteous, and that he will  
in the end shew vs wherefore he hath tried vs after that  
manner, in making vs to passe through so many afflic-  
tions, as gold passeth through fire. Although then that this  
be greuous to beare: yet God doth it not without cause.  
VVe perceiue it not as yet, bycause our wit is too weake.  
Howbeit our Lord will in time make vs perceiue that he  
wrought not at all aduenture, but that he knew what was  
meete for our welfare. This is in effect the thing whiche  
we haue to beare away heere. Now when Job hath saide  
so, he addeth this protestation. *That his foote had walked in  
Gods path, and that bee had not left his way, nor turned aside  
from the commaundement of Gods owne mouth, but had set  
more store by it, than by his owne living or manner of dealing.*  
True it is that Job might well protest that he had wal-  
ked so vprightly, as that he was not of the number of the  
despisers of God, nor of the number of looce liuers that  
were giuen to all naughtinesse. Job might well say so: for  
it was true: according also as wee see that Dauid mighte  
well say, *Lord I haue kept thy commaundements with  
my whole hart. Lord I haue set more store by thy lawe  
than by gold and siluer: all my delight hath bin in them:  
I haue not wertred in my wicked affections: but all my  
pleasure hath bin in the hearing of thy law.* VVhen Da-  
<sup>Ps.119.</sup>uid speaketh after that manner, is it to boast himselfe be-  
<sup>Ez.130.4.3.</sup>fore God? No: for in another place he saith, *Lord who is  
able to stand before thee? If thou enter into account with  
men, no creature can be iustifyed.* Therefore enter not  
<sup>Ps.143.4.2.</sup>into iudgement with thy seruant O Lord. For who is he  
*O Lord that shall stand vp, if thou marke all our faultes?*  
VVe see then that Dauid doth willingly yeld himselfe  
guilty, and that whereas he protesteth himselfe too haue  
followed Gods commaundements: it is all one as if he ac-  
knowledged the graciouse gifts that he had receiuied at  
his hand, & did him homage for them saying thus: *Lord,  
thou hast done me exceeding great good, thou hast go-  
uerned me by thy holy spirit, my following of thy com-  
maundements came not of my selfe, but thy guiding of  
me caused me to giue my selfe therevnto.* Dauid by yel-  
ding such honoure vnto God, confirmed himselfe more  
and more in good hope, assuring himselfe that as hee had  
felt God good and graciouse to him heeretofore, so hee  
would never faile him heereafter. If Job had proceeded  
after that maner, his protestation had bin good and holy.  
But what his meening heere, is to go to law with God,  
and to vphold that if God handled him after the ordina-  
rie rule of his law, he should haue no cause to vse suche  
rigoure towards him. Job is grossely ouerseene in this be-  
halfe. For if God had listed to haue punished him for the  
sinnes that he had committed: he might iustly haue done  
it: and in that he doth it not, it is of his meere free good-  
nesse. Job therefore doth not discerne aright betweene  
God & his own person. For he shuld haue said, *Lord it is  
true that thou chastizest me, and I know and thou migh-  
test do it euē by thy law: and it is true also that I haue in-  
deuered to walke before thee in as great soundnesse as  
was possible for me to do.* Neuerthelesse there hath al-  
wayes bin somewhat amisse, and therfore thou shalt find  
all my works to be sinfull. Job might haue spoken so and

said: *weli Lorde, I know well thou bearest with me: and  
that proceedeth of thy fatherly goodnesse. And although  
thou chastize me, yet thou makest me too perceiue that  
thou doest it not for my sinnes, but bycause it pleaserth  
thee too exercise my patience.* Neuerthelesse, in the  
meane whyle I finde my selfe combred extremely, and  
therefore I muste conclude, that thou doest it vpon some  
secret and wonderfull purpose. If Job had spoken so: all  
had bin well. But he was caried away by the pangs of his  
10 passions. And thereby we are all warned (as I said afore)  
to mistrust ourselues when we be afflicted. For we be (as  
ye would say) so dazeled, as we cannot discerne what is  
good. And if this thing befell vnto Job who is set heere  
before our eyes, as a mirroure of pacience: what will be-  
come of vs? Therefore when wee bee afflicted, lette vs  
pray God so to hold vs in awe, as we may glorify him, &  
that if any toyes come in our heads too grudge againste  
him, they may be beatē downe, knowing that we cannot  
speake one word of ourselues, but the same shall prouoke  
Gods wrath more and more. Thus ye see what we haue  
to beare in remembrance. Furthermore in going through  
with this sentence, let vs learne to know what the true  
seruing of God is: for Job sheweth vs heere how to do it.  
VVherat then must we begin when we intend too give  
and dedicate ourselues wholly to the obeying of God?  
At the keeping of the way which he sheweth vs. Men  
must not frame themselues new deuotions at their owne  
pleasure after the manner of the worlde whiche is too  
much giuen therevnto. VVhen men be most deuout, &  
would faine worke wonders, wherat make they their en-  
terance? At the folowing of that which seemeth good to  
their owne liking. Yea: as who wold say that God had no  
soueraintie ouer vs, or as though the cheefe poynt of hys  
seruice were not obedience. Then if any man will serue  
God aright, let him shut al his owne imaginacions out of  
the dores, and not behauie himselfe after his owne liking  
and wit: but let him submit himselfe to Gods word, and  
follow that which is set downe heere, namely, *I haue set  
my foote and walked in Gods path, I haue not turned a-  
side, I haue not in any wise stepped out of his ways.* Had  
this rule bin well hild and kept, wee should not haue so  
great controuersie now adayes with the Papists aboue  
the seruing of God aright. For what is it that is called  
Gods seruice in the papacie? It is the inuention of theyr  
owne braines, whereof God neuer spake one woerde.  
VVhat is it that they cal deuotioꝝ? Every mas own liking.  
Assoone as a man hath a mind to any thing, by and by he  
beares himselfe in hād that God is as much delighted with  
it as himselfe is, and there is no man but he vndertaketh  
some thing or other. Behold the ouerboldnesse that hath  
always reynged in the world: which is, that me wil needes  
be maisters, and make lawes at their owne pleasure, and  
God must be fayne to accept whatsoeuer they haue for-  
ged after that maner. But contrariwise the holy Ghost  
telleth vs, that we must not lift vp one foote to go fore-  
ward, but only in the way which God sheweth vs. It be-  
houeth vs to refraine ourselues in that case: for hee that  
will needes raunge abrode, and make his frisks and out-  
leapes to stray heere and there: may well breake his leggs  
and his necke, but he shall neuer do himselfe any good:  
that is to say, wee shall neuer go forward but rather e-  
uer backward, when we be so desyrous to gad after our  
owne fancie. Then let vs learne, that the fashion to lyue  
well and rightly and which God alloweth, is to set oure  
feete in the way, not which wee ourselues haue made,  
but whiche hee hath shewed vs by his word. And not  
without cause doth Job adde further, *that bee bad not res-  
tyred or turned backe.* For heereby he sheweth, that men  
<sup>1 Sam.15.c.  
22.</sup>

are tempted continually with a tickling lust to start out of the right way: according as in very dede we see that God cannot hold vs vnder his obeyfance, but by force: and euen he that is most desyrous to walke in such singlenes as he wold nother put to nor take away frō Gods word, shall notwithstanding not misse too feele prickings in himselfe, and to be tickled to step out of the way. And specially if we see any man take such libertie, so as wee can say, behold such a man cloth such a thing: then wee be moued at it, and the sight of such examples maketh vs too desyrous to tourne out of the way. To be short, wee be easly caried away from obeying God by any manner of meanes, bycause our wits are curiose and fantasticall, and also bycause wee see thinges euery where that draw vs vnto euill. And therefore let vs take heede that we may be able to protest truly with Iob, that wee haue not swarued from the way that God hath shewed vs. Now, that wee may so do, it behoueth vs to herken well to the thinges that God telleth vs in his law. For men would still beare themselues in hand that God alloweth 20 of their doings, and that they be still in a good way, if it were not for the declaration that Iob addeth: which is, *That he gaue himselfe wholly to beare the commandement of Gods owne lippes.* VVherefore speaketh hee of the commandement of Gods lippes? It should seeme that that is more than needeth. No, it is to shew that mans life shal alwayes be vnruley and disordered, if it be not framed by the law of God, and all his thoughts and deedes so directed by it, as he presume not to swarue any whit at all from it, be it neuer so little. And this serueth to shew vs 30 the vse of Gods worde, and the profite that wee reape thereof. The vse then of Gods word, is to hold vs in the right way, bycause that if we should looke for new inspirations from heauen. Satan being transformed as hee is, might put many illusions in our heads: but God hath cut off the occasion of his guilefulness, by giuing vs the holy scripture: and therevnto will he haue vs to hold ourselues. Therefore let vs beware that we vse the benefyte 40 which God offereth vs. Now therewithall is matched a profitableness: for is there any thing more to be desyred, than for a man to be sure that he shal not misse? If we walke in doubtfulnesse as the poore Papists do, and as al they do which are led by their owne imagination: I say if we be in doubt whither God will accept our doings or no: what a thing were it? But when we be throughly assured that the way which he sheweth vs is infallible, so as we may well walke in it, and the more we go forward in it, the neerer we come to him and to the poynt of our saluation: such certentie is an inestimable treasure. So then let vs not bereue our selues of the grace that God offereth vs as we see the world do, which is so maliciose 50 and froward, that it had much leuer to give it selfe too it owne fantasticall deuises, that is to follow the vnfallible truth which cannot lye vnto vs. Lo what wee haue too marke in this text, where Iob speaketh of the commandement of Gods lippes, to shew vs that God in ordeyning his word which is preached by the mouthes of me, intended to haue vs to rest therepon, to the ende wee should not seeke vaine gazings heere and there. Now he addeth, *that he did set more store by Gods word than by his owne liuing or maner of dealing.* The Hebreue word which 60 he vseth heere, signifyeth properly an *Ordinance or Decree.* And truly about a three verfes after, where he will saye that God hath decreed of him, or had an eye to him: he vseth the same worde that is set downe heere. Yee see then that the proper signification of the word is *Decree, Determination, Ordinance, or common maner of doing.* And againe sometimes by a similitude it is taken for a mans

ordinarie liuing or prouision, bycause it is a parcell of the law that a man should lay for his liuing. For he must not eate so much as to burst himself in one day, but he must take his portion to his nourishment and sustenance, and content himselfe with it. Thus ye see that this worde is also taken for euery mans ordinarie liuing or prouision. And eyther of both ways may stand very well. VVhat is it then that Iob meant heere? He ment that Gods word was a treasure of more estimation vnto him, than all the goodes of the world. VVhat thing is deerer vnto men than their nourishment? For as wee loue our liues, so do we also indeuer to prouide necessaries for the same. If we want bread, what a thing is it to vs? How are we dismayd at it? Forasmuch then as men haue great care to mayntayne their liuing: Iob in preferring Gods word before his sustenaunce of meate and drinke, sheweth thereby that he made not so great account of this present life, as of earnestnesse in obeying God, and that hee had muche leuer to be taught by his word, thā to be fed with the best meate in the world. Heereof we may gather a good admonition. For we see how men are desyrous to liue, and not only desyrous, but also mad of it, so as there is nother meausur nor stay in them. And yet in the meane while they wote not to what end they liue, nor why they desire life. For they haue no regard of God. So much the more therefore doth it stand vs in hand to marke what is sayd here; that is to wit, that our desyring to liue in this world, must be alwayes to serue our God, and to dedicate ourselues to his glory, and to be confirmed more and more in the hope of the heauenly life whervnto he calleth vs. That is the poynt wherevnto we must applie all our wits and indeueris. And if we do so, it will follow immediatly, that we shal preferre Gods doctrine (which is the spirituall foode of our soules) before all the foodes that we can wish for our bodies. For what is it to be fed with bread & water, yea or with wyne, & all other the delicatest meates and deinties that can be deuised? VVhat is that to the purpose if our souls be starued in the meane while? Oxē Asses and horses shuld be in better & more excellēt state thā we. So thē let vs learne to preferre gods word (wherwith our soules are nurished) before all the thinges that concerne this temporal & flightfull life: and let our preferring of it bee not only to say, I am learned, but also too giue ourselues wholly to the seruing of god, as Iob speakest of it here. Now let vs come to that which I haue declared concerning the word when it is taken to signifie the common maner of doing. If we take it in that sense, truly the meening wil not be chaged at al in effect. Howbeit ther wil be one other point very profitable and worthy to be borne away. For by that meanes Iob declareth, that he was not wise after the manner of the wise men of this world, who wil alwayes needes follow their fleshly reason, but that he had quite giuen ouer all selfeliking, to the end he might submit himselfe vnto God. And that is a very needfull thing: according as I haue touched alreadye, that we be but vagabunds and stragglers, if we hold not the way that God hath shewed vs. And how may that be done? Let vs cut off, I say let vs cut off our owne customs, Ordinances, and maners of liuing: let euery whit of it fall to the ground and be done quite and cleane away. For so long as men delight in their owne inuentions, so long as they bee wedded to theyr owne customes, and so long as they sticke wilfully too theyr owne trades of lyuing: it is impossible for them to giue them selues too G O D. It is all one as if a manne woulde put a Frenche hoode vppon the head of a calfe or a cowe, whyche is not theyr nature or kynde, and therefore they cannot away with it. But yet more wood

wood are we when it commeth too the poynt that wee should obey God, than the brute beastes are to the things aforesaid. VVherefore that we may be fashioned to obey Gods law, wee must learne firste and formost to rid ourselues of all the gay inuentions that come in oure head, [as when we thinke with ourselues] why should not this be good? VVe have bin wont to do it, and euer man doth so, and it hath continued thus at all tymes. VVe must no more alledge any of these things. And why? For if God once speake the word, it behoueth vs to yeeld vnto it. And so we see it is not without cause that Job hath said, that he sought Gods worde, and the doctrine conteyned in the same, & that he esteemed it more than all other things. And as touching the word *lay vp*: it cannot be discoursed to day, and therefore we will let it alone till to morrow.

And in the meane while let vs fall downe before the face of our good God with acknowledgement of oure

faults, praying him to make vs so to feele them, as we may learne to humble ourselues, not only in acknowledging the mighty power that he hath aboue vs, but also to glorify him in his righteousnesse, and to know our selues always to be wretched sinners: and specially that when we know the faults that are in vs, we may continually mourne for them, assuring ourselues that God knoweth many mo by vs thā we ourselues cā perceiue: and that forasmuch as we be full of vanitie and enclined to deceir and leasings, let vs desire him to resourme vs in such wise, as our whole seeking may be to profyte in his schole, and as wee may harken diligently too the sound doctrine that is spoken to vs in his name: not with our bodily eares onely, but in suche sorte as it may take good roote in our harts, that we may desire nothing else but to be filled with it, and to haue it for our ordinarie foode. That it may please him to graunt this grace not only to vs, but also to all people and nations.&c.

### The xc. Sermon, which is the third vpon the xxijij. Chapter.

*This Sermon is yet still vpon the twelft b. and then vpon the text that ensueth.*

13. He is still at one poynt, and vvhō can turne him from it? looke vwhat his hart desireth hee doth it.
14. He vvill perfourme of me vwhatsoeuer he hath decreed, and many such things are in him.
15. This is the cause that I am afraid of him, and vwhen I thinke of him I stand in feare of him.
16. God hath softned my hart, and the Almighty hath troubled me.
17. For I am not cut off by the darknesse, but he hath hidden the darknesse of my face.



R.10.b.10  
E saw yesterday, that if we will obē God rightly, we must giue ouer al our owne customes and māner of dealing, and not alledge one thing or other too make it go for good: but seeing oure Lord hathe spoken it, we must hold vs simply to his word which he hath giuen vs. Now remayneth to marke the word that is set downe in that place: namely that we must lay vp Gods doctrine as a treasure in oure harts. For vnlesse it be laid vp after that manner, it will never take liuely roote: according as we shall see many, that will bee moued when they heare God spoken of, and be somewhat well disposed: howbeit, that disposition is not throughly planted in them: and therefore we see that the faith whiche appeared in them for a time, vanisheth away. Then let vs marke well, that wee haue never profited well in Gods schoole, till his word be so deeply rooted in our harts (that is to say, till wee haue receiued it with such a mind,) as it is not a flightful motion to allow or like well of the thing that is told vs, but a hartie affection settled vpon it in good earnest. And that is the cause why it is oftentimes tolde vs that the seruice of God is inward and spirituall. For although we had satisfied the whole world, and all men thought vs to be vtterly faultlesse: yet might God iustly refuse all thys goodly outward shew wherein men sooth vs, if the hart go not afore it. So then let vs beare this saying in mind, *that it behoueth vs to lay vp Gods word*. And how? Not to bury it: for if we beleue with our hart vnto righteouſnesse, we must also confesse it with our mouth that we may be ſafe. Then must Gods word shew it ſelſe: for if we do not ſo, men may thinke that it is not in vs. But yet for all that, the good works whiche the faithfull do, must ſirst proceede out of the ſaide hartie affection, and not of any flightfull and inconstant motion. Furthermore the word *lay vp*, will be welynough vnderſtoode, if we take the ſimilitude of a treasure, and applie it alſo

as our Lord Iesuſ Christ doth when hee ſaiſthe, that if a man bee well ſtored of thinges, hee may fetche foorth whatſoever he hath neede of, both for his owne house-hold, and alſo for other mens vſe. For if a man bee ſo niggardlie, that when hee hath his cheſts full of money, and his garners and cellers throughly ſtored, he wil both ſtarue himſelfe and not releue any other body: will men ſay that ſuch a one knoweth too what purpose it ſerueth to be rich? No: but he is a starke beast. Therefor let vs vnderſtand, that our hoarding muſt be to the end we may vſe it diſcreetly, according as the caſe ſhall require. And when we haue the treaſure of the doctrine of ſaluation laid vp in our harts, we muſt not only proſite ouरſelues by it, but alſo edify our neighbours. Yea and let vs beare in mind howe Saint Paule ſaiſthe, that the mysterie of faith muſt bee kepte in a good conſcience. Thus ye ſee in effect how we haue to note vpon the ſaid text, that if we will be learned in Gods word, wee muſt not only conceiue ſome opinion of it in our brayne, but we muſt lay it vp diligenty in our harts, as an inestimable treaſure. Now let vs come to that which Job addeth. He ſaiſthe *that if god be minded to do a thing, no man ſhall turn him from it*. This is ſtil a continuing of the matter that he had in hande, namely that God vſed an absolute power againſt him, ſo as there was no going to law with him to obteine his right. But I haue tolde you that this is ouermuch. For although Job knew that God puniſhed hym not for his ſinnes: yet ought hee to haue bin fully reſolute, that God is righteouſe and vnpartiall in all his doings. But he ſurmizeth a lawleſſe power that hath nother rule nor meaſure with it, wherein he doth God wrong. Neuertheleſſe the ſentencē is true, if it bee applied as it ought to be: namely that God is always at one poynt or in one mind, that is to ſay, that he is cōſtant & vnuariable, and cānot be turned one way nor other: according as we ſee that euē Balaā the lier was inforced to acknowledge that god is not like mē, who change their minds and are variable and inconstant. Hath he ſaid any thing (ſaiſthe Ee. iii. Balaam) N. 2. 2. 3. 3.

Balaam which he performeth not? So this doctrine of it selfe is good, and the holy scripture is full of that matter: but now must we applie it to our instruction. It serueth to two purposes : the one is, that when God hath spoken a thing, and promiseth to be mercifull and fauorable to vs, and to succoure vs in all our needes: we must stedfastly beleue it and rest vpon it, without any doutering whither he wil performe his promise or no. VVhy? for his truth is infallible. Likewise on the contrary part, if he threaten vs, wee must tremble, assuring oureselues that it is not for vs to dallie with such a master. Thus ye see to what end al the things tend that are spoken in the holy scripture, concerning Gods constancie and stedfastnesse in executing his determinations. VVe knowe that God vttereth his mind vnto vs when he auoucheth himselfe to be pitifull, and that he receiueth vs to mercy. Seeing then that our Lord doth so call vs vnto him, it is not too beguile vs and too foade vs with some vaine hope. And therefore inasmuch as we haue such assurance of his good will, let vs boldly stay and rest therevpon. And why? For hee chaungeth not, though all the worlde should make sute to him, yet should it not cause him to alter his mind. And by that meanes we may glory against all that the deuill can devise or practise: yea and althogh we see the whole world bent against Gods promises, yet shall we neuerthelesse be always at rest, according also as wee see how the holy Ghost armeth the faithfull with such trust, and teacheth them to defye all their enimies.

*Esa.8.b.10* Goto (saith he) lay your heads togither, and do the worst you can: yet shal the thing that God hath promised, hold out to the end. Againe he saith, he will be neere at hand to vs, and that when the deuill and men haue practized their vttermost against vs, he will beate downe all theyr defences. Then seeing it is so, we may despise al that our enimies can practise or devise. And why? For in the end they cannot withstand God, nor let him to perfourme the thing that he hath spoken. Thus ye see in what wise we ought to put this doctrine in vre, cōcerning the stedfastnesse that is in God. Also let vs beare in mind what hath bin said concerning his threatnings: so that if he rebuke our vices, and be so good to vs as too warne vs of them, let vs not stād vnamendable in our misdoings, but let euery of vs humble himselfe, and looke well about him, and with all carefulness indeuer too preuent the curse which God hath told vs of. For to that end dothe he make vs to feele his wrath. I say it is to the ende hee would not be constrained to execute his wrath agaynst vs. Lo what the true vse is of this doctrine, that God is always in one mind, and that no man can turne him frō it. For the same cause also it is said, that God hath spoken once, and that the Prophet herd these two things, namely that there are power and iudgement in God: as if he should say, Lorde thou needest not too repeate thy wordes: for when thou hast once spoken the worde it ought to suffice vs, and it is as much as if we had a hundred thousand witnesses, and that thou haddest never ceasid repeting and rehersing the things that wee had once heard afore: we nede not to haue our eares beaten at so much. VVhy so? For Gods trutn is so certain that

*Psa.62.c.12* 13. if there were no more but one sillable of it, it wer al one as if we had a great volume of it. And yet notwithstanding we see howe our Lord calleth vs by ratifying hys promises, and is not contented to haue spoken once and away, but putteth vs oftē in remembrance of the things that we haue once heard, and will haue vs taughe hys goodnessse all our life long. Seeing then that he vseth such ouerabundantnesse, it behoueth vs to acknowledge his infinite goodnessse in applying himselfe after that

manner to our rudenesse: but yet must we not take such a boldnesse as to call in question the thing that he hath spoken [but once] and to dispute whither a thing bee true or no when God hath witnessed it vnto vs. For we *Psa.12.b.7*. must rather marke how it is said vnto vs in the Psalme, that Gods sayings are as siluer seven times fined in the fornace, wherein there is nother drosse nor superfluitie. They be not like the words of mortall men, who are dubble, and wil eyther colour the words that they haue spoken, or vnsay them againe, or find some subtle shifte to turne them another way. There is no such thing at al in God. VVhy so? For his words are as siluer throughly fined, wherein there is no superfluitie. This (say I) is the seale, that all the faithfull ought to set vnto all the things which they heare at Gods mouth. So soone thē as God hath spoken any thing, let vs (according to that whiche hath bin touched alredy) set this seale vnto it, that there is nothing but truth and certeintie in it. For there is nothing but vntruth in mans mind, and yet God doth vs the honour to make vs his witnesses: according as saint John speaketh of it; that whosoever beleueith in Iesu Christ, hath set too his his seale that God is soothfast. So then seeing that God doth vs the honoure, too make vs his witnesses although there be nothing but vanitie in vs: so much the more ought we to be inflamed too receive obediently all things whiche wee heare of him, and to warrant oureselues that they be true. It foloweth immediatly, *That he doth whatsoeuer his hart desireth*. Here is one sentence more which is very true if it be rightly understood. True it is (as wee haue seene) that Job did amisse in imagining that God vised a lawlesse power, and in that he could not imagin otherwise: but that god was minded to vtter his strength with such violēce, as shuld be quite void of all reason. Surely (as I haue erst declared) Job purposed no such blasphemie in himselfe: but heere the eace concerneth his former pangs which wer overheadie. But now let vs consider what profiteth redoundeth to vs of this doctrine, that God doth whatsoeuer he liketh. It behoueth vs firste and formost too know what the things are that God desireth or liketh. VVe know that he cannot away with any vnrighteousesse, and therefore his desire or liking must needs bee righteous and full of equitie. Seeing it is so, let vs learne to glorify him in al respects. And first of all when we see things out of order in this world and all seemeth to go otherwise than it oughte too do: let vs marke how it is said vnto vs, that God holdeth the reynes of the bridle, and that nothing is done which hee hath not foredetermined in his purpose. Oftentimes we may think the things to be very straunge which are done, for our eyes are too weake sighted too comprehend the infinite power of God. VVhat is to be done then? Let vs conclude, that forsoomuch as God is righteous, it becommeth vs to allow of all his doings, although they fall not out too oure lyking. And although it seeme too vs that God oughte too woorke otherwise, yet let vs subdue oure owne reason, and hold it in such bondage, as wee may alwayes confesse, that God dothe not any thing which is not wroughte with justice and vrightenesse. Also let vs heere withall marke particularly, that seeing God hath called vs, he doth also dispose our welfare and saluation. For I speake not now of all men in general: but of the cōfort which the faithful may gather, whē God hath once shewed himselfe to them, & calleth them purposelē to be his childrē, & vttereth his hart vnto them as I haue saide afore. The faithful then must not hang in doubtē, or imagine that their saluation is in a mammering. VVhy so? For it is laide vp as a gage in the

in the hand of God : and who can plucke it away from him ?

Therefore lette the faithfull hardly brag of theyr saluation. And why? For God is almighty, according as it is said in the tenth of saint Iohn: The father who hath giuen you vnto me is stronger than al. To what purpose doth Christ speake so? It is to shew that our saluatō dependeth not vpon ourselues, nor vpon any creature, nor is let looce to all hazards: but that God keepeth it as it were in his bosome, and that forsomuch as no man can ouercome him, we be sure that we shall neuer perishe. And why? Because God hath the ordering of all things, and louerh our welfare in suche wise as hee will surely procure it. And therof we haue a good warrant by the Gospell: and (which more is) we haue a sure pledge of it in our Lord Iesus Christ, who is giuen to vs, to the end that we being in him, shuld be partakers both of his life and of all his goodes. So then if this doctrine bee put in vre as it ought to be, we see it is not only true and holy, but also exceeding profitable to vs. Now he addeth by and by after, *God will bring to passe whatsoeuer bee batbe determined of me, and ther are many like things in him.* Here Job vseth the word that was expounded yesterday. I said that the word signifyeth two things: that is to witte, *laws, statutes, ordinances, decrees, determinations, destinies, fashions or maners of dealing, or doing, order, trade, custome, guize, moont or ordinarie: and also a mans prouision, living, susteinance, foode, or narrishmet.* As now Job saith, that god will go through with his ordinance or determination. His saying then is, he will go through with mine ordinarie, or else, he will go through with my determination. Now although the signification of the wordes be dubble: yet notwithstanding, the circumstance of the place sheweth vs what the sense of them is: namely that Job meeneth that God will bring to passe the thing that he hath purposed of him. VVhereby he doth vs to understand, that we be not gouerned here by fortune or haphazard. And why? for God hath determined what shal befal vs. VVhe he did put vs into the world, it was not to let vs looce at rouers, and to let vs walke at all aventure: but he determined what should become both of our life and of our death. Therfore let vs vnderstand, that we walke in such wise vnder the guiding of our God, that (as our Lorde Iesus Christ saith) there cannot one heare fall from oure head, but by his good will. For of his prouidence extend euē to the sparrowes, and to the wormes of the earth: what doth it vnto vs whom he esteemeth much more, as whome hee hath created and shaped after his owne image and likenesse? Therefore it is an article which we ought to inarke well, that euery of vs hath his destinie: that is to say, that at suche time as God sendeth vs into this world, he hath alredy ordeyned what hee will haue done with vs, and guideth vs in such wise, that our life is no more in our hand, than is our death: insomuch that it is to no purpose for vs to yndertake one thing or other, bycause that in sted of going forward we shall go backe except God guide vs. Thus ye see how the faithful may comforte themselues with Gods prouidence. True it is that Job did misapply this saying: for in his first pangys or fits (as a man may terme them) he hath spokē haere as a man in despaire. Behold (saith he) I know I am vtterly forlorne. And why? For God hath determined of me what he thinketh good, and the same shal be accomplished, and it shall not boote me to striue against it. But surely, we must not begin at that ende: but before wee speake of Gods ordinance, let vs first consider his righteousnesse, that we may yeld him his due glory. Then let vs not imagin the said lawlesse power in God, wher-

of I haue spoken heretofore: for that were too make him like a Tyrant, and that were a cursed blasphemie. Let vs assure ourselues that God in disposing and ordering all things, vseth a soueraine rule whereby all other iustice and righteousnesse must bee squared out. Neuerthelesse we must not do as these vayngloriose folke do, whiche argue againste Gods prouidence and beginningless election. For they see not the reason why God doth all things, they imagin it to be tyrannical. And what a blasphemousnesse is that? Are not such men worse thā diuels? They be most ignorant, and yet notwithstanding they be most buzie in serching Gods secrets. True it is that they do perchance bear the countenance of greate clerks: but in very deede they bee starke beasts, and yet they will needes haue God to shew them a reason of all his doings: or else they will neuer graunt him that hee gouerneth all things heere bylow, nor that he hath chosen whome he listed to eternall life before the making of the world. So then let vs keepe ourselues from suche outrage: and in acknowledging that al Gods dooings are rightfull and good, let vs marke that his works shall oftentimes passe our vnderstanding, and yet that we must not therefore encounter his will. If God once do any thing: let vs conclude that it is good. Yea (say they) but we see not the reason thereof. Surely whosoeuer would make Gods will subiect to our reason, what doth he but rob him of his glory? For Gods will is the rule of all reason, and the fountaine of all righteousnesse. Therefore let vs hold ourselues contented with it, and be so mylde as to say, that God willetteth not any thing whiche is not rightfull and indifferent. Furthermore when wee once knowe generally the said iustice and righteousnesse: let vs know also that god is so gracieuse vnto vs, as to ioyne and knit his iustice to oure saluation, like as hee hath matched his mightinesse with it also. VVhen we say that God is almighty: it is not only to honoure him, but also to rest vpon him, that we may be inuincible agaist all temptations. For in asmuche as Gods mightie power is infinite, he can well mainteine and preserue vs. In like case is it with his righteousnesse. Seeing then that there is as it were an inseparable knot betweene Gods iustice and our saluation: let vs begin at that poynt, to the ende that when we say that God bringeth to passe whatsoeuer he listeth, and that he will perfourme whatsoeuer he hath determined of vs: we may also assure ourselues that there is not any thing amisse in it, but that all things are ruled by wonderfull iustice and wisdome. Furthermore if we will haue a breefe and familiar exposition of this saying: let vs marke that God hath foredetermined what he will haue done, both in respect of the euerlasting saluation of our soules, and also in respect of thy present life. As concerning the first, God chose vs for his children before the creation of the world. And whereunto had he an eye in choozing of vs, but only too hys owne infinite mercie? For wee bee of Adams corrupted lump. VVherefore did he preferre vs before the rest of his creatures (as saith Saincte Paule) by sholing vs out to make vs more excellent than our fellowes? VVee deserued too bee cast away and damned: and God hathe voutsafed to draw vs out of destruction.

Ye see then that we ought to glorify God for that determination, forsomuche as it pleased hym too choose vs and too call vs too saluation, and to make vs heires of his kingdome. And thys determination hathe bin vittered too vs in oure Lorde Iesus Chryste: and if we be members of our Lord Iesus Christ, wee be sure of our adoptiō. The neede we not to seeke the registers for it alesi in heauen, but let vs cōtent ourselues

with the assurance that he hath giuen vs of it. For if a man that hath but the copie of an autentike register, do content himselfe with it: ought not we when God hath declared his purpose concerning our saluation, ought not we (I say) to rest vpon it? Ye see then in what wise it behoueth vs to settle ourselues, forasmuch as we be sure that oure saluation is vnalterable, bycause God hath made his decree of it which cannot be changed. And as concerning his determination for this present life, let vs vnderstande that God guideth all our steppes, and nothing happeneth to vs by casualitie: but hee foreseeth all things, so as we can nother goe, nor come, nor do any thing else otherwise than he hath ordeined. Therefore let vs assure ourselues, that seeing wee bee so in Gods protection, we shall be well at ease: and seeing that hee watcheth ouer vs and hath a care of vs, let vs not mistrust that the diuell can wind about vs, nor all our enemies beside. For God will prouide for vs, and can well skill too keepe vs from all the attemptes that shall bee made against vs. And this oughte not only to comforte vs, but also to giue vs courage too goe through with our duetie, and to walke every man in his calling, not mistrusting but that God will disappointe all the practizes and attempts that shall bee made against vs, and breake all the snares that men shal haue laide too catch vs in. Is it not a goodnesse that ought to rauish vs and amaze vs, when we see that God hath such a care of vs, and hath determined althings aboue which shal be done heere beneath? VVe be heere as froggs and Grasshop-

*but b not bidder:* but it is cleane contrarie. This in effect is that which Iob ment to say. First he affirmeth that he is afraid of God: and afterward addeth the reason, namely bycause God made him to feele his terrible maiestie. In what wise? Verely (saith he) because I know I haue to do with him, and he is mine aduersarie partie. I indure not mine afflictions as one that knoweth not from whence they come: but I know it to be the hand of God that persecuteth me. That is the cause that I am so afraid

10 And this text is greatly for our profite, if we can applye it as we ought to do. First and formost it is not without cause, that Iob saith that he is afraid of Gods presence, for that he maketh him to feele his maiestie. For it is good reason, that as ofte as wee thinke vpon God, wee should be touched and striken in feare to stand in awe of his maiestie. Yea and although God shew himselfe looking towards vs, and allure vs to him, and after a maner cocker vs as little babes: yet must we not come vnto him after such a sort, but that we must always do it with feare and lowlinesse.

20 Then let vs marke, that he which hathe a right knowledge of God, will be willing to come too him, yea and come to him indeede, reioycing in that hee knoweth him to be his father: and yet notwithstanding he will always behauie himselfe lawfully and obediently towards him to honoure him. And that is the cause why it is said in the fifth Psalme, Lorde I will enter into thy

Psal.5.b.8.

Temple vpon the multitude of thy mercies, and there worship in feare. This is it in effect which we haue to note heere concerning the fearing of Gods maiestie.

30 Herewithall let vs know, that our feare must not be such as Iob speakes of: that is to witte, wee must not bee so afraid of God, as to shunne his mighty power as a terrible thing to vs, or to go about to hide our selues from him: but when we haue conceiuied the said feare of him, we must also receiuie comforte, assuring ourselues that Gods minde is not too scare vs from him, but to drawe vs too him. And wee had neede too bee so beaten downe, considering the presumptuousnesse that is in oure nature: for there is suche a pride in vs, as wee will neuer yeeld God his due honoure, till oure fleshe bee vtterly subdued and tamed. And how must that bee done? Euen by plaine force. For of our owne good will wee woulde neuer be humble and meeke. God therefore is fayne too vse violence in that behalfe, and too mortify all that is of our flesh, that we may be as it were broken and broozed to stoupe vnto him. Thys done, he setteth vs vp againe, and is contented too shew himselfe to bee our father, to the end we should honoure hym. Then is it not ment that we shoulde be striken with suche a fearefulnessse, as wee shoulde not knowe where too become: but that after wee haue honoured God with reverent awe, wee shoulde also preache vntoo hym vpon the truthe of his manifolde goodnesse. Yet notwithstanding, that which Iob speaketh heere is very notable: that is too witte, that his conceiving of suche fearefulnessse, was bycause God had softned his harte, and amazed him by persecuting him.

40 For heereby Iob dothe vs too vnderstande, that although he had always feared God: yet notwithstanding forasmuch as he was assaulted with such temptations: he conceyued such a terroure as hee wist not in a manner what God was. Nowe this importeth two poyntes. The one is, that of oure owne nature wee bee deafe and dull, so as wee knowe not what it is to feare God, (as hathe bin sayde already) till hee drue vs too it by force. Ye see then that men become stoutelyke murherers, vntill G O D haue well tamid them. And heereby wee see that it is more than necessarye for

Ef.40.f.22 pers, as the Prophet Esay saith of vs: and to be short, we should be like mice in the straw (as the Proverb saith) if God had not set an order aforehand what shoulde become of vs. Now when we see this: we may well saye, I know that God is my sauoure and father, for he hathe my saluation in his hand, and will not suffer me to perish: and I ought to assure my selfe of it, seeing he hathe promised it me. By and by Iob addeth, *that there are many like things in him: as if hee should say, against whome do I bend my selfe?* For though all the world shoulde set it selfe against him, they should win nothing by it: and as for me, I am a poore woorme, and therefore it behoueth me to shrinke away. Surely he doth well in so saying, if so be that he yelded God the honoure and prayse of righteousnesse, yea euен in respecte of the afflictions that he indured. But hee is so combered in hys mind, that he acknowledgeth not God to berighteouse and full of equitie as he ought to do. VVhat is too bee done then? On our part, when we haue acknowledged ourselues to be euery one vnder the hand and guiding of God: let vs beleue also that the whole world is so in likewise: for if the deuill were not subiect to God, what a thing were it? VVe see with what rage he commeth against vs: and we see also how furious the wicked sort are: insomuch as it may seeme that they shoulde swallow vs vp: and they are as great and hideouse stormes that come to ouerwhelme vs. Let vs marke therefore that God not only keepeth his children vnder his protection to mainteine them: but also that hee so gouerneth the whole world, that the deuill (do what he can) is not able to bring his practizes about: but that Gods prouidence is always betweene him and home. Thus ye see howe we ought to put this doctrine in vre. Now finally Iob sayth, *that he is afraid of God, and that the more he thinketh vpon him, the more he standeth in doubt of him.* For he hath softned my hart (saith he) and the almighty hath amazed me. And the reason is, bycause he hath not cut me off through darknesse, but hath bidden darknesse out of my presence. There are that set downe this latter part of the text thus: *that he*

vs to

vstoobee afflicted. For otherwise we would play the looce Coltes, and we woulde not knowe what it is to obey God, or too yeeld him any subiection at all. Therefore he is fayne to make vs afrayd by the afflictions that hee sendeth vs. Marke that for one poynt. The other is, that the faythfull are erewhiles so astonished at Gods justice, as they be ouerraught by it, yea and so ouertaken, as they be vtterly dismayde for a little while, as Job was: howebeit in the ende God relieuteth them. And this is well woorthie too bee noted: For the Diuell vseth two extremities that are in vs. The one is our carelessness, insomuch that if God draw vs not to him by some violent maner: we fall asleepe in our sinnes. If the Diuell may winne that at our handes, he is well apayed: but if God wakeneth vs, then doth the diuell labour to drieue vs to dispayre. But it behoueth vs to preuent such policies. Therefore let vs learne, that if Job were striken with so great feare, the like may well betyde vs, or much more, except our Lorde do mortifie vs. Herewithall it behoueth vs to mark after what maner men are brought to the sayde feare and terror. Experience sheweth, that the same falleth not out alwayes. And for proofe thereof, we shall see manie naughtipackes that ceasse not too gnashe their teeth agaynst God, euen when hee smythe vpon them with manie blowes. There doth God execute his vengeance vpon his enemies: and yet notwithstanding, doo they amende for all that? Haue they their hertes any whit softned by it? No: they become more spitefull and wicked than they were afore, insomuch as therewpon they fall to kicking and spurning agaynst god, like rellie iades. Seeing then that afflictions cannot alwayes tame and subdue men, but that they take the bitte in their teeth too runne a heade agaynst that way whiche God woulde haue them to go: let vs learne thereby that it is not without cause that Job sayth here, that he was afraide because God had not cut him off in darkenesse. He setteth it downe heere, *Before the darkenesse, or in the presence of darkenesse: yea and worde for worde it is, Before the face of darkenesse.* And men haue misexpounded it in this wise: That God had not cut mee off before this miserie happened to me. Job meeneth not so: but rather thus: God hath not cut me off as it were in couert: the afflictions that I indure are not vnkowne, as men oftentimes (when they haue any greefe or trouble) knowe not whence it commeth. And afterward he addeth: *He hath bidden the darkenesse of my presence.* But heere some bodie hath corrupted the text, by setting it downe, *Hee hath not bidden*, whereas contrariwise it is sayd, hee hath hidden the darkenesse, &c. that is to say, he constraineth me to come before him. And like an offender that is led by violence before a iudge, woulde faine scape if he wist howe to shifft himself away, or if he were in some corner alone, he woulde cut his owne throte, and become hys owne hangman in dispatching himself, and yet notwithstanding must spite of his hart appeare before the iudge, and heare his sentence of condemnation: Euen so dooth

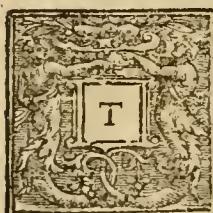
Job shewe that hee himselfe was delt with: that is to say, it is not in hucker mucker (sayth he) that I am afflicted: I cannot say, see the mischaunce: for God sheweth himselfe to be mine aduersarie, and maketh me to feele that it is he to whom I must yelde mine account, and he hath shewed me his hande. And this is a verie notable poynt. For we see oftentimes that men are stnally touched with the feare of god, when he sheweth himself by afflictions. I report me hereof to Pharaon, and the Egyprians. For did God euer vse sharper scourges than those were? And yet notwithstanding, it is to be seene, that they hardened themselves agaynst them. And why? Truely they knew at all times that it was the hande of God: but that knowledge did soone vanishe away, and they were so dazed in themselves, or rather the diuel had so bewitched them, as they thought they had none other enemies but Moises and Aaron. But God shewed them full well, that when he shetteth men vp, they must needes feele his hand, yea and they must be fayne (spite of their teeth) too knowe that he is their judge, & that he is strong ynough to tameth, yea & to ouerthrow them, & breake the al to peeces. And therefore let vs pray God, that if he smite vs with his hande, hee suffer vs not to fall too sturdiness agaynst him, according also as Moyses speaketh: but that we may *Leu. 26.e.28* open our eyes, to see that it is he which chastiseth vs, and that we may not be so blockish and stubborne, as not too knowe his hande. For whereas it is sayde by the Prophet, that they looked not to the hande that smote them: it is to shew vs, that that stubborne people was not woon by Gods scourges. Nowe let vs beware that the same happen not vnto vs: but let vs pray God, that when he hath made vs too feele his mighty hande, too humble vs withall: he suffer vs not to bee vnamendable, but graunt vs the grace not too bee so swallowed vp of heauiness, as that we shoulde bee scared away from him too shunne him, but rather so drawe vs vntoo him, that vpon trust that as it is in his power too bring too the graue, so also hee can plucke vs thence againe, wee maye lay wyth the Prophete, The Lorde will quicken vs the thirde daye, and though wee bee deade for a tyme, yet wee shall bee made alyue agayne by hys goodnesse. Therfore, lette vs alwayes repayre vntoo hym that hath wounded vs, assuring oure selues that hee is the soueraigne Surgyon, who will helpe vs for oure Lorde Iesus Christes sake.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him too make vs so too feele them, as wee may alwayes retorne right vnto him: yea euen with suche affection, as all our minde may bee applyed therewntoo, and that we beeing assured that he will be fauourable to vs, may call vpon him, desiring him that when hee hath forgiuen vs our sinnes past, hee will so guide vs all our life after, as all oure whole labour may bee too serue too his glorie. And so let vs all say, Almighty God oure heauenly father, &c.

### The.xcj.Sermon,which is the first vpon the.xxiiij.Chapter.

- H**Ovve are not the tymes hidden of the almighty? And [hovve is it that] such as knowe him, see not his dayes?
- 2 Some remoue the lande markes, some rob, and some fleece the flockes, and some feede themselfes vvith them.
  3. Othersome take the Asse of the fatherlesse, they take the vvidoyves Ox to gage.
  4. They turne the poore out of thevvay, so as they hydethemselues, and the mecke are pestred togither vpon earth.

- They go forth in the morning like vvilde Asses of the desert for their pray : the VVilderneſſe giueth him bread, for himselfe and for his children.
6. They gather their haruest in the feeldes, they gather the vintage from the Vynes, euēn the vvicked.
  7. They spoyle the naked man, so as he vvalketh vwithout garment in the colde.
  8. They are vvet vwith the shoures of the night in the mountaynes, and imbrace a ſtone for their bedde.
  9. They fleece the fatherleſſe, and take a guage of the poore.



He matter that is handled heere, hath beene layd foorth heretofore after another maner. Howebeit there is nothing but wee may fare the better by it, if we conider well why God propoundeth this lesson so often to vs. The matter is, that God executeth not his iudgements too the vewe of the eie, so as it might be ſcene, that he hath a care of the good to mainteyne them, and that he is an enemie to the wicked to puniſh them as they haue defrauded. VVe ſee not this: for things are out of order in the worlde. True it is that Job hath hilde long talke of it afore. But we know it is ſuch and ſo great a ſtumbling blocke, as we be troubled with it continually, yea euēn the perfecteſt of vs. If the miſcheife indure, and God remedie it not: euerie of vs is greeued, and wee fall too diſputing, howe it ſhoule be poſſible that God ſhoule be ſo pacient, and as it were diſemblaſe ſo much, and ſeeme to bee aſleepe when he letteth all things alone after that ſort. Therefore 20 we had need to be ſtabliſhed in the leſſon that is conteyned here, and to be often put in minde of it: to the end that when wee ſee things turmoyled in the worlde, wee may alwayes haue ſuch light of fayth, as may ſerue vs to ſee Gods iudgements, although they bee hidden from vs as nowe. And ſo the verie poynt that Job intendeth too ſhewe heere, is that God hideth his iudgements for a time, and neither executeth his vengeance vpon the wicked, nor deliuereſt the godly at the firſt brunt, but ſuffereth them to endure many wrongs. For the prooſe hereof he ſayth. *Howe are not the times bidden of the Almighty, and ſuch as knoƿ him, ſee not his dayes?* VVe haue ſene heretofore, how Eliphas bare vs in hande, that God did iudge the worlde in ſuſh wiſe, as euerie man might perceyue, that he thinketh vpon thoſe that ſerue him, and hath his eie vpon them, and reaſeſt them his hande continually: and that on the other ſide the wicked are puniſhed at his hande. But it is cleane contrarie, ſayeth Job. And for prooſe hereof, it is ſene, that all is full of robbereſie, might ouercometh right, and they that haue taken paynes, eate not the labor of their handes, but their goodes are plucked from them by force. Seeing then that the good are ſo troubled and vexed, and the bad ſo hardned, and yet ſcape vnpunished, and God ouerſlipſ them, as though he paſſed not for theſe worldy matters: what ſhoule a man ſay, but that he diſemblaſeth & wil not ſhewe himſelfe as a iudge, till he perceyue the time to ſerue for it? But if we would aſke the reaſon why, we ſhoule bee conſounded. Therefore we muſt concludē, that Gods iudgements are ſecret and wonderfull, and paſſe all mans 50 capacitie, ſo as our wits ſhall faile vs in that behalfe, and therfore we muſt reuerēce the leſſons of god that are vnuſtoune to vs, acknowledgiſg him to be righteous, though we find his doings to be ſtroung. Manie haue troubled themſelues greatly aboue the firſt part of this ſentenſe, where it is ſayde, *Howe are not the times bidden of God?* For it ſeemeth that Job blaſphemeth, in going about too excludē God from the government of the worlde? And

it is ſayde that by *the tymeſ*, are meant the things that are ſubiect to chaunge and alteration: as if Job had meant to ſay, that God gouerneth well the worlde in generall, but medleth not at all with the particular ordering and guiding of things in ſeueraltie. But this is farre off from the naturall meening. And we neede not to ſeeke elſewhere for exiſtation or gloze, than in the text it ſelfe. For there it is ſayde, *Howe are not the times bidden?* VVhat meeſteth Job by that? He ſheweth it himſelfe in ſaying, *Howe is it that they which knoƿ God perceyue not his dayes?* VVe knowe that thoſe are termed the dayes of God, wherein hee vtereth and ſheweth himſelfe? For when God puniſheth not the wicked, ne deliuereſt the good, nor heareſt their requestes at the firſt: wee bee as it were in the darke, and God ſeemeth too bee hidden, and withdrawne out of the worlde, and to ſeparate himſelfe from it to let all go to hanocke. Too bee ſhort, except God make vs too ſeele his prouidence, and prooue it vnto vs openly, that he gouerneth both aboue and beneath: we bee as it were in the night, and the tyme becommeth darke: for there is no light but in the countenance of God, when hee ſheweth himſelfe the father of all good men, in preſeruing them by his grace, and on the other ſide puniſheth the wicked, as they be woorthie. This is it (I ſay) which inlightenneth vs: this is the verie day of the Lorde. And ſo ſpeaketh all the holy Scripture: as when it ſayeth too the wicked, *Doo you reioyce at the day of the Lorde?* It ſhall bee turned vntoo you intoo darkenesſe, and not into light, it ſhall bee full of feare and terror. VVhy ſo? VVhen God appeareth, the wicked muſte needes bee afraide, bycause his preſence is y-nough too overwhelme them. For what cauſeth the wicked to bee ſo ſtubborne, and too mocke at all threatnings, and to go forwarde with their wicked affections: but bycause it ſeemeth too them, that they bee ſcaped from Gods hand? But when God ſheweth himſelfe too them, they muſt needes bee abashed ſpyte of their teeth. But nowe let vs returne to the text. It is ſayde, *that Gods dayes are not ſene of them that knoƿ him,* that is too ſay, of the good men that truſt in God, wayting for his helpe, and for the ſaluation that hee hath promiſed them, ſo as they cannot at the firſt brunt perceyue that he will helpe them: they ſeeke him, but yet for all that, they dwell ſtill in ſuſpence, as though their calling vpon him had not booted them at all. Thus then ye ſee that the godly cannot ſee Gods preſence: that is too ſay, they cannot perceyue out of hande by experience, that God is neere them in ſuſh ſort as he himſelfe declareth, ſaying that hee is alwayes readye too heare ſuche as call vpon him in truthe. Nowe wee haue the true meening of this ſentenſe: that is too witte, that Gods hyding of the tymeſ, is not for that hee executeth not his iudgements euerie minute of an houre: but bycause he delayeth and prolongeth them, ſo as in the meane while wee perceyue not hys dayes. For nowe adayes it maye ſeeme, that God hath no care of vs, and that hee hath ſeparated and withdrawne himſelfe from vs, bycause his prouidence is not knowne to vs. True it is that God ſeeth and mar- keth

keth all things dayly, and hath not his eyes blindsolded. But yet it seemeth so too oure vnderstanding, according as the Scripture is woont too applie it selfe to the rudenesse and infirmitie of men. God therefore hath hys tyme: and then will he shewe that hee seeth things. Not that hee perceyueth not all presently: but bycause that wee on our side, are not able to discerne that he hath care of men as nowe, and that he hath his eyes open to note and marke the euill that is committed, too redresse the same. VVee see not this, as in respect of our perceyuerance. There is some certaine time hidden from men, howbeit well knowne vnto God: that is too say, God delayeth his iudgements, and executeth them not at the first dashe. Thus muche concerning the sense of the letter.

Now let vs aduise our selues to gather such instruction as is giuen vs by this sentence. I haue sayde alreadie, that it is a verie sore temptation too the faythfull, when things are confuzed in the world, so as it may seeme that God medleth no more with them, but that fortune ru-  
lenth and gouerneth all things. And this hath beene the cause of all these diuelish Proverbes. That all things are tossed by casuall fortune, That things are blidly guyded, That God playeth with men as with a tennisball, That there is neyther reason, nor measure in his doings, but rather that all things are gouerned by a certayne secrete necessarie, and That God vouchsafeth not too thinke vpon vs. Beholde the blasphemies that haue raigned at all tymes. And why? For as (I haue sayde alreadie) mannes witte is dazeled when hee goeth about to iudge of things that are out of order, and which passe oure iudgement and reason. VVhat is too bee done then? Let vs bee armed agaynst such stumblingblocks: and when God sheweth not himselfe as a iudge, but seemeth rather too bee shutte vp in heauen, and to take his pastime there, and too bee vnwilling too deale with our affayres heere: yet let vs holde this for a certaintie, that hee ceasteth not to do his office, howbeeit after a secret fashiō vnknown vnto vs. And further, althogh his iudgements bee woorderfull: yet let not vs ceasse too honour them with all humilitie, acknowledging him to bee righteous, and wayting his leysure paciently, till hee shewe vs the cause why he maketh such delay. And if the same seeme straunge too vs, lette vs bethinke vs of that whiche hathe bin handled heeretofore: that is, that oure mindes are so frowarde and wilfull, that wee turne Gods woorkes quite vpside downe, and can never take any profite by them. If God hilde suche an order, that assoone as a man hathe offended, hee shoulde bee punished according to his offence, and that the good shoulde liue heere in peace and rest: what hope shoulde there bee of the euerlasting life? For it woulde never bee brought too passe, that wee shoulde be plucked from bylowe.

Then if God gaue vs a peaseable and perfect state, wherein there were nothing too bee disliked: there woulde be no fayth at all, wee woulde no more hope for the endlesse life, wee woulde imagine that there were no resurrection. Thus yee see that if men might perceyue Gods iudgements, according too theyr owne desire: they woulde fall asleepe heere bylowe, and bee fast tyed too this worlde. But it is muche better that things shoulde bee out of order: to the ende too wake vs. For if wee might liue at ease, wee woulde fall asleepe, and wee shoulde haue neyther vnderstanding nor any thing else. But when things go amisse, wee bee compelled to thinke vpon God, and too lift vp oure wittes a highe, and to consider that there is a iudgement prepared, which

is not shewed as yet: and that is a meane whercby oure Lorde leadeth vs too a longing for the latter day, and for the resurrection that hee hath promised vs. Yet notwithstanding men ceasse not to intangle themselues with many false and wicked imaginations. For(as I haue sayd alreadie,) bycause things fall not out as wee woulde haue them, wee bee tempted too surmize that God thinketh not vpon vs, ne regardeth vs any more, that it is but time lost to serue him, that it is all one too lyue well or yll, and that good men gaine nothing by walking in feare vnder him. Lo, howe men rushe out intoo all vngodlinesse, bycause our Lord ruleth not his iudgements as their appetite might brooke them, and according to their reason and fansie. VVherefore let vs learne, not onely too distrust all our owne fleshly wisedome, but also to know that the same is an enemie too Gods wisedome, and that wee must not giue libertie too that which wee devise of our selues, but must minde well the doctrine that is conteyned heere, which is, that Gods iudgements are hidden from men, and surmount all tht wee can conceyue, and that our owne brayne is too small a measure to conteyne an infinite thing. For that also is the cause why the holy Scripture termeth Gods iudgements an vnsearchable deepe that cannot bee sounded. Therefore it behoueth vs too call this too minde, that it may holde vs in awe: so as wee may bee discrete and sober, too the ende that wee aduaunce not oure selues too muche, but wayte Gods leysure, till he vttre vnto vs the thing that is yet hidden.

Beholde the marke whereat wee must shooote, if wee minde too gather good and profitable instruction of this sentence. But nowe let vs marke also, that if iniquitie raigne, and there bee no redresse of it: the same must not seeme straunge too vs: for it hath beene so in all tymes. It is certaine that if wee compare the state of Iobs tyme, with the state of ours, there was then much more soundnesse than there is now. For we knowe that the worlde growes worse and worse, and men harden in all euill, and corruption increaseth more and more. But yet for all this, the same complaintes were made in Iobs tyme, that are made here: namely, that rich me were as Seagulls too swallowe vp all things: they ate vp the fatherlesse, they robbed the widdowes, there was nothing but crueltie in them: againe, when the poore had taken paynes, yea and pressed outhe theyr Oyle in their houles, yet did not men ceasse too spoyle them of their goodes: and when they had gathered their Grapes, yet were they fayne too go away athirst, for the wine was drawne awaie from their handes: yea and the crueltie extended so farre, that the poore folke were stripped out of their clothes, and were fayne too go awaye starke naked, and in stede of beddes and pyllowes, were fayne to lie vpon harde stones, and to sleepe in the raine, and in the deaw of the night, in winde and colde. Nowe if there were suche cruelties in the tyme of Job: shall wee maruell if there be manie outrages committed, or if the strongest go awaye with things by force, or if there bee no more reason, equitie, and vprightnesse among men, than there is in wylde beastes, nowe adayes when the worlde overfloweth in all naughtinesse, and when wee be come too the full toppe of all iniquitie? I saye wee muste not thinke it straunge too see that there was muche more righteousness in those dayes, and yet that there were such extortions intermedled with it.

True it is that these things are harde for vs too comprehend: neuerthelesse they are not written in vaine: but to the ende that wee shoulde receyue instruction by them, & that when iniquities raigne after that sort, euery of vs

of vs should dispose himselfe to pacience, and too beare things quietly, seeing it pleaseth God too exercise vs by them, like as they that liued aforetymes , haue shewed the way to those that should come after. Lette vs learne (I say) to prepare our selues to suche things, yea and too take them paciently. For we must not resemble the wicked by growing hardharted in crueltie: neither must we practife the cursed prouerbe of playing the naughtypacks among naughtypackes. But we must be armed with pacience : which thing cannot be done, vnlesse we first conclude in our selues, that seeng God hath permitted much extortion, outrage, naughtinesse, and crueltie to raigne in all ages : wee must not shrinke if the like bee nowadayes, but paciently tarie till God redresse our harmes, assuring our selues that the same shal not be done out of had. And why? For God dissembleth for a time, & things seeme to be hidden from his sight, and that he will not call ought to account. Therfore it behoueth vs to kepe silence in the meane while : for if we grudge, it is an accusing of God, as though he gouerned not the worlde righteously. And what else were that, than too vsurpe a superioritie ouer him , which is too cursed a blasphemie . Nowe let vs come to another point which we haue to mark : which is too consider particularly the iniquities that Job marketh heere. But there are some things which seeme excusable at the first sight, as when he sayth, *that the rich men take the pledges of the fatherlesse, that they take away their Asses by force, and that they take the Oxen of the poore widdowes.* Verie well : as it hath beene sayde heretofoore, it is a lawfull matter too take a gage or a pledge , and it is permitted so to doo in all common weales. Yea, but let vs marke, that when God gaue his people leaue to take gages for lending their money , it was with condition that he poore shoulde not bee greeued out of measure , and that they shoulde not be robbed of their goodes by it , as by taking a poore mans bed in such sort as he should bee faine to lie in the strawe, as I haue declared alreadie. Beholde heere a crueltie that is not punished at mens hands, but yet shall it not fayle to come to account before God, and to bee registred vp till the residue that haue had no pitie on their neighbours , shall knowe also that justice shall be executed vpon them without any mercie. Yea and though the poore folk desire no vengeance at Gods hand : yet will not he fayle to do it, according as he affirmeth by

*Exod. 22. c.  
Deut. 24.  
23. 24. d. 27.  
Deut. 15. b. 9  
v. 24. c. 15.*

Moyses , that the sides of him that is a colde shall crie, though the partie hold his peace, and beare with al things. Then certainly God beholde the poore man with pity, too the condemnation of him that hath bene so cruell. And so it is not for naught , that among the other cruelties which were committed in Iobs tyme, hee rehearseth expressly, that the riche men tooke gages of the fatherlesse and widdowes, yea euen such gages as were necessarie for their sustenance. As for example , a fatherlesse childe hath an Ass to labour withall : nowe if this be taken from him , it is as much as if a man shoulde snatche the bread out of his mouth. Againe, a widdow hath a cow that yeeldes her milke to buie bread withall : if this be taken from her, shee is robbed and left naked. Thoughe this be counted no robbery afore men, nor is punishable among them : yet must it come to reckning before God: and moreouer, although we alledge never so many excuses, yet are we conuicted, and we our selues shall bee our owne judges. Howe then doth God execute his office in comparison? VVhen wee see a poore fatherlesse childe readie to beg his bread , and another man spoylng him of his goodes, or if wee see a poore widow oppressed, we must be greeued and moued to say, what a crueltie is this? VVee that are but mortall creatures and wretched earth-

ly woormes, do perceyue the euil and condemne it ; and I praye you will God bee blinde ? will hee haue his eyes shet? So then although men labour too hide themselues in many startingholes : yet shall they alwayes haue suche an insight in their hertes , as they muste needes discerne betweene good and euill, and euen in their owne iudgements understande, that they must be faine to come before the heauely judge, who seeth much more clearely than wee doo. But by the waye wee muste marke also howe it is sayde heere, *that the Boundes, Meeres, or Buttelle* <sup>10</sup> *were remoued,* which is a verie great disorder. For boundes, meeres, and buttelles, serue to seuer landes and heritages, like as money(which is as it were the comō fine) serueth to traffike among men. If there were no money to occupie one with another, what a thing were it? True it is that before there was any money coyned, men might well haue some trade of occupying togither by exchange: but there is no such plaine dealing nowadayes, neither coulde it be put in vre in so vntowarde a time as men see nowe. The money then that is coyned , and goeth abroade from hande to hande, is as a suretie or warrant(as men terme them) that men may occupie one with another. Besides this, there are also boundes , meeres , and buttelles, which serue for the feeldes, and for landes. If these bee not certaine and continuall , there will bee no more good neighbourhod among vs, but our life shall be more disordred than the life of brutishe or wilde beastes. And yet notwithstanding we see that long ago there hath beene such craftiness, and maliciousnesse of chaunging of boundes, and of falsifying the thing which ought to be (as it were) holy among men. Therefore according to that which I haue sayde alreadie, if boundes, meeres, and buttelles, be not kept inviolable, surely all goes to spoile and hauocke , and there will bee nothing in the worlde, but catch who catch may. VVe see that this hath bene aforetymes , too the ende that wee might bee the better strengthned agaynst suche stumbling blockes<sup>20</sup>. Yet notwithstanding the time cannot iustifie such as doo amisse. And it behoueth vs to marke that poynt . For there are many that thinke to sheelde themselues, by alledging that things haue beene woonted to bee so, and that they haue beene of long continuance. But I pray you, doo not wee knowe nowadayes, that such as plucke vp buttelles, are worse than Theeues? VVe may well be of that iudgement. For althouge wee had not Gods lawe, nor the Scripture : yet is it written in our hertes to mislyke vtterly of such falsehood. And if a man alledge, it hath beene vsed afore, it hath beene practised more than this three thousande yeaers : is that sufficient to iustifie such as deface boundes at this day, so as they maye saye they haue beene in possession of it a long time ? No . And therefore let vs learne, not to harden our selues at the examples which we see . If men beginne to doo euill, and too greeue God, and others followe them , so as it shoulde seeme they might doo what they list , and that custome were become a lawe : let vs not fall asleepe vpon it. For god who is the rule of al right, altreth not for al that, loke what he hath once ordeyned, must continue for euer : all mens workes must be layd to that squire, and be squared by it: and a man can no sooner swarue aside from that, but he shall bee condemned. VVherefore let vs marke well, that when mens faultes and misdoings are growne into custome, we must not say, I may follow this,bicause it is a woonted thing among men. No,no : But let vs alwayes haue an eye vnto God, who (as I sayde ) hath stablished a rule that shall not be chaunged. And althouge men turne too and fro, and things seeme vtterly oute of order : yet shall Gods righteousnesse continue euermore inviolable

inuiolable and in his full force. And therefore let vs  
learne to gather our selues home paciently, and to walke  
in the feare of God, and too haue an eye too the sayde  
vprightnesse which he commaundeth vs. It is sayde af-  
terwarde, *that the poore were shette vp, and that they were  
made to turne out of the way, and that the wicked had theyr  
scope, and that in steede of byding tbemselues, they roysted in  
the streetes, and hilde the pavement as their owne posseſſion.*  
This is seene more nowdayes than euer it was. But  
yet notwithstanding we bee warned, that when wee see  
there is no iustice, so as the verie parties that haue the  
charge to repreſſe lewde dealings, and ſit in Gods ſeate,  
and holde the ſwoorde and mace of iuftice in their hand,  
do not their dutie: wee muſt not bee ouermuch offend-  
ed at it. True it is that we ought firſt of all to be right  
ſorie, that the ſeate whiche ought too be conſecrated to  
Gods ſeruice, is ſo defiled by men: and ſecondly, too  
knowe also that oure God dooth puniſhe vs iuſtly in  
not ſuffering iuftice too beare ſway as it ought to doo:  
for it is a token that we bee vnwoorthie too bee gouer-  
ned by him. Therefore it becommeth vs to ſigh when we  
ſee offences committed, that the Lordes of iuftice and  
the Magiſtrates ſet not too their handes [ too redrefſe  
them] nor haue ſuch courage and ſtouenesſe as they  
ought too haue. Let vs learne(I ſay) that God puniſheth  
vs by that meanes: and forasmuche as Gods name is  
blasphemed thereby, let it greeue vs, and let vs be ſorie  
for it. Howebeit therewithall we muſt concludē in the  
ende, that ſith God cauſeth not things to bee ſet in per-  
fection preſently, wee muſte needes looke that hee  
ſhall ſhewe himſelfe a iudge in the latter day. Also wee  
muſt arme oure ſelues agaynst ſuche ſtumblingblockes,  
when wee ſee the wicked take ſuche libertie, as to beate  
one, and bounce another, and to doo many wrongs and  
outrages, and yet there is no remedie agaynst them, but  
wee bee newe too beginne againe, and good men are  
fayne too keepe their mouthes ſhette, and when they go  
out of their houses, folke mocke at them, ſo as they bee  
fayne too keepe themſelues as cloſe prisoners. VVhen  
we ſee all this: well, let vs pray God too vouchſafe too  
haue pitie on vs, and to vtter his power if we ſee men to  
bee too colde. Howebeit if hee delay, and things fall  
not out as wee woulde haue them: let vs honour hys  
ſecrete iudgements. Yee ſee then that the cauſe why  
this is written, is for that the rightuous ſhall bee ſhette  
vp, and ſhall not dare ſhewe their heades abroad, but  
muſte bee fayne too lyde themſelues, and bee hilde  
in as prisoners. Therewithall let vs marke what becom-  
meth of the wicked, howe that when men winke at their  
lewdnesſe, and puniſhe them not in conuenient tyme, ſo  
they gather ſuch a boldenesſe, as they dare ſhewe them-  
ſelues in the open ſtreete, and there make their tryum-  
phes. VVould God wee ſaw not examples hereof  
nowe adayes. But what? Scarcely ſhall an honest man  
go abroad in the ſtreetes, but hee ſhall bee flowted and  
ſcoft at, and vexed and troubled: and if he bee assayled,  
he dares scarcely maintaine his owne good quarell: and  
in the meane while what is done to the gallowclappers  
that ought to haue beeene hanged halfe a dozen yeareſ a-  
fore? O, they muſt go perking vp with their neb, yea  
and that ſo ſtoutly, as they offer shame not onely to eue-  
rie priuate person, but alſo too the whole ſtate of iuftice.  
For when any good man hath a cauſe to go eyther alone  
or with compagnie, one Ruffian or other ſhall come face  
him with a shameleſſe countenance, and hee muſte bee  
ſuffered and indured to ſpite both God and man openly.  
So then we haue to marke, that when the wicked are  
not puniſhed at the firſt as they ought to be, they become

ſo ſtately, as they ouermayſter the poore and ſimple ſort,  
and rufe out intoo all vngraſciousneſſe, becomming ſo  
bolde, that the good men are fayne too hide themſelues  
as it were in paſon, and dare not ſpeakē a worde. VVhen  
wee ſee this (I ſay) let vs tarie paciently till God redrefſe  
it. Neuertheleſſe this ought too warne ſuche as are in  
publike authoritiſe, too do their duetie carefully, and too  
woorke with ſuch ſtouenesſe, as they may not bee guiltie  
of ſo extreeme diſorder and conuſion as are ſpoken of  
heere: or elſe theſe dealings muſte returne vpon theyr  
headeſ. For they ſhall not onely beare a pece of the  
burthen, but alſo they muſt bee vtterly ouerwhelmed by  
it. Thus yee ſee in effect what wee haue too marke.  
And by and by it is ſayde, *That the wicked ryſe betimes too  
go to their busiſſe, namely too go too ſtealing and robbing,*  
(ſayeth hee) *lyke wilde Aſſes*, whiche are light and verie  
nimble beaſts. Here he cloth vſ to wit, that the feete of the  
malicious and cankerdhaſted ſort, are ſwift in running  
too ſhed bloud, and to doo all maner of miſcheefe. Di-  
ligence is one of the greateſt vertues that God giueth  
vnþoo men. Neuertheleſſe it behoueth men too knowe  
why and too what ende they bee created, that they may  
applie themſelues therewithal, and bestowe all theyr  
cunning and abilitie to the ſame. VVe knowe what is  
ſayde in the Psalme concerning Gods order, that the ri-  
ſing of the Sunne is more than if hee ſounded a Trum-  
pet. For it ſhyneth vntoo vſ too the ende that euerie  
man ſhoule go too his worke, and to his busiſſe, ther-  
by to ſhewe vſ, that hee hath not made vſ to bee ydle and  
vnprofitable, but too applie oure ſelues too ſomewhat  
wherein God and our neighbour may be ſerued. Ye ſee  
then that the Sunne is as a rayſer of vſ vp vnto God, that  
we may be diligent to doo our dutie. But men are of-  
tentymes too diligent, they bee verie buzie, and they  
will ryſe early ynough: and what to doo? To quaſſe  
and to fill the paunche, and too runne intoo all manner  
of diſorder, as it is ſayde in the Prophete Eſay, that the  
day is not long ynough for them too make an ende of  
their riotting. Finally when they be ſo wearie that they  
can no more, they play the brute beaſtes throughout.  
For they ſleepe the daye and watche the night, ſo as the  
order of nature is turned vtterly vppide downe by them.  
An other ſort ryſe early: and too what purpose? Too  
woorke ſome treacherie or lewdneſſe to their neigborſ,  
to deceyue one, and to intangle another. Another ſort  
go to their whorehuntiſgs, and another ſort too theyr  
wicked buying and ſelling. Thus yee ſee wherein moſt  
men bestowe their diligence. And this is ſhewed vſ ex-  
preſſly, too the endewe might knowe wherevntoo wee  
ſhoule applie it. Therefore as ſoone as the Sunne ri-  
ſeth, let vs learne too thanke God for lightning vſ after  
that ſort, ſo as we may beſtirre our handes; that is too  
ſay, imploie our ſelues about what thing ſocuer hee cal-  
leth vſ too, and wherein ſo euer he will haue vſ to ſerue  
him. Againē, let the onely marke that we ſhoote at, be  
alwayes too knowe wherevntoo he calleth vſ, and what  
be the things that he alloweth: and let vs bee verie ware,  
that wee abuse not the light of the Sunne, and the di-  
ligence that God hath giuen vſ by applying it too the  
hurt of our neigborſ, or by dooing any man wrong  
or diſpleaſure. Naye, rather ſiſe wee ſee Theeuſes,  
VVhoremongers, and Drunkardes ſo forewarde in e-  
uiill, let vs learne to finde fault with our owne ſlouth in  
goodneſſe. As howe? Such a one is the ſtirringeſt man  
in the worlde. And what too doo? To go doo a mur-  
ther. But if a man bee giuen too drunkenneſſe or too  
gluttonie: hee layes himſelfe in his graue before he bee  
dead. For wee ſee howe theſe drunkardes are as ſtin-  
king

king carions [more than] halfe rotten aboue the ground. And good cause why: for it is the wages that they receyue for their double diligence in glutting themselues, and in abusing the good creatures of God. Another sort go to their whorehuntings, and othersom to their theeuing and robbing. Nowe although these kindes of men thinke too aduaantage themselues: yet is their diligence but too their destruction. For when they haue toyled themselues throughly, they shall do nothing else but gather a stacke of wood, and in the end the fire of Gods wrath shall be put too it, to consume it quite and cleane. Therefore when we see the despizers of God, and the wicked sort so diligent in dooing euill: I pray you is it not a great shame for vs, if wee bee lazies though oure armes were broken? Shall not euен they bee witnesses agaynst vs for beeing so unprofitable? Thus ye see that the thing which wee haue too marke in this sentence, is that it warneth vs to be diligent: howbeeit so as we take heede too applie the same diligence where God wyl haue vs to bestowe it. And for the doing thereof, let vs haue an eie too his good will, which is that wee shoulde communicate one with another to helpe our neighbors, and euerie man consider what abilitie and meane hee hath wherewith too succour such as haue neede of him. Lo what our diligence ought too bee. Furthermore, let vs walke as children of the light: and sith that God doth nowe inlighten vs both day and night, let vs call vpon him, and sighe vntoo him in the night. And a daye tymes when hee sendeth vs his Sunnelight, so as wee see what wee haue too doo, and what our duetie is:

let vs applie oure selues saythfully therenvntoo: and at leastwise let vs bee as forward as those that doo so giue themselues too euill, least they become witnessess of our slouthfulnesse. And althoughe wee see not God punishe them out of hande: yet let vs fully perswade oure selues, that there is an horrible vengeance prepared for them, which sheweth not it selfe as yet. But let vs not therefore ceasse too looke a farre of: for it behoueth our sayth to mounte aboue all things that are seene as now, and too beholde things that are hidden. Thus yee see howe we may profite oure selues, even by the misorders that are seene in this worlde, vntill our Lorde bring all things againe to their state and perfection, whiche shall not be till the last day.

Nowe let vs fall downe before the face of oure good God, with acknowledgement of our sinnes, praying him to make vs feele them in such wise, as if hee punishe vs for a tym by the wicked, wee may yet perceyue that he spareth vs and beareth with vs in that wee bee not vitterly ouerthrowne by them: and that although we haue deserued to be so delt with, yet we may not ceasse to haue recourse vnto him, seeing that he calleth vs so gently and freendly: and that we may endeuer to amende the vices that are in our fleshe, and be more and more sorie for them, so as we may wholy frame our selues too his good will, and call our selues fully home vnto him: and that thereby we may proue our selues to be his children, and reuerence him as our father with so much the greater affection. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations, &c.

### *The.xcij.Sermon,which is the second vpon the.xxvij.Chapter.*

10. They make the naked man to go vwithout clothing, & take the gleanings from the hungry.
11. They that presse out the Oyle vwithin their vvalles, and tread the vvineperile, suffer thirst.
12. Me crie out of the citie, the soule of the vvoüded shewveth it self, & god putteth no stop at al.
13. They are among those that hate all light, not knowyng the vvayes thereof, neyther continue they in the path of it.
14. The murtherer ryzeth early, he murthereth the poore and needie, and in the night he is like a theefe.
15. The eye of the adulterer longeth for the euening, saying, no eye shall see mee, and hee hydeth his face.
16. He entereth into the houses by night, vwhich he had marked in the day, and he agreeeth not vwith the light.
17. The light of the morning is as the shadow of death to him: if any man knowe them, they are in the terrour of the shadow of death.
18. They be light vpon the vvaters, their portion is cursed vpon earth, and they see not the frute of the vineyardes.



Eere Job goeth forwarde in shewinge the state that is seene in the worlde, without redresse or prouiding for it by God. And this serueth too proue, that Gods iudgements are not always visible, nor apparant at the first brunt: and that men ought too holde themselues quiet, till oure Lorde stretch out his hande, because he knoweth the fit time to do it, and it is not for vs to appoynt it. Now then Job alledgedeth that the worlde is so full of Rakehelles, that the poore go naked, and such as haue gleaned haue not a bit of bread to eat, but men snatch away eu'en that little from them which they had gleaned of the rich mens leauings. VVhereby he signifieth, that such as haue wherewith, do abuse their credite and riches too consume the poore vt-

terly. And that is too outrageous a thing: and yet for all that, God prouideth not for it, notwithstanding that he be the iudge of the worlde. This might trouble vs at the first sight, according as we see that many surmize God to be asleepe, when he worketh not after their lyking. But it behoueth vs to be fully perswaded of that, and to haue foreseen it long afore: to the ende we bee not troubled and offended at it when it is come to passe. For it hath euer beeene so: and yet God hath not ceassed to bee the iudge of the worlde. Howbeeit the times seeme to bee hidden, because we see not his day out of hande. True it is that he knoweth all things: and yet for all that, he hydeth himselfe, that is to say, hee sheweth not himselfe willing to haue care to succour such as are afflicted: for he tryeth their pacience for a time. After Job hath sayd so, he addeth, that such as haue taken paynes, yea and haue

Deut.28.c.  
30.d.38.39.  
40.

haue gotten wherewith [to releeue themselues,] cannot inioy their owne goodes. *The man (sayth he) that bath pressed out the Oyle within his walles, the man that bath trodden out the wine, shall not cease to be athirst.* True it is, that oftentimes this happeneth through Gods iust punishment, according also as we see howe it is threatened in the lawe; Thou shalt plant trees, and not eate of theyr frute: Thou shalt till the earth and sowe corne, and not reapre the haruest: Thou shalt dresse the vines, and not drinke of the wine. VVhen our Lorde speaketh after this maner, it is not because he meeneth too leue things out of order in the worlde, but contrariwise hee threatneth to punish those that haue not vsed his benefites well. But yet for all this, wee on our side cannot alwayes see with our eyes, why God dissembleth the matter. VVhen some pell and poll, and otherosome are spoyled of their substance: wee cannot see the reason of it. For God also intendeth to humble vs, that wee might honour him, and confesse him to be righteous. And verely we be as it were so dazeled, as we cannot discerne what he intendeth. And so ye see whereat Job amed: as if he shoulde say, VVee see those die for hunger and thirst, whiche haue laboured sore: and in the meane while, other men rob them of their goodes. It were easie for God too redresse it, but he doth not. Therefore wee must conclude, that God woorketh not after such maner as is knowne vnto vs, and is within the compasse of oure vnderstanding: but hath a woorderfull purpose, whiche passeth all mans reache, so as wee be as it were blinded at it. And wee must not go about too measure all Gods dooings by our reason: for then shoulde we enter into a bottomlesse deepe. But wee muste pray him to graunt vs the grace, too content our selues with that which hee sheweth vs, and we must haue the sobernesse and modeste, to walke in ignorance, till hee discouer things fully to vs. For it behoueth vs too keepe our selues within our owne tedder: for if we play the looce Coltes, there will bee neyther way nor path for vs. Thus then Iobs intent is, to shewe vs that Gods iudgements are not ruled by mans discretion, but are secret and hidden from vs. For that cause he addeth, *that men crie from out of the Citie, and that the soule of the wounded (namely of them that are dying) do lament, and that God putteth no stoppe, or that God doth not any unreasonable thing:* for this later part may be taken two wayes. Truely some expounde it, That God receyueth not their prayer. And the two Hebrewe woordes (namely that which signifieth stop, let, hinderance or impeachment, and that whiche signifieth prayer) haue some likenesse, neuer the later it can not be taken here for prayer: for then shoulde it haue beene *T'ebphila*, whereas nowe it is *Thibphla*. Surely I confesse, that if the poynts woulde suffer it, that exposition would be most conuenient and agreeable, because hee speakest heere of crying. Then it is sayde that men crie. And wherefore? Because they bee wrongfully vexed, and yet God hath no regarde of their complaintes. Howebeit this translation also, *that Ged putteth no stoppe*, is verie fitte, notwithstanding that moste men take it in another sense, namely that God dooth not any unreasonable thing. And surely the sayde woerde is commonly throughe all the holy Scripture put in that signification: that is too witte, for a thing that is not well ruled, or which hath no foundation, or whiche hath no truth in it selfe, or rather which is vn honest and to be condemned. True it is then that this signification is most common in the Scripture. But an eye muste bee had too the circumstance of the sentence. Job meeneth not to proue here, that all Gods doings are grounded vpon reason and vprightnesse, how-

beeit that hee doo verely acknowledge them too bee so: but the discourse that hee maketh, tendereth too another diuerte ende, which is, that wee bee amazed when wee beholde the state of the worlde. VVhy? If it were in vs, there is none of vs all but he would dispose things cleane otherwise. Therefore in this ordinance and gouernement which wee see, wee haue too remember that God behaueth not himselfe after our fancie, ne executeth his iudgements in suche wise as a man might beholde them, and say, See here, howe it is God that woorketh. No: but rather oftentimes hee will go as it were in couert. That (say I) was Jobs meening. And so, this sentence must bee vnderstoode, *that men crie from out of the Citie, and that the soules of suche as are vexed and oppressed doo mourn, & yet that God stoppeth not the doing of those things:* that is too say, hee letteth things runne still out of order. Yea for a time: but although hee winke, yetis hee not asleepe (as hath beene sayde afore:) and therefore it behoueth vs too suspende oure iudgements, and not too make it a general rule, that God punisheth men as soone as they haue done amisse, so as his iustice is apparant and visible too vs. VVee see here the contrarie, in that Job sayeth expressly, that men crie from out of the Citie: as if he should say, I will not speake of vnkowne faults, (for there may be many deceytes and wrongs wrought in hudder mudder) but of the iniurys that are notorious, which are knowne ouer all the Citie, euerie streeete rings of them, every man speakes of them. And they that are so misused make such outcries, as many me may be witnessses of the wrongs that are done them. Beholde, the very necessitie of them is so extreme, as it appeereth plainly, that it is high time to helpe them now or never, for they be readie to runne out of their wittes: and yet of all the while, God maketh no countenance that he is minded to helpe them: it should seeme that their crying is in vaine, and that it is but lost time for men too resort vnto God. VVhen men see this, what shall they say? but that God worketh not after our maner, and that all our wittes mult needs be dazeled at it? Therefore let vs learne to honor the wisdome which we cannot comprehend, and to say, Lord, it is true that our flesh & our nature prouoke vs to grudge agaynst thee, but yet must not we rule thee after our appetite. VVherfore we will wayt paciently til thinge houre come, and then wilt thou worke as thou knowest to be profitable and expedient. This lesson is well worthie to be noted. For we see how hastie we be. And besides that, if a man do but touch vs with his finger, we be so wayward, as there is no calling vpon God with vs, if he help vs not out of hand, as sone as we haue but cast forth some sigh, we think he doth vs great wrong. Seeing then that there is such hartburning in vs, and that our passions are so excelsive: we haue so much more neede to marke well this lesson, where it is sayd, That men crie from out of the Citie, yea euen they that are alreadie at the poynt of death, and yet God dispatcheth them not from theyr sighing after that sort, but suffereth men too torment them still. If this seeme straunge to vs, first we must vnderstande howe oure Lorde hath threatened, that suche as haue not pitied their neighbours, shall crie and not be heard thēselues. For he sayth, the poore haue desired you to shew the mercy, but when they came to find any fauor at your hād, you became cruel to the, your ears were deaf to all their requests: & therefore the time will come that you shal cry, & no man shall heare you. VVhen we heare such threatenings of god, it behoueth vs to loke whether those that crie & lament, haue not vsed crueltie towards other men: & if it be so, there is no reson why god should not punish the, so as they might sob & sigh, & yet not be succoured

succoured. So then whereas it is sayde heere, that the cries went vp to heauen, and that the parties which cried were put to extreeme paine : let vs consider a little whither they were worthie to be so handled, and therewithall let vs acknowledge that God is a iust iudge. Furthermore if it cannot bee sayde that Gods suffering of vs to bee so oppressed, is to punishe vs : ( As it may come too passe, that such as are so greeued and oppressed, haue always beeene gentle and louing, and not done any such wrong or iniurie too their neighbours, as maye bee worthie of such punishment, that is to say, that is knowne of) then let vs reuerence the woorderfull secrete of God, sith it is not his will that hee shoulde knowe the reason why hee dooth so. Beholde ( I say ) howe wee ought too practize this sentence. Therefore if wee bee afflicted, and crie vnto God, and yet can perceyue no willingnesse in him too helpe vs : let vs not thinke that he hath forgotten vs, neither let vs be out of hart. VVhy? For his prouidence passeth oure vnderstanding. And therefore we must learne to holde our selues quiet even when wee see the graue afore vs, and haue cried and besought God to haue pitie vpon vs. Yea and then also if he seeme to be shet vp in heauen, so as we perceyue not his hande to giue vs any ease : let vs not ceasse to sue to him continually, and we shall not be disappoyneted of our hope. Yet notwithstanding, it behoueth vs too mount aboue all mans vnderstanding. And this is it also why S.

Ro. 4. d. 18.

Paule sayth, that according to the example of Abraham, wee ought to hope aboue hope. VVee haue the like too marke in this text. For so long as men will be selfewise, it is impossible for them to trust in God, or to rest vpon his goodnesse, op vpon the saluation that is promised them. And why? For God to exercise our fayth, will make vs to bee besieged of a hundred deathes, so as we shall bee as good as swallowed vp into the gulfe. VVhat is to bee done then? Let vs learne, not to iudge of our saluation, which we looke for at Gods hande, after our owne mother wit & reason, for that is to smal a measure. But let vs practize this lesson of S. Paules, of hoping agaynst hope.

Ro. 4. d. 18.

Do we not see a whit? God seeth for vs. Is there no mean for vs to escape? God will finde a meane. Is death (to our seeming) readie to catch vs? God is able to remedie it. Although we knowe not after what maner: yet is it not for vs to scaue of it. But let vs do God so much honor, as [to beleue] that hee will scaue vs beyonde all that man can conceyue, yea euen in such wise as we shall be compelled to be rauished with woonderment. For behold also how it is sayd of the welfare of the Church, that when the faythful bethinke them in what sort God hath deliuered them, they shal take it as a dreame, insomuch as the thing cannot be comprehended by mans reason, because it is not according to the order of nature. Beholde (I say) how we ought to kepe our selues quiet, that we may rest vpon Gods goodnesse, and feede our selues with the hope of the promises that hee hath giuen vs. Yea and when wee cri vnto him, and he maketh no likelihode of hearing vs, let vs not ceasse to continue our sute still, & to hope beyonde all hope, that is to wit, beyond all that we can see or discerne. Thus much concerning this text. Nowe it followeth, that such as do euill, shunne the light, and hyde themselues, as a theefe that alwayes seeketh for darknesse and night, and when the day commeth, he thinketh it to be the shadow of death. The aduouterer and whore-hunter watcheth till the euening sherte in, that hee may shrinke into his brothelhouse. Lo how men hate the light in doing euill. And too what purpose doth Job speake it here? To shew vs that God iudgeth not the worlde after such maner as Eliphas speaketh of. For (as we haue said)

Psa. 126. 2. 1.

Ro. 4. d. 18.

Eliphassis mening was, that things are ruled in such wise here bylow, as men may perceyue that God guideth and gouerneth all things. True it is that wee may well perceyue it, howbeit not by our mother wit. Our faith must be faine too reigne in that behalfe, and wee must looke further than to the present and visible things. Then what sayth Job heere? Beholde (sayth hee) howe men condemne themselues when they sinne, and yet they be not condemned by God to the sight of the worlde: that is to say, God executeth not his vengeance vpon them at the first dash, but letteth them alone in quiet. Men therefore are compelled to accuse themselues, and as it were to make their owne indytement: they condemne themselues, and God spareth them. And what is ment by that, but that God reserueth a greater iudgement to himselfe, and that in the meane while he suffereth things too bee partly out of order, to the intent wee shoulde drawe too him aloft, and vnderstand that this is the time wherin we must be exercised with many battels & temptations, this is the time of trouble, and thore is no other thing to lift vs vp withall, but the reposing of our trust in Gods word, so as we walke not after our owne fancie, nor rest vpon the things that can bee seene as nowe: for that were the next way to make vs swarue aside from all right and reason. This is it in effect whereat Job ameth. Therefore let vs marke well how it is sayd, that such as seeke the darknesse of the night to work naughtinesse in, are sorie when they see the day appeare, and it is to them as the shadowe of death. True it is that somtimes men become so shamelesse, as they sticke not to do euill at high noone dayes, and (as it is sayd in the Prophet) they resemble harlottes which vricouer their legges, and haue neyther shame nor discretion to discerne good or euill. They are no more sorie, as sayth S. Paule: and (as Salomon speaketh) when they be once come to the bottome, (whiche is to dispize God and all honestie) they become brute beastes, and discerne no more betweene good and euill: but yet dooth God leaue them some tracks, whereby they be forced to condemne their owne sinnes spite of their teeth. If we had neither Scripture, nor lawe, nor policie, nor anie thing else: let vs but onely looke vpon that which is sayd heere, namely that when men purpose vpon any euill, they will finde some meanes to hide themselues: and we cannot but conclude that euill is euill, and that the same is to be condemned. VVhat maketh a man to shunne the sight of the worlde, when hee woulde take his pleasure in whooredome, in robberie, in drunkennesse, in wantonnesse, and in such other like things? He coulde finde in his hart to glorie in his wickednesse, and to make a vertue of it: and yet neuerthelesse he hydeth himselfe. VVhat is it that constreyneth him to do so? If it be sayd, that there is but some one man that doth so, and no man else will consent with him in his euill: beholde, the whole worlde is full of vngratiousenesse. It is to be seene that verie oft men make compacts togither, and such as be giuen to some vice, desire nothing so much as to haue other men doo as they themselues do: and yet notwithstanding as well the one as the other, hyde themselues, when they go about their naughtinesse, and they woulde fayne that their lewdnesse might neuer bee knowne. Hereby then the wicked do shewe, that there is a certaine law euen in nature, which cannot be abolished, yea and a discerning betwene good & euill. And forasmuch as we se this: we must of force conclude, that God is the iudge. For who is hee that hath printed such feeling in mennes harts, as to be ashamed & sorie for their sinnes? It comes not of their owne good will: and yet they shun the light of the Sun, whereas they ought rather to shun the light of Gods

Eze. 16. c.  
25.Eph. 4. d 19  
Pro. 18. 4. 3.

Gods judgement. VVe see how men besoite themselues wilfully, and would faine rock their consciences asleepe, that they might haue no more feeling to think vpō god. But when they haue all done, they must (spite of theyr teeth) enter into themselues, and bee hild fast with this brydle, to say in their consciences, I haue sinned, and wot not how to excuse my fault. Then sith we see it, must we not conclude that God iudgeth the worlde? For that commeth of him: men should never haue any consideration of themselues to be wounded for their sinnes, and to bee sorie for them, except God constrainyd them by force. Nowe if God inforce mens consciences after that sort, and seare them with a searing yron, making them to haue as it were a burning fire within them: thinke wee that he must not one day call men before him, and take a reckening of all things, and lay open his registers, (as it is sayd in Daniell) and discouer the things that as now lie buried in darknesse, as S.Paule sayth to the Corinthians? So then, if there were no more but the shame that the wicked haue: that same alone were a sufficient and infallible proof of Gods judgement: insomuch that we must be fain to come to that which S.Iohn sayth, namely that God is greater than our own consciences. VVhen S.Iohn hath sayd that if every man enter into his owne conscience, he needeth none other witnesse nor aduersarie to accuse him, for he himselfe shall finde his owne misdeed, and be sufficiently conuincyd of it there: My frendes, (sayth he) if we perceyue our owne sinnes, yea euen whether we will or no: what shall God do? Thinke we that he is blinde, when wee our selues are so cleeresighted? Hath not he much more power, than our cosciences can haue? So then if a man condemne himselfe for one sin: he must conclude that he is damnable before God for an hundred. If he find himselfe astonished, and afayde at his euill doing: howe shall hee bee able too beare out Gods horrible vengeance, which is prepared for vs if we continue wilfully in our sinnes? Behold heere a lesson which of all other is most necessarie, and least put in vre. For(as I haue sayd alreadie) if men had but one sparke of reason in them, though there were no more but this remorse & shame that they haue of their sinnes: yet shold they be conuictyd, that they coulde not scape the hand of God. And surely as oft as we see a man wilfully giuen to dō euil, or feele our owne sinnes: it is all one as if God summoned vs to his iudgement, and constrainyd vs to think vpō it. And this is not done once a yeaer: but we haue infinit examinations euerie day, insomuch that we haue no sooner offēded in any thing, but by & by the said remorse, by and by the sayd sting pricketh vs: which is as much as if God shold send a pursiuant to vs to say, ye must appeare before the Lord, he is your judge. VVe see a number of such as haue done amisse, which labor too couer their sinnes, and are verie cunning in it. And why is that, but bycause they know that sinne is damnable? Beholde, God warneth vs, and yet who is he that regardeth it? Do not men wilfully harden their hartes agaynst Gods warnings? And may it not well be sayde, that Satan hath bewitched vs? Yes: but there is yet more. For beside such warnings, God sheweth vs by his worde what our faults are, and maketh vs too feele them, and draweth vs too himselfe. And yet for all this, wee ceasse not too welter still in our owne filth, and too growe as it were senslesse. Heereby therefore it appeareth, that this lesson is verie yll put in vre: But yet is it not written in vaine: and (as I haue sayde) it is well worthie to be marked, as in respect of itself. That is to say, forasmuch as men labor to excuse and iustifie themselues in their euill doings, and yet cannot bring it to passe: it standeth euerie one of vs in hande

to awake, and to consider that we shall gaine nothing by our colouring of things, for that can serue no further but to eschue the reproch of the worlde. If a man haue spent the night secretly in whoredome, if he haue gone a theeuing, if he haue beguiled his neighbor, or if he haue shet the doores to him to practize some treason: truely men cannot condemne him, till his lewdnesse bee knowne abroad: but can hee eschue the presence of God? Furthermore, let vs marke well howe the Apostle telleth vs, Heb. 4.c.12 that the worde of God is as a two edged sworde, and entreth through the bones and the māre, so as there is nothing hidden from it, but God examineth vs in oure thoughtes, and in our affections, when he appoynteth his worde to be preached vnto vs. Also let vs adde the lesson which S.Paule giueth vs: which is, that sith we haue the Gospell to enlighten vs, we be no more the chidren of darkenesse, but of light. Such as haue not Gods worde, thinke they haue made a fayre hande, if their sinne bee once buried, and come no more too their remembrance: But what? God doth so enlighten vs by his doctrine, that we haue daylight in the night, according as it is sayd that the Sunne shall no more shine vpon the Church by day, Esay.60.d. nor the Moone by night, but the Lorde shall bee the 19.20. continuall light of it. Truely, the order of nature continueth alwayes in his state: but yet therewithall, let vs 23.24.25. man lay himselfe in his bed, or shet himselfe in his chamber, or hide himselfe so close as no man maye knowe what he sayth or what hee doth: and yet the doctrine of the Gospell doth alwayes shine vpon him, hee cannot quenche the knowledge that God hath giuen him. And out of doubt, althoughe the scornewfull, and heathenishe sort labour to doo it: (as wee see howe there bee madde beastes in these dayes which seeke nothing but too abolishe all religion:) yet will God haue the sayde Lampe [of his woerde] to burne alwayes before them, that they may perceyue their owne damnation by it. Then seeing that God hath giuen vs the doctrine of his Gospell, the brightnesse whereof we cannot dimme: let vs bethinke our selues and vnderstande, that when theees, whoremasters, and other euill dooers seeke couert: they teach vs howe wee ought too walke; seeing that God is with vs, and wee present with him, and that hee sheweth himselfe as it were with open face, cyther as oure father or as our judge. VVherefore let vs learne to dedicate our whole lyfe vntoo him: and whereas we see that such as woulde couer their euill dooing shunne the light as the shadowe of death, and are glad when night comineth: let vs vse the light that is giuen vs, too keepe vs from straying out of our way, and from swaruing aside, specially seeing that oure Lorde caileth vs, and reacheth oute his hande to drawe vs too him. Thus yee see how wee ought too profite our selues by the grace that God giueth vs, in making vs too knowe our sinnes and wretchednesse, by meanes of his Gospell. Furthermore, let vs marke, that like as the wicked doo hate the light of the day, and coulde finde in their heart that the Sunne were plucked out of the Skie, to the ende that they might alwayes haue freedome to do euill: so do they much more shunne the light of the Gospell. And heere yee see also the cause why the same doctrine of the Gospell is so yll John.5.c.19, receyued of the worlde as our Lorde Iesus Christ sayth. It is a woorder how that men shoulde be so stubborne agaynst God, specially seeing he sendeth his owne sonne to be our redeemer, and offereth vs forgiuenesse of our sinnes, desyring vs with as great gentlenesse and frendlinesse as can bee. Howe can it bee (will manie saye) that men shoulde bee so stubborne, as too forsake the goodnessse of God? Is it not an outragious chur- If. lishnesse?

Iohn.3.c. 20

lishnesse? Yes certainly is it. But beholde, the reason why the worlde hateth the Gospell, is bycause that(as our sauiour Christ sayeth) whosoeuer dooth euill hateth the light. Nowe the cace standeth so , that most men giue themselues too all euill : yea and euen they that are conuicted of their wilfulnesse, ceasse not to harden themselves, but woulde sayne shet their eyes to spight God with all their hart. Then seeing it is so, is it any woondre that men be loth to taste of the Gospell, or to byte of it , but rather play the madde bedlems? Ought it to be thought 10 straunge? No : For wee see that Theeuers, Murtherers, VVhoremongers , and all other euill doers, coulde wel finde in their harter too haue the Sunne darkened , and that it shold no more shine in the worlde. But (as I haue sayde) the brightnesse of the Gospell is yet farre greater. For that serueth not to guide our eies onely, and to shew vs the way outwardely : but it entreteth euen intoo our secrete thoughts, and must examin that which is hidden in the verie bottome of our harter. So then, yee see why the wicked are loth to come to this doctrine, or to frame 20 themselues by any meanes vnto it. But yet must we on our side deale cleane contrarywise, as I haue sayde alreadie. And therefore as touching the order of nature, when God maketh his daysunne to shine , let vs vnderstante that it is to the ende that euerie man should give himself to goodnessse, and do his dutie. Marke that for one poynt. Againe , when wee shall haue walked according to our calling and state, euerie man seruing God and his neighbour all the daye long : let vs assure our selues that wee must not abuse the darkenesse of the night too libertie of 30 doing euill. And why? For the Lampe of Gods worde neuer goeth out, as I haue declared alreadie. Therefore, both day and night let vs be the children of light, and let vs awake and bee inlightned, as Saint Paule sayth. I say let vs not fal asleepe by soothing our selues in our sinnes, neyther let vs thinke our selues too bee innocent before God. But rather let euerie one of vs quicken vp himselfe, and not be drowned in our owne conceytes, so as wee shoulde bee past shame of dooing euill: but let vs bee sober, not onely in eating and drinking , but also in 40 all our desires and lustes; and let vs so bridle them , as we may cutte off all the superfluous concupisances that draw vs vnto euill. Thus ye see in effect what we haue to marke in this sentence. Now herevnto Job addeth for an ende , that the wicked are light footed vpon the water , and glyde awaie : and yet for all that, that they go too the graue. Lyke as the earth drieth in (sayth he ) and the beate of the Sunne sucketh vp the snowe, and all the moysture that is in it : So doth the graue swallow vp the wicked. It seemeth that Job sheweth heere, that God punisheth all the euill 50 deedes that are done in the worlde: and that therein hee agreed with Eliphas. But his meening is farre otherwise. For his intent is to shewe in effect, that the wicked perishe in suche wise , as a man cannot perceyue Goddes hande apparantly vpon them, to say , beholde , God punisheth such a man bycause he hath liued amisse. But contrariwise , that the wicked soke away like water, and leaue no remembrance of themselues behind them. They go to the graue, yea, and so do good men too. So then we see howe Job concludeth heere , that God doth not so execute his justice in punishing the sinnes of men , as it may alwayes be seene. And herewithall let vs call to mind howe it hath beeene sayd afore, that Job blasphemeth not God, to make himself beleue that there no is prouidence, that all things are ruled by fortune , and that God in the meane while sitteth asleepe in heaven. No : but his intent is too shewe , that Gods iudgements are not alwayes visible . It behoueth vs too beare well in minde

Ephe.5.b.8.  
1.The.5.45

this saying, and too set it alwayes before our eyes : for it is a verie profitable doctrine, as I haue shewed heeretoo-fore : but yet hath it need too bee repeated new againe. It is that the good are greatly troden vnder foote. For after long pyning, they die before their time , and yet in their owne opinion they haue liued too long. And why? For their lyfe was nothing else but a continuall consumption. VVe see this with our eyes. But in the meane while what becommeth of the wicked that haue despized God, and beene full of outrage, crueltie, and naughtinesse? Assone as their good dayes are past, they die, yea euen as water that sokereth away. For a man shall not perceyue that God vtereth any certayne marke of his vengeance vpon them , but their death is gentle and easie. VVhen a man sees this, what can hee say ? It is a great stumbling blocke for suche as iudge after their naturall reason , too see that oure Lorde dooth not alwayes punishe the wicked , but letteth them go in their common trayne, and afterwarde when they die, there is no more scene in them, than is common and generall in all men. Yet must we not therefore surmize that they be scaped, or that they shall abyde vnpunished : but wee must haue an eye too the iudgement which wee looke for according to the promises of the holy Scripture , assuring our selues, that our Lorde calleth vs thither when hee executeth not his iustice too the full , but onely in part, too giue vs some inckling of it , which may serue too shewe vs, that things are not yet brought to theyr right order : to the ende wee shoulde hope for the comming of our Lorde Iesus Christ , and so muche the more hertely long for him as our Redeemer.

Thus then ye see what is to bee done. VVhen we see Tyrantes beare sway , innocent bloud shedde, whoredome, and other loocenesse reigne, wrongs , outrages, and violences committed , poore folke troden downe, and mennes feete set vpon their throates, and all things shuffled togither in suche a hotchpotche, as we wote not what to say : let vs confesse, saying : VWell Lorde, if all things were ordered as wee woulde wishe , wee shoulde no more hope for the coming of our Lorde Iesus Christ , nor for the Resurrection that is promised vs, nor for his heauenly kingdome : we should bee alreadie as in a Paradyse. But nowe that wee bee tossed as in a raging sea, and are in the middes of stormes and whirlewyndes : it serueth well too teache vs to long for the rest that is prepared for vs in heauen , and which thou hast promised vs, too the ende wee may haue our sight alwayes fastened vpon the comming of oure Lorde Iesus Christ , thy Sonne, who shall gather vs all too himselfe , according as thou haste committed vs too his charge , protection, and guiding . Furthermore, when wee see the wicked nowadayes hyde themselues in dooing euill : let vs assure our selues , that yet for all that, wee cannot hyde our selues from the presence of our God : and that although they shunne the Sunnelight, yet cannot we shun the sight of him that searcheth all harter. VVhat is to be done then? Forasmuch as we gaine nothing by seeking of lurkingholes, to shun the presence of our god, so as we would not by our good will come in his sight: & whereas the wicked eschue him, and mocke at all the threatnings that are made to them of his iustice : let vs seeke nothing more tha to come before our god. And seing he is so gracious to vs, as to make vs our own iudges: let vs not tarie to be cōdēné at his hand: but to the end we may be quit, let vs yeld our selues guiltie of our own accord. Ye see the that the way to put this sentēce in vre, isto lerne to cōdēné our selues whē we come to shew our selues before God, and to come to him vpō trust of his promise, which is to receyue

receyue al such to mercie as are fory for their sinnes, and seeke nothing else but the grace that is offered vs dayly, in the persone of our Lorde Iesus Christ.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to touche vs to the quicke with such repentance, as wee may perceyue the euill that is in vs, too seeke the remedie thereof by sticking too his rightuousnesse and too conuert vs in such wise to himselfe, that in steade of feedyng oure selues in oure owne vices and lewde lustes, 10 wee may seeke too frame our selues wholly too his ho-

ly lawe and commaundements: that we knowing what neede wee haue too bee healed of our spirituall diseases, may seeke the medicine where it is to bee founde, that is to witte, in our Lorde Iesus Christ: that beeing renued by his holy spirite, wee maye holde on our way right foorth too the place that hee calleth vs vntoo, euen till hee haue fully clothed vs with his owne rightuousnesse, after wee haue continued in the waye of saluation, which hee sheweth vs nowe by his worde. That it may please him to graunt this grace, not onely to vs, but also to all people.&c.

### *The.xcij.Sermon, which is the third vpon the. xxiiij.Chapter.*

19. As the earth dryeth vp, and as the heate drinketh vp the snowe vватers: so the sinner too the graue.
20. The louing man shall forget him, the vvoormes shall take syweetnesse of him: hee shall no more bee remembred, the vvicked shall be broken as a tree.
21. He misintreateth the barren vvoman that beareth no children, and dooth no good too the vvidovv.
22. Hee dravveth the strong vnto him, so as he distrusteth his ovvne life.
23. Men giue him all for assurance and rest, and his eyes vwatch the vvayes of them.
24. V When they be exalted for a little, they are caught avvay (or die)they be made poore, they be barred vp like tovers, they bee cut off as the top of eares of corne.
25. VVho is hee that vvill make mee a lyer if hee bee not so, and vwho is hee that vvill disproue my vvordes?



Hat we may fare the better by thys doctrine, wee must call too minde how it hath beene declared heretofore, that the cause why these things are repeated vnto vs, is that we should not be greeued & troubled to much when wee see things diuersly disordred in the world. For if wee would haue a perfect state here, where were our hope? Therefore it behoueth vs to beare patiently the disorders whereby it 40 pleaseth God to exercize vs, and to liumble vs: and therewithall seeke the true remedie, sith things are so troubled among men, and that such as ought to put to their hande to the amendment of them, forflow their duetie. Then let vs learne to resort vnto God, and to trust in him: and let vs not doubt, but that in the end he will pitie vs, although we bee sayne too suffer many wrongs and reproches for a time. And like as Job had shewed heretofore the outrages and extortions that were done: so also did hee say that God was not seene to punishe those that had so tormented the poore. And hee addeth a similitude that may bee understande two wayes, by reason that the sentence is verie short and broken off. The similitude is this: *The earth sucketh in, and the heate drinketh vp the waters of snowe, to the graue besinneth:* for so it standeth worde for worde. And men take it as though it were sayde, that the graue swalloweth vp all wicked men, as the drie earth drinketh vp the snowe water, and as the snowe melteth away at the heat of the Sunne. Heereby Job ment not to say, that God punisheth men apparantly according to 50 their deserts: but that they die as other men, & that there is no suche execution done vpon their persons, whereby men may perceyue Gods iustice, but rather that they go the common tracie, and God permitteth them to die of their naturall death. Therfore when we see not God punish the wicked, and those that haue done so many mischeifes and cruelties: he seemeth to be as it were asleepe in heauen, and the weake and ignorant are offended at it,

as though he had no regard of the world, or as though he were not dispozed to gouerne vs, nor too maintaine the good, and to supprese thos that are so vnruley. But(as I haue shewed alredy)Jobs intent is to shew vs, that in such caces it behoueth vs to reverence Gods secrete iudgements, assuring our selues that although we coeeue not the reason of his workes, yet we must not therefore blasphemie him, nor be swallowed vp with sorow, but quietly wayte till God shew himselfe in conuenient time. It is not for vs to set him a day, it behoueth vs to tarie his leyture, assuring our selues that he executeth not his iudgements [in all poyntes] in this life, to the intent that wee shoulde learne to reach out our fayth and hope further than this worlde. But the sens[e] will agree verie well also, when this similitude is applied to another ende, as thus. *Like as the earth sucketh in, and the heate drinketh vp the snowe water: so the wicked mens sine euuen to their graue.* As if Job had sayde. They be so nuzzled in dooing euill, that their whole nature is gyuen too it, according also as it is commonly sayde, that when men are throughly nuzzled eyther in good or evill, the custome that they haue taken vp, maketh it to become as it were naturall vnto them. For it beareth such a sway with them, as they follow it without any paine. Job then ment to declare heere, that such as he speaketh of, sinne not at a start, or by fittes: as it is to bee seene that some man overshooteth himselfe by reason of some sodein occasion that prouoketh him, and although he haue liued honestly before tymes and without blame, yet ishee caryed at that time as it were with a tempest. Thus wee see then that some men commit some euill or outrage, but they continue not in it. Job declareth that he speakes not here of such as haue done amisse at a sodaine pang or brayd, as overcome by some forcible temptation; but of such as are hardned in their naughtinesse, and haue made it as it were a peice of their nature. Therefore like as the nature of the Sunne is to melt snow and afterward the drie earth sucketh it in: euuen so the wicked continue their euill dooing euuen too the graue, that is to say, Ff.ij. vnto

vnto their death. Sith we see such examples, yea and are warned by this sentence, to thinke vpon the thing that is tooo ordinarie in the worlde: let vs learne to resort vnto God, and praye him too giue vs the grace too bowe vnder his hand, and too bee so giuen to serue and honour him, as the same may bee as it were naturall too vs. True it is, that the good shall always haue some stryuing in themselues, for they neuer walke so vprightly, but there is some incomberance and gainstryuing,

*Gal. 5.c. 17.* according as there is a continuall battayle betweene the minde and the fleshe. Neuerthelesse, the vertue that God hath put into vs must so farrefoorth preuyale, as too make vs loue the good with a free hart, and to cleave throughly therenvto. Then must wee pray vnto God too strengthen vs therein: and on the other side wee muste beseeche him also, not too suffer the Deuill too get suche possession in vs, as too trayne vs hither and thither, and too harden vs so sore in euill dooing, as it might become as it were oure nature. Furthermore, when we see men so stubburne in wickednesse, let vs not thinke it straunge: for it hath euer beeene so, as wee see here by example. Nowe in the ende Job sayth, *that the quiet man will forget suche folke, that the wormes shall take sweetenesse of them, and that they shall no more bee remembred.* Heereby he sheweth well, that the wicked shall not reigne for euer, but must haue an ende. Neuerthelesse, God letteth them alone in peace vntill their death, and their state seemeth to be no worse than other mens, that haue liued in all equitie and vprightnesse, without doing wrong to any of their neighbours. Then if a man compare these pollers and theeuers that haue eaten vp other mens goodes, and delt merueylous cruelly, I say if a man compare them with such as haue liued in simplicitie: he shall finde their states alike, and that things are so shuffled togither, as it cannot be sayde, but that they are out of order in this worlde: yea truely if wee looke no further, that is to witte, if wee consider not that God reserueth the punishing of the wicked till the life too come, to the intent wee should not nestle heere bylowe, but alwayes haue an eye too the comming of our Lorde Iesus Christ, who must redresse all things that are nowe out of order. And nowe when we beholde the shortnesse of our life, and see such as were giuen to the spoyle of poore folk, go to their graue, and become wormes meat, as it is sayde heere: let vs vnderstande, that we be verie miserable, if wee labour not for the immortalitie that is promised vs. And heere Job setteth vs downe as it were a lively picture and Image of mans life and death, to the ende wee might knowe what we bee, if we haue no better hope than can be seene with the eye. To what purpose then is it too haue liued holily, and to haue endeuered to serue God, and to please him, and to haue lyued among our neighbours without deceyuing or hurting of any man? For yet notwithstanding, we must bee gathered intoo the graue with the wicked, all must bee shuffled togither there, and there must we rot. Lo what men are, when they bee considered but in their owne kinde. But what a wretchednesse were it, if we had not a better hope? So then considering the alterations that are in the world, let vs be warned and prouoked to lift vp our heades, and to looke for the heauenly life that is promised vs. And although we be as wretched carions, subiect to rottennesse: yet let vs liue in hope that our Lorde will send vs the partie by whom hee hath once redeemed vs, who wil not suffer the deare and inestimable price that he hath giuen for our saluation, to perish or to be disappoyneted. Lo wherin we ought to reioyce, and also wherin our glorie consisteth. Job proceedeth to declare how the wie-

ked are fully bent and giuen ouer vnto euill, without any awe or feare of God, yea and without any shame too the worldward. He setteth down but one kinde only: namely, *that they beguile and oppresse the barreine women that haue borne no children, and do no good to the widowes.* But doubtlesse vnder this one kinde, Job ment to comprehend all poore folke, that are not able to reuenge themselues, nor haue any maintenance or ayde at mans hand. His saying then is, that the wicked fall in hande with such kinde of folke, because they seeme to be a fit pray readie prepared for them. And he speaketh expresly of barrein women. For if a woman haue children, although she be a widow, yet if hit children do their dutie, she hath some succour, and she hath (as they say) a staffe for hit olde age to leane vnto. But if a woman be husbandlesse, and childlesse to, then is she vitterly succourlesse. These therefore are the prayes that wicked men hunt after, because they thinke there is no bodie to withstande them, and that they may do what they list, without regarde of God, who nameth himselfe the defender of the widowes. In likewise deale they with fatherlesse children and straungers, as hath bin sayd heretofore. But as now Job contenteth himself with the giving of one example, as if hee shoulde say, that such men as are not withheld by the feare of God, think themselues to haue libertie to do euill, when they see there is no man that can let them. Therefore when they haue raked other mens goods to them, and none hath withstood them: then bestirre they themselues so much the more, and take leauue to do what they list. VVhy so? For they haue no regard of God. And secondly he addeth, *that they draw the strong after them.* That is to say, when they haue long time exercised the sayde trade of eating vp, and of misintreating the poore, and such as haue no meanes to defend themselues: they gather a greater boldnesse, & afterward set vpon the rich also, whereby they make themselues so feared and doubted of all men, that men are faine to raunsome themselues out of their handes, as if they were among Outlawes, insomuch that euery man is afraid of his life, yea and is faine to compound with them, and yet speed never the better whē they haue done. And why? For after they are once become traytors & vnfaythfull, they become also like wilde beastes. After they haue devoured and sicced the poore, so as men may see there is no more humanitie in them: yet must men be faine to giue the some ransome, and be never the more in suretie when they haue done. For they lie in wayt for the life of such as haue giuen them, and they thinke that when a man hath presented them with any bribe, they ought too receyue it euer after as a rent. Now then we see in effect howe Iobs meening is, that after the wicked haue misintreated the poore that cannot helpe themselues, nor haue any rescue at mans hande: therevpon they become more hardie, and play the wood beastes, so as they spare no man, but set vpon the riche and strong, and vpon such as are in credite and authoritie, whereby their extortione groweth so extreeme, as there is nothing with the but robbing with beastly outrage, so as (to be short) there is neither manhood nor shame left in them. And this is tolde vs to the ende that we should not be troubled when we see such examples, (as hath bene sayde afore:) but rather that being foreshenced against such stumblingblocks, wee might vnderstande that our Lorde suffereth things to be so intangled, too the ende we shoulde go on to the inheritance wherevnto he calleth vs, and not nestle oure selues heere, as thoughte wee had a sure resting place heere, but rather learne too bee as Pilgrymes and wayfarers in this worlde, that forasmuche as there is no settling for vs in this lyfe, (according as Saint Paule sayth

sayth that the state of the Christians is too bee remoued  
too and fro) wee may haue skill to profite our selues by  
these things. For except God doo as it were plucke vs  
out of this worlde by maine force : we will neuer giue  
our selues too seeke the heauenly lyfe. And this is the  
cause why hee suffereth so many alterations and remo-  
tuings of things too and fro, so as all things go too con-  
fuzion, and there is so great disorder, as wee bee amaz-  
ed at it, and the heares of our heade stande vpright. All  
this must serue too drawe vs out of the worlde, too the  
intent we bee not too much wedded too it. Thus then  
ye see wherevnto wee ought too applie all these things.  
Againe, whereas they that haue no defence, indure ma-  
ny wrongs : let them bee sure that God leaueth them  
destitute of worldely helpe, too the ende they shoulde  
ooke the more vntoo him. For wee must not impute  
it to misfortune, when no man succoreth vs at our need.  
Then let vs assure our selues, that God hath bereft vs of  
all mans helpe, to the intent we shoulde be humbled in  
our selues, looke vp vntoo him, seeke him, and flee one-  
ly vntoo him for refuge. Lo howe wee haue to practise  
this doctrine. And furthermore let vs understand ther-  
withall, that our Lorde mindeth to exercise our charitie,  
when the wicked sort worke any wrong or outrage too  
such as haue no succour among men. I say it is too the  
ende, that euery of vs should endeuor himselfe, to helpe  
such folke according too his abilitie. For beholde, the  
thing wherein God tryeth whether we feare him or no,  
is by trying whether we haue any charitie in vs. If wee  
see any of our owne freendes or kinsfolke, in necessitie  
and trouble, verie nature moueth vs to helpe them. But  
when we see a poore man abused, that hath no man too  
beare him vp : if wee indeuer not too ayde and succour  
him in his neede, the same shall vndoubtedly be inrolled  
before God : for it is a token that wee had not one drop  
of Christianitie in vs. And why? For (as I haue decla-  
red alreadie) our Lorde recommendeth vnto vs such as  
are destitute of mans helpe, and suffereth them to be af-  
flicted openly before oure eyes, too the intent that wee  
shoulde streyne our selues to succour them. And if wee  
doo it not, wo bee to vs, because there will be no excuse  
for vs. For when any are so oppressed, wee must think  
that the same commeth not by mischance : but rather  
that God sendeth them too vs. Therefore whensoever  
God maketh vs witnessesse of any wrong that is done too  
a poore man, if we steppe not before him, and helpe to  
sheelde him as much as in vs lieth : surely God noteth  
and marketh our dooing. For hee watcheth in that be-  
halfe, bycause (as I haue sayde) hee myndeth too take a  
tryall of our louingnesse. But nowe let vs come too the  
seconde poynt that is declared here by Job. It is sayde,  
*that the wicked (of whom hee speaketh) drawe the strong  
ones after them, as a rage of water rooteth vp trees, and  
beareth downe houses.* So then, such as haue of long  
time beene hardened in euill doing, are like great stormes  
and tempestes that rende vp all things, yea euен the trees  
and houses. This appeareth to the eye : and would God  
wee had not so muche experience of it. For such as  
are sharpe set, and woulde faine be catching, dare not at  
the first dashe set vpon the stronger sort, and vpon such as  
haue talons, and pawes too reuenge themselues with-  
all : but they beginne with the little ones. But giue them  
once scope to doo euill : and then haue at the strongest.  
Howebeit, this happeneth not without the woond-  
full ordinance of God. For it is a iust wages to the rich  
men, and to such as are in authoritie and credite, to bee  
so vexed by the wicked. VVherfore? For if a man rush-  
out into lewdnesse, so as he striketh one, strippeth ano-

ther, and commit any other outrage: well, they that are  
at ease, and haue wherewith too maintaine themselues,  
do but laugh at it. True it is that they mislike such men:  
but for all their misliking of them, doo they seeke anie  
meanes to redresse it? No. And why? Because the mat-  
ter seemeth not to touch themselues. O (say they) if he  
playde so with me, I woulde make him feele that I haue  
teeth. Lo howe they talke which haue credite and welth,  
and are so well fenced as they cannot be touched them-  
selues. But in the meane while the poore are extreme-  
ly misused. VVhen these Roysters that are suffered to  
do what they list, see they scape vnpunished : they fall to  
buckling with the greater Cobbes. And who giueth them  
leue? Suppose we that God doth not order euerywhit  
of it? For if there were any manhood in vs, woulde it  
not pitie and rue our hartes to see poore folke so troden  
vnder foote, and make vs resist it too the vtermoste of  
our power? But wee do nothing at all. VVhen a poore  
man is outrageously molested, we make none account of  
repressing the mischeef, but rather let it looce, giuing the  
wicked more occasion of such misbehaviour. Must not  
God therefore touch vs within a while after, and both  
suffer and appoyn特 the mischeefe to returne vpon oure  
owne heades? Lo heere a sentence that is well woor-  
thie to bee noted. For therein as in a myrrour the ho-  
ly Ghost sheweth vs, that wickednesse increaseth more  
and more, and groweth to full heigh, when men giue it  
scope, and indeuer not to redresse it in conuenient time.  
And this lesson is directed specially to riche men, and to  
such as are in authoritie. True it is that we see no suche  
examples heere, as are to bee seene in Courtes of great  
Princes. For there, if there be three or foure Minions in  
great credite, they will make the whole realme to quake,  
insomuch that euen they which haue twentie or thirtie  
thousande poundes rent, multe bee faine too passe theyr  
pawes, and couche before them like Lyamhounds, and  
giue them a good peece of their substance too purchase  
their fauour, and to raunsome themselues withall. VVe  
see no such examples here. Howbeit, quantitie for quan-  
titie, a man may throughout all places see that whiche is  
declared heere. And good reason it is that Gods prouide-  
nace should extende through all the world, both vpon  
great and small. So then it is apparant, that suche as  
haue libertie to pill and poll, and to doo many other an-  
noyances too the little ones, must also in the ende make  
the great ones afryde. And as touching those that haue  
the meane and abilitie too ayde and maintayne poore  
men: God meeneth to doo them too vnderstand, that  
if they set not themselues agaynst those that doo them  
wrong & iniurie, they theselues also must loke to be pin-  
ched, that is to say, they themselues shall at length an-  
swere it in their owne persons, and other men shall fleece  
them, and picke oute their eyes as they are woorthie, and  
so shall God be glorified in sending such punishment vpon  
them. True it is, that the disorder increaseth dayly  
more and more. Netherthelesse the faythfull may there-  
in beholde Gods secrete iudgements, yea euен beyonde  
the reach of mans reason, because God inlightneth them  
by his worde. And here ye see how we ought to acknow-  
ledge, that we our selues are the cause of all the disorder  
in the worlde. VVe can skill to complaine when things  
go not after our appetite: wee can crie out alas, and wo  
is me, yea and wee will bee readie too blame God him-  
selfe, but in the meane while wee consider not, that the  
fault proceedeth of our selues, and that we our selues  
ought to beare the blame of such euill.. For if every man  
would put to his hand to the suppressing of vices & mis-  
dealings, and every man labour to stop the doing of any  
euill:

euill: Surely God woulde blesse such meenings, and we shou'd haue delightfull order among vs, and cause to rejoyce. But what? In steade of seeking to remedie things amisse, all men bring wood too the kindling of the fyre, or rather become fyrebrondes themselues. Beholde the maner of our dealing. So then ought wee too thinke it straunge, if things bee so intermedled, as there is neyther brinke nor brimme, but all is shuffled toghether lyke a hotchpotch? For(as I haue sayde)when the fire is once kindled, wee never leaue throwing of woodde intoo it. 10 VVherefore let the riche, and suche as are in authoritie haue regarde of the poore, and when they see any outrages and wrong done, or the poore oppresed: let them reach them their hande, and indeuer too succour them. Now if this pertaine to riche men, and to such as are able to helpe the poore: howe much more perteyneth it too those that haue the sworde of iustice in their hand? If these be negligent, they be well worthie that all the euill which they winked at, shoulde light vpon their owne heades, and that God shoulde set them as vpon a scaf-folde for men to beholde his iust vengeance in their persons. And therefore so muche the more ought they too marke what is sayde heere. And thus ye see to what end we ought to referre the doctrine that is conteyned in this verse. Therewithall we ought to marke well the wordes that Job vseth. For it is not without cause that he sayeth, that men shall be faine to buie out, and to raunsome out themselues from the handes of the wicked when they haue their scope: and that when they shall haue giuen them such boldnesse alreadie, as to eate vp some, and too 20 30 pill and poll othersome: their crouching to them, & their greazing of them in the hands, shall boote them nothing at all. For they be mad dogges, whom nothing can content. Therefore all that euer a man doth to them is but a sharpening of their appetite, and such bribes do but harthen them, and harden them the more. For they take it as a due rent, and when a man hath giuen them one present, they would haue him hold on still, and never leaue, such is their vnsaciableness. It followeth, *that the poore folke distrust their owne life.* Yea and I say, that euen those that were rich & in credit before, must be faine to tremble. As how? I see (shall they say) that these wicked men haue the worlde at will, and it will not bee long ere they will seeth me such a broath, as I wote not how I shall be able to shift it from me: and therefore I must be faine to fawne vpon them afore hande, and they must gaine somewhat by me, or at leastwise I must not prouoke them too displeasure. See how they that were erewhile out of daunger, are faine to quake, and distrust their owne life for giuing bridle to the wicked, so as they wot not where they be, till they haue pacified the wicked, and yet they finde no meanes how to do it. Therefore they must be fayne to liue in continuall perplexite and anguish. Herein we haue a fayre looking glaife, to shew vs what it is, not too remedie euill doings in due time and place, and to suffer shrewde weedes to growe so long till they get the vpper hande. For a man cannot pluck them vp when he would, because he tooke them not in due season. VVe see what an inconuenience insueth: yea and euen God maketh the hartes of those to faint, that might easily haue remedied the mischeef at the first, insomuch that they fare as if their armes were broken, and they haue neither corage nor stoutnesse in them, but becom as weak as water. And why? As I said, it is a iust punishment for the negligence that they vsed in forslowing their duetic too represse the mischeef at the first rising. For when men see poore folk harried and misused by crueltie and outrage, and yet redresse it not: the mischeef must needs growe so strong,

that such as now faine woulde, and heretofore also could haue disfeated it, cannot afterwarde preuaile, because our Lorde graunteth them not that honour nor that grace. Now then let vs bethinke vs, I say, let vs bethinke vs well of it. And further, let vs consider what a wretchednesse it is, when men rest not themselues vpon God, nor haue regarde to discharge their cares vnto him, whereby they might leane vnto his protection. And why? For the thing that Job describeth to vs here, (namely that men pur not their trust in God) is an ordinarie matter in the worlde. If we see the wicked haue their full scope, what do we? O, we must devise how to creepe into fauor with them: and in the meane while we consider not that it is a feeding of the euill: that is to wit, that we make them much bolder than they woulde be. It is all one as if there were a mad man, that desyred nothing but to kill men, & one should put a sworde in his hand, and another bring him store of stones, and some other give him wherewith too poyson folkes beside. As much do they that fawne vpon wicked men, when they see them in credite. One commes and presents them with a bribe to set iustice to sale: and another commes to wind himself into their acquaintance by some fine device: and all this is but an inflaming of them more and more, and a sharpning of their rage to make it the eagerer. For whereas some misdoubt hild them back before: now they conclude that all which they list is lawfull, and that they neede no more to be afrayd, because all the worlde standes in awe of them. O (say they)suche a man is come to my lure at length, and the residue shall be faine to come vnder mine arme to: I will make them play me an apish tricke. See howe the wicked becom the bolder: when men come to fawne vpon them after that fashon: and yet to the worldewarde men deale alwayes after that sort. For when we haue not a respect vntoo God, wee must needes bee euermore in feare and perplexite, and say, I had neede too beware of such a man, for I see I muste bee fayne too passe through his handes, and howe shall I doo then? If I come to him with reason and plaine proofes, it is in vaine, for he hath his eares to full of them alreadie. Therefore I muste go another way to worke, which is, to fill his wooliush throte with some present, I must carie him somewhat. Or else if I see him full of vaineglorie, and desirous to be aduaunced howsoeuer it be, so as hee standeth vpon his reputation, and gazeth at his owne Peacockes feathers: I winne the gole, if I can skill too couche lowe like a Spaniell: I see none other remedie, I muste go that way too woorke. See (I say) the ordinarie manner. But what is too bee done on the contrarie part? VVhen wee see the wicked so full of courtesiesse and vaineglorie, and so like wilde beastes in destroying all things, let vs saye vntoo God, yet doost thou Lorde holde the reynes of mennes brydle, thou canst restreyne them. For if God woorkes not so soone as wee woulde haue him: let vs understande, that it is his minde too buffet vs for a time. But yet let vs assurde oure selues, that hee watcheth for oure welfare, and will not suffer vs to be vterly cast vp to the pleasure of such as ouershoothe themselues after that sort. For oure Lorde hath vs in hyshande, hee is neare at 40 50 60 hande with vs, and althoughe wee perceyue it not immediately, yet dooth hee garde vs, mainteyne vs, and is our warrant. So then we may boldely despysye the wicked and all their stoutnesse, for somuch that wee knowe that God watcheth for oure welfare, and will preserue vs from their handes, pawes, and throtes. Lo whervnto it behoueth vs to come, when in respect of men we knowe none other shift but to yeld our selues to the euil, and to consent vnto it. It behoueth vs to behold the protection of God,

God, which as nowe is hidden from vs, in respect of our percyuing, howbeit that we haue so good and certaine recorde of it in the holy scripture, as we ought not too doubt of it. Howsouer the worlde go, let vs keepe our selues from purchasing so by vnlawfull meanes. For in so doing we bewray our owne distrust and vnbeleefe. And besides that, we bee guiltie also of the euill, so farreforth as is in vs, because wee feede it. Therefore when a man falleth too flattering of the wicked, and helpeth too set them in a further lustinesse, and redeemeth himselfe out of their handes by rausoyme : what dooth he ? First (as I sayde) hee bewrayeth that he hath no trust in God. For if we could rest vpon Gods promises, surely we would neuer seeke crooked wayes, but wee woulde alwayes bethinke vs, whether God permitted that thing or no. Hath hee forbidden mee it, woulde wee say? Then must I not wade any further in it. And so it is certaine that all suchie as labour to winne wicked mens fauour, by briberie and such lyke dealings: are verie infidelles, and bewray themselves well ynough to be so, and muste in the ende bee payde home for not honouring God as they ought to doo, and for allying themselues with the wicked, by nourishing them in their naughtiness. For it is all one as if they had conspired with them too breake and ouerthrowe all order: and surely they haue done as muche as lay in them, to doo it. Therefore (as I haue sayde alreadie) let vs learne to looke vnto God, and too trust in hym: and then shall we no more bee subiect too the wretchednesse whereof Job maketh mention heere, which is, not to knowe what our life is. For such as defende the wicked after that fashion, and rest not vpon Gods prouidence, must alwayes tremble and neuer bee sure of any safetie or rest. Yea and it behoueth vs too marke well howe Job addeth, that when we be desirous to purchace wicked mens fauour by presentes, or any other vnconuenient meane, they lie so much the more in wayte for vs. Is it not seene that they bee faythlesse folke? And sith there is no feare of God in them, I pray you howe can they bee faythfull vnto men? Naye rather howe is it possible that God shoulde not suffer them too vse treason and all mischeuousnesse, seeing there is no man but hee is warned of them before hande? Then if a man cast himselfe so intoo their nettes wilfully, there is no excuse for him. All this is apparant to the eye: men see that the wicked make their conspiracies togither, and yet notwithstanding, that none of them trusteth other. And howe is that possible? For if two wicked men enter intoo league: a man woulde thinke they bee ioyned togither like two fingers of one hande, so that looke what the one willetteth, the same willetteth the other. But for all that, is that a prooife that eche of them trusteth other? No: It is certaine that eyther of them could find in his heart that the other were hanged, so as he himselfe had no harme by it. At leastwise hee could finde in his heart, that hee were a hundred foote within the grounde: and in the ende all those that fauoured them become their enimies. VVe see hereby that God gouerneth even in the middes of all disorder. Then if we be abashed at the confuzion and mangling of things: let vs lift vp our eyes aloft, and we shall see that God go-

uerneh all things. For surely hee suffereth not the wicked to trust one another, but inforceth them to stande alwayes in feare. Yea and even they that vphilide them in thair naughtiness by soothing of them, and were full of hypocrisie, to the intent too fawne vpon them and please them: I say even they also shall alwayes quake for feare. Contrariwise, if we can put our trust in God: surely althoughe wee suffer many extortions at wicked mennes handes, and our Lorde permit them to vexe and trouble vs: yet shall wee bee put too no more than is expedient for vs to indure, and oure God will haue consideration too bring all things to a happie and profitable ende. This (say I) is the remedie wherenvnto wee must bee prouoked too resorte, when wee see things oute of order in the worlde. Nowe when Job hath spoken so, hee addeth, *that they bee lifted vp for a little while, and afterward fall downe, they bee cut off as the toppe of an easse of corne, and they be shet vp with others.* He sheweth breefly that which hee had sayde alreadie: whiche is, that if wee looke no further than too the present life, wee shall see an orderlesse masse, so as wee shall not discerne one thing from another. For the wicked haue a large scope for a time: yee shall see them vpon the toppe of the wheele (as they say) and by and by they come tumbling down. But good men may also bee well aduaanced, and yet in the ende fayle of theyr footing. VVhat for that? wee see that by experience, according as Job concludeth, saying: *If it bee not so, who will make mee a lyer?* Then considering suchie experience, let vs learne too retyre vntoo God. For if wee looke but vpon the present things, doubtlesse wee shall not onely bee as a wauering Reede, but as a strawe, and as emptie chaffe that is cast and tossed to and fro with the windes, so as there shall bee no stedfastnesse in vs. Therefore wee must haue the discretion too looke vpon the things that are disordered in this worlde, howebeit in such wise, as Gods prouidence bee alwayes printed in our mindes. True it is that wee cannot reach vntoo it by our owne witte: but yet must wee looke towarde it with the eye of fayth, so as Gods worde may be as a looking glasse, and the holy scripture serue as a light to looke further than the worlde. And although Gods iudgements bee hidden from vs as now: let vs not therefore ceasse to say, that the Lorde is righteous, and to humble our selues vnder him, and alwayes to haue such an eie to his promises, as we fayle not to call vpon him in the middes of our distresse, assuring our selues that hee will succour vs, and make vs feele his goodnessse, so as we may reioyce in the middes of al the temptations of this worlde.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to blot out the remembrance of them, and too bring vs backe to himselfe in such wise, as wee may no more bee tangled in these earthly things, but cleave wholly too his righteousnesse, that while wee liue in this worlde, wee may but passe forward as straungers, till we become too his rest, which shall continue with vs after wee haue passed through the troubles and temptations of thys mortall life. And so let vs all say, Almighty God heauenly father, &c.

### The.xciij.Sermon,which is the first vpon the.xxv.Chapter.

**T**hen Bildad the Suite ansyvered and sayde:

2. Soueraintie and terrorre is vwith him that maketh peace in his high places.
3. Isthere any number of his armies? and vpon vyhorne dooth not his light shine?

Ff. iiiij.

4: VVhat

4. VVhat righteousnesse shall be attributed vnto man, if he be compared vwith God? to him  
that is nothing? and how may he be cleane that is borne of a woman?  
5. Beholde he vwill not giuelight vnto the Moone: the Starres are not cleane in his sight.  
6. And howe much lesse man of vynde, vwho is but rottenesse, [or] the sonne of man vwhich  
is but a yvorne?



Orasmuch as we bee so greatly giuen too stande in our owne conseyte, the grounde of which follie is, that wee thinke not vpon God, nor what his Maiestie is: we haue heere a verie good and profitable counsell, that as oft as wee bee tempted too take any glorie too our selues, wee muste cast our eie vpon God, and consider throughly who hee is, what his power and might are, what his righteousnesse is, and what all his glorie is: and then will all our brauerie bee soone layde a water. For in steede of beeing puffed vp with pride, and sotted with ouerweening, the onely regarde of God is ynoch too quayle vs in such sort, as wee shall bee ashamed in our selues. Yee see then for what cause the holy Ghost dooth nowe in the persone of Bildad giue vs this warning, that God ought of right too haue the cheefe soueraintie, and wee too bee afrayd when we do but thinke vpon him, considering the order that hee hath set in heauen, and in all the worlde: and that wee ought to knowe our selues too bee so farre off from hauing any thing that may bee of value before him, as that the Staires whiche shine bright vntoo vs, are darke vntoo him. Seeing the case standeth so, what remayneth for men too doo? For notwithstanding all their brauerie, they bee but woormes and rottennesse. And if they woulde glorifie themselues aboue the Starres, what were it? VVere not their follie ouer great? So then wee see that the end wherevntoo the things tende that are conteyned heere, is that for somuche as men cannot humble themselues so long as they looke downewarde: heere God is set before their eyes with his Maiestie, too the ende they shoulde knowe there is no cause for them too set any store by themselues. For whosoeuer exalteth himselfe before

*Ma.23.4.12 Luk.14 b.11 & 18.6.14.*

God, must needs bee brought lowe. And Bildad too make vs perceyue howe greatly wee ought too feare and reverence God, alledgede heere, *that bee maketh peace in his high places*, that is too say, disposeth the order of heauen in suche wise, as men see there is a feasable, and well ruled gouernment. This may bee referred too the Angelles, according as wee say in our prayer, Thy will bee done in earth as it is in heauen. VVhich doth vs too witte, that God is yll obeyed here beneath, by reason of the rebelliousnesse which is in men, because we be fully fraughted with many wicked lustes, which cannot submit themselues to his righteousnesse. And so we desire, that as the Angelles are wholy conformable to Gods will and seeke nothing but to please him in all respects: so it may please him to reforme vs, and to make his raigne and dominion feasable heere beneath, by correcting the vnrule affections that are in vs. Therefore a man might referre this sentence to the said parcell of the prayer that is spoken of the Angels. Howbeit there is no doubt, but Bildad looked further: that is to wit, to all the whole gouernance that we perceyue in the order of heauen. So then although the Sunne be as it were an infinite bodie to our sight, and moue so swiftly as it might seime that he should confound all things: yet could not any man rule a clocke in like compasse, that is to say, he could not make it to kepe his course so iust. No it is not possibele. VVe see

the like in the Moone, and in all the Starres. For although the number of them be infinit: yet is there no disorder, but all things are as well disposed as can be. VVheresore not without cause doth Bildad alledge here, *that God maketh peace in his high places*: And it is not onely in his heauenly creatures, that we see his raigning: but also he disposeth the whole order of the worlde in such wise from aboue, that although things be disordered and moueable here, and that there be many chaunges and troubles: yet notwithstanding God fayleth not too lead them all too such ende as he hath ordeined and appoynted in hi: self. True it is that if we looke downward, we cannot see this government so feasable as it is set forth here. But if we loke vp to Gods prouidence, it is certain, that euuen in the middes of al the turmoyles and alterations of the world, we shal perceyue that god gouerneth al as seemeth good to himselfe. Now we see what is imported in this saying, *that God maketh peace in his high places*: that is to say, hee brideleth his creatures in such wise, that for al the chaungings which men see yet fayleth he not too gouerne still, and all things fall out as he will haue them, according as he guideth them by his ordinance. Seeing the case standeth so, let vs conclude, that it is good reason that all power, soueraintie, and feare, should be yelded vnto him: that is to say, that we shoulde honour, feare, and worship him, as the partie that hath dominion ouer vs, and with al reverence acknowledge him to be the mayster and souerain Lord of heauen and earth. At the first blush this talk might seeme superfluous. But when we haue well considered what hath bene touched before: we shall wel see it is not without cause that Bildad reporteth heere the gouernment & dominion that god hath ouer all the world. For that saying runneth roundly out of our mouth, and we can talke of God welynough. But in the mean while we conceyue not his Maiestie, we make as it were an ydoll of that. True it is that we will not be ackowne of it, no, we would euuen abhorre to do it: but yet do we not yelde God the power that is due to him, and which we ought to conceiue in him. For we talke of his maiestie, and his name runs roundly in our mouth, as in way of contempt, and oftentimes wee talke of him in way of scorne, and mockage. It is to be seene that men are out of measure heathenish, and that wheras al knees ought to bow, and al creatures to tremble when mention is made of the name of God: we be so bolde as to yeld no reverence nor lowlinesse at all. To be short, men acknowledge not the Maiestie of God, neither conceiue they his power to humble and submit themselues vnto him, as they ought too doo. Therfore whē there is any speaking of God, he had need to be qualified vnto vs: that is to say, to be vitered in such wise as we may conceyue him. And that is the cause why the holy Scripture doth so oftentimes adde tylies to him, and is not contented with his single name, but termeth him *the Almighty, the Alwise, the Almighty, the only immortall in himselfe, the maker of all things, and the governor of all tbings*. To what purpose is this sayde, but too waken men, which are ouersluggish, and honour not God as he is worthie? To be short, looke how often the scripture giueth God any names of honor, it is an vpbraiding of vs with our vnhankfulnesse and dulnesse, in that wee yelde him not his due, but as much as we can) do rob him of

*Esa.45.4.23  
Ro.14.6.11  
Pbil.2.b.10*

of his power and glory, or at leastwise take him not to be as he is, to honor him, & to huble ourselues before him; and to exalt and magnify him as he deserueth. And therfore when it is said *that God maketh peace in his high places*, and gouerneth the world in suche wise, as men see that all things must stoupe vnto him, and that notwithstanding the rebelliousnesse and stubbornnesse which is in men, yet he ceaseth not to perfourme the execution of his ordinance: i.e. vs learne not to sit any longer asleepe, nor to dallie with God as we haue bin wont to do: but to tremble before his maiestie. And aboue al things let vs remember the conclusion that is made heere, namely that hee hath the soueraine dominion and awe ouer vs: that is to say, that wee must not only bee subiect to him, but also tremble with all feare, and so stande in awe of him, as wee bee not so foolehardie (or rather mad) as to strike against him, or to dispute against his doings, or to murmur as though there were any fault to be found in his works. Thus then ye see how all mens mouthes are stopped heere, to the end that being bereft of their foolish presumption, they may learne to tremble at the presence of God, and to know how it is he to whome they must yeld all obedience. And that is the cause why Bildad addeth, *Is there any number of his armies? and vpon whom doth not his light shine?* When it is saide that his armies are without number: it is to shew that men are worse than mad when they match themselues after that sorte against God and bid him battell. True it is, that they will not do it exprefly. But yet is it impossible to murmur against God, and to repine at his iudgements, or too bee displeased with any thing that hee dothe, but wee must make warre against him. And why? For wherein consteth the soueraintie and dominion which he hath ouer vs: In our acknowledging, not only of his power: but also of his infinite goodnesse, wisedome, righteousnesse, mercie, and iustice. When wee haue that once: then do we glorify him. Well then, if men thinke Gods doings vnreasonable, if they blame him of crueltie, if they chafe against him through impaciencie, or if they be offended at any thing that he doth: out of all doubt they go about to bereue him of his diuine glory, and that cannot bee done without making of war against him. And so whensoeuer wee glorify not God in his infinite righteousnesse, goodnesse, power, and wisedome: it is as much as if we made some defyance to him, to rise vp against him. But what is it that mortall man taketh in hand? It is said heere, *that Gods hosts are without number.* Behold, all the Angels of heauen are warned to defend the honoure of him that formed and created them. Likewise al his creatures are fully disposed to auenge his maiestie, which is so assayled by vs that are but woormes and rottennesse. Therefore let vs marke well to what purpose mention is made heere of Gods hosts or armies. It is to the ende we shuld know, that as oft as men presume to murmur against god, and to blaspheme his iustice: they must haue as many deadly enimies as there bee Angels in Heauen, the number of whome we know to be infinite. Also it behoueth them to know, that all creatures are armed to runne vpon them. For to what end hath God created al things, but that his glory shoulde shine foorth in them? But if men submit themselues to God willingly, and yeld him the honoure that belongeth vnto him: that which is spoken heere of his armies, or hosts, shall not serue to fray them, but rather to glad them. And surely when the scripture telleth vs that God hath many thousandes of Angels about him, redy too do his commaundementes: what intendeth it else, but too make vs understand, that when God hath receiuied vs to his fauoure, he is strong

ynough to keepe vs safe, notwithstanding that we be assayled on all sides. Therefore whē men viter all the force that they haue, practizing this and that to destroy vs, yea and when the diuell himselfe riseth vp against vs: wee must not be afraid. VVhy so? Because God hath his heavenly armes to defend vs, according as it is said that the Angels incamp themselues round about vs: and that hee hath appointed his Angels to guide vs, so as the faithfull person shall not stumble. VVe see then that the infinite number of Angels serueth to comfort vs, to the end we might be sure that God will succoure vs at our neede, and that he hath wherwith to do it. But like as the faithfull that leane vnto God, and submit themselues to him with all humilitie, are preserued by the multitude of the Angels: euen so, all they that striue against him, all they that are proude, and all they that are sturdy, must be enforced to feare him, and too vnderstand that when they set themselues after that fashion against God, they haue too do with many enimies beside: in somuch that all the power that is in the Angels shall fall vpon them to ouerwhelme them, and all creatures shall serue to mainteine the glory of him by whose power they haue their being. And therefore let vs remember well this sentence where it is saide, *that the armes of God are without number:* and therepon let vs assure ourselues, that it is to no purpose for men to conspire against vs: for when they shall haue assembled all their forces together, yet shall they not bee too strong for vs, but God shall always get the vpper hand of them. VVherefore let vs not deceiue ourselues when we see ourselues well accompanied, and a greate number of people gathered about vs. And why? For wee may all be confounded in one moment by the hand and power of God. Againe, although he alone be ynoch, either to sauе vs or to destroy vs: yet moreouer hee bathe his armies redy furnished after an incomprehensible manner, which shall set vpon vs whensoeuer hee thinketh good. Therfore let vs stand in feare, and let vs learne (as I said) not to be proude when wee see the world hold on our side, and a great power to mayntaine vs. For all that geere shall stand vs in no sted, considering the great power of God that is declared heere. And heereby a man may see, how sore the vnbelleefe of men is blinded. For it is put to our choice whither wee will haue the Angels of heauen, to watch about vs, and to gard vs, and too bee seruants of our welfare: or whether wee will haue them against vs, and to be our deadly enimies. Behold, God vseth such goodnesse and grace towardes vs: that hee appointeth his Angels too do vs seruice, as the scripture auoucheth: he will haue vs garded by them, and therwith all he affirmiteth them to be powers, as who shold say, he stretcheth out his hand ouer vs to the entid hee might mainteine vs. Of whome then is it long that we be not guided by the Angels, and that they gard vs not from al harme? It is even long of ourselues who cannot take the benefyte that is offered vs. VVe needed no more but to receiue it: and what do we? VVe are so farre off from receiuing the good turne that God offereth vs, that in derogation of his maiestie, we fall to prouoking of his Angels to armie themselues too oure ruine and confusion. Needs then must we be bereft of our right mind, and as it were bewitched of the deuill; when we had leuer too haue the Angels to be our enimies, than the ministers of our welfare: for they be redy to help vs and to guide vs, so we be members of our Lord Iesus Christ, and yelde obediencie vnto him as our head. And so, as oft as there is any speaking of God, leſ vs learne not too conceiue any dead thing of him, but to thinke in such wise of his glory, as it is set foorth to vs heere: And forasmuch as we be

Psa.34.b.8.  
21.b.11.12.

Heb.1.d.14.

very

verydul Let vs beare in mind that God hath his armes, and an infinite number of Angels redy too execute hys commandements, and that(ouer and besides that)al creatures obey him as good reason is they shoulde. VVhereas it is consequently said that the light of God shineth vpon al men: it is expounded that God doth so shedde foorth his benefytes vpon all, as men may perceiue some sparks of his goodnessse and wisedome throughout all things: howbeit that specially it is restreynd vnto men: for that is the point wherin the light of God appereth, according as it is said in the first chapter of saint Iohn, that God not only gaue his creatures their Being, at the firste beginning, but also quickened them too maintaine them in their state, euen by the power of his word: and as touching men, togither with their life, he gaue them also a light. Ye see then that all creatures haue life in our Lord Iesus Christ, who is the euerlasting word of God: but we haue a more noble and exquisite life than haue eyther the beasts, or the trees, or the frutes of the earth. VVhy so: For we haue vnderstanding and reason. So then, the light of God shyneth vpon men. And seeing we bee so greatly beholden and bound vnto him: are wee not so much the more blameworthy, if we deface that light? Yes surely are we. For we must com backe to that which

Iohn.1.

Acts.17.f.  
27.28.

Saint Paule saith in the Acts, that if we went but groping like blind folke, yet should Gods glory bee perceiued. VVhy? He dwelleth in vs, wee nedde not too seeke farre for hiim, it is in him that we haue our life, moving power and being. Thus yee see that the exposition of this sentence hathe bin taken to be, that God hath so bound vs vnto him by making vs partakers of his light, as we bee toto vnthankfull if we go about to deface his glory and yeld him not his due. And wherefore? For a man cannot so much as stirre himselfe, but he feeleth that God dwelleth in him. Of him we hold our life, and it is he whome we may thanke for making vs reasonable creatures rather than beasts. For why are wee of more value than Oxen and Asses, but because it hathe pleased God too preferre vs before them? So then, the saide brightness wherewith God enlightneth vs, is an occasion to vs too exalt his glory, and to submit ourselues vnder his hand. Thus you see one exposition that me make of this text, which cōteineth a good doctrine. But whē al is throughly cōsidered, Bildads meening is not, simply to shew that God hath spred out his light vpon vs, to the end to gyue vs vnderstanding and reason: but to shew that we cannot eschue his presence, but must be faine to walke as it were before him, and that he seeth all things, and hath (as ye would say) his eye vpon vs. Ye see then that Gods spreading out of his light vpon vs, is as much to say, as that we cannot hide ourselues from his presence. And this is according to the matter that he hath talked of al this while. For like as he saith that God hath his Angels as howge hostis redy to do him servitie: so nowe he addeth, that do what we can, we cannot eschew Gods presence. True it is that wee leape about like Grasshoppers, and hope to play the horsesthat are broken looce: but yet in the end wee must be faine to yeld vnto God. And why? For his brightness doth so shine vpō vs, that we cannot eschue him as if we had to do with a mortall man. Therfore whensoever we be tempted to such oversight as to imagin that we may eschue Gods hand, let vs learne to conclude thus: Yea and whither shall wee go? For wee know that his power is spred ouer all, bycause his sighte is endlesse. If wee were gone into the bottome of the earth, yet should not he ceasse to see vs and to marke our doings. Then let vs be no more so foolish as to lift vp ourselues against God, assuring ourselues that it is to no

purpose for vs to tosse and turmoyle and to make many enterprises and conspiracies: for they shall not auayle vs, but he will still behold vs and marke vs. And this is as common a lesson as any in the holy scripture: but wee beare it ill away, or at leastwise we do ill put it in vre. For proofe whereof, if wee remembred that God beholdeþ vs, and that he marketh all that euer we do or say: I pray you would we not walke in another manner of feare and warinessse than we do now. But tush: we feare none but men, we be safe ynough if wee haue no witnessses heere beneath. Thus yee see that the cause why men give head to all their wicked lusts, is for that Gods spirite beareth no sway with them, and for that they passe not too conceiue cursed things, and to purpose vpon them in theyr harts, prouided alwayes that no body can accuse them. So are there very few that set Gods shining vpon them, before their eyes. For if they bare that shining in remembrance, surely it would be ynough to supprese all theyr wicked affections, and too riddle them of all the fancies wherwith they be puffed vp. And truly if we be ashamed of men: how much more ought he to moue vs that is the iudge of all men? For if men iudge vs, it is not of theyr owne authoritie, nor in their owne name: they do but only perfourme the iudgement of God, to whome alone all judgement perteineth. But behold, God seeth vs, and yet for all that, we yeld him no reuercence: wee passe not of the prouoking of his wrath against vs. And howe may that be borne? So then, if we remember well this lesson, that God sheadeth out his light vpon all men: surely it will be a good bridle to make vs walke in all purenesse of conscience, not only for amending the faultes that wee commit outwardly towards men: but also for amending of all the euill and hipocrisie that is hidden within vs. Thus ye see in effect what wee haue too marke in thy streine. And after that Bildad hath said so, hee addeth: VVhat righteousness then shall be attributed to man in comparison of God? word for word it is, with G:d. And how can be that is borne of man cleere himselfe? This is as an authenticall summoning of vs, to shew vs that we be starkē fooles to set store by ourselues, and to beare ourselues in hand that we haue any righteousness or vertue, or any thing else in vs that is worthy of praise. The theefe that is abrode in the woods stands not in awe of iustice, nor of any thing else. True it is that he alwayes carrieth a fearesfulness about him: according as it hath bin seene heretofore that God ingraueth such a feeling of mens sinnes in their harts, as they must needes be their owne iudges and condēne themselues. But yet for all that, the theeuers runne rojot stil, so as they passe not to cut as many poore wayfarers throtes as they meeete with, if they can catch them at auantage. Yet notwithstanding afterward, whē they be laid vp, and see their payment at hande: then all their hardnessse is laid awater, the rage is quite gone that made them so beastly before. Euen so is it with vs. For so long as we know not that we must yeld an account afore God, ne conceiue his infinite power and the soueraintie that hee hathe in himselfe: there is suche ouerweening in vs, as we sticke not to magnify ourselues aboue the cloudes. And if a man speake to vs of righteousness, we will eally find it in ourselues, for our vices are vertues to vs. Lo how men are besotted with such a loftinesse as they cannot know themselues, till God summon them before him, and draw them to it as it were by force. For if they knew themselues: there would bee no more self estimation with them. That is the cause why Bildad sayth expresly, can a mortall man iustify hymselfe before God? This saying is of great weight: as if he had said, Goto, so long as men are among themselues, they

they may haue good opinion of their owne vertues, and every of them may saye, I am an honest man : yea and when they shall come too the putting of themselues in balance, they will esteeme much more of themselues tha of other men, saying, This man hath such a fault in hyuin, and that man hath such a vice. VVe can maruellously well skill to controll other men, and to abase them : but in the meane time we will not be aknowen of our owne infirmitieis, we couer them as much as in vs lieth. And if there be neuer so little a drop of vertue in vs, or at leastwise if there seeme to be any : (for all is but smoke as we shal say anon) we would haue God to set such store and estimation by vs, that he should vncloth himselfe to cloth vs. Ye see then what the pride of men is, so long as they looke no further than among themselues. But when we come before God and know what we be, and enter into the examination of our owne life : then for feare of hys maiestie which suffereth vs not to wrap vp ourselues in hipocriste and vntruth: we forget all these foolish braggs, wherewith we were abused for a time. And so according to that which is declared here, whensoeuer we be tempeted with pride, and imagin ourselues to haue any vertue in vs worthy of estimatiō: let vs learne to cite ourselues before God, and let vs not tarrie till he draw vs too it, but let euery man do his duetie towards himselfe. For ye see how our Lord sheweth vs the manner of proceeding which we ought to hold vs to. Then if a man do at any time beare himselfe in hand, that he hath I wote not what to vaunt himselfe of: to correct that follie and statelessness, let him but only consider with himselfe, what he is. And to know what we be, let vs go vnto God. For a man neuer knoweth himselfe, so long as he looketh but vpon himselfe, or doth but compare himselfe with hys neighbours. But we do then learne to know ourselues, when we lift vp our eyes a high, and make accounte too come before the iudgement seate of him that knoweth al things, and is not like mortall men that content themselues with pety trifles, before whome we cannot make our cockleshels go for painement, as in deede all the things that are of much estimation heere, are nothing woorth there. Therefore when we perceiue that all these things vanish away before God: then we learne to submit ourselues vnto God, and to bee no more so puffed vp with pride. And for that cause it is saide, *How can man (namely that he is borne of woman) iustify himselfe in respect of God?* Howbeit forasmuch as there is nothing harder than to bring men to reason, and to rid them of the saide vayne selftrust wherewith they are abused: heere Bildad addeth, *that bee will not shine vntoo the Moone, and that the starres are not pure before God; and therfore what is man who is but a worme, or the sonne of man who is but rottennesse?* True it is that this saying may bee expounded diuers wayes: that is to witte, that God will not shine so farre as to the Moone: or else that he will not streine his tent so farre, that is to say, that hee will not voutsafe too come neere it: and that the starres are not pure, that is to say, al creatures (in which neuerthelesse we see great noblenes) must be as it were estrangd from God, and there is a great space betwixt him and them. And this is sayd expressly, bycause the creatures aboue are excellenter tha the creatures heere beneath. But how soever it bee, Gods is so farre off both from the Moone and from the starres, as there is an endlesse distance betwixt them. And how then shall we come neere him? This exposition is fit ynough: and in good sooth, whether a man conster it *Shining or streyning of bis tent,* it commeth all to one end. To he short, Bildads meening is, That if our Lord listed to call his creatures before him, he shuld find no bright-

nesse in the Moone, and the starres should be darkned. Neuerthelesse, they bee the thinges that enlighten the world: and yet notwithstanding they must all needes be vtterly drowned when the maiestie of God commeth in place. Now lette men stand in their owne conceite and boast themselues. VVhere bee the wings to carrie vs so high as we may take the Moone in our teeth (as they say) or as we may stye aboue the starres? VVhen wee thinke too haue any thing in ourselues, assoone as wee 10 come before God, allis swallowed vp and brought too nothing by reason of his incomprehensible glorie.

Nowe then wee see in what case men are when they will glorifie themselues. Needes (say I) must Satan haue bewitched them: for it is all one as if they would flye aboue the starres. And are they able to doo that? If a man woulde caste himselfe but foure paces downewarde, it were ynough to break all his sinewes, yea and his necke too. But as ofte as wee haue any thing too boast of, wee make suche leapes as were ynough too break the neckes of menne, yea and of Angels too, as ye would saye. Then muste wee not needes be worse than madde, as I sayde afore? Lo what Bildads meening is.

Furthermore, where as some expounde it concerning the Eclipses of the Moone: that can by no means agree. For the sense is more simple: namelye, that the noblest creatures, which seeme too haue euen some godhead, are nothing at all when they bee compared with God. All of them must be abased, and God alone continue in his state: so as it behoueth vs to knowe, that there is nother righteousnesse, power, nor wisedome, but in him only, and that all the reste is but vanitie. Yea, but for all that, experience sheweth that the Sunne is not darkned, nor the Starres neyther. Yes surely too our sight. Again, it behoueth vs too marke, that the brightnesse whyche they haue, is borowed of another: they are as it were little sparkes, wherin God sheweth his glorie. And so there is neyther Sunne, Moone, nor Starres that can glorye in aught of their owne.

Besydes thys, if God shoulde sette hymselfe against them: their lyght with the lyght of all the reste, muste needes bee darkened. For if the Sunne take awaie from vs the light of the Starres: I praye you what wold Gods infinite bryghtenesse doo? Nowe haue wee Bildads meening: Euen in the Moone (sayeth hee) there shall bee no bryghtnesse, neyther shall the Starres bee pure in Gods presence. As if hee hadde sayde, True it is, that wee see lyghte sheade thorough the whole worlde, oure eyes receiue it, and wee are glad of it. But yet so farre off is the same from being anything before God: that if we come, euen too the body of the Moone, and too all the Starres of the skie: all the lighte of them (saith hee) shall bee darkned and vanish away in comparison of Gods glory. And now lette vs come vntoo men. VVhat are they? VVhat are they able too do? VVhat is their power? VVhereof can they boast? They bee but woornies and rottennesse: and yet will they needes iustify them selues. Now remayneth too put this lesson in vre, and to applye it to our vse.

Heere it is shewed vs, that when wee come before God, wee can bring nothing that is woorthy of prayse. Men then are vttered heere too bee voyde of all goodnessse, and that they haue not so muche as one drop of righteousnesse, whereby too purchace themselues estimation, but must bee fayne too yeilde them selues giltye, acknowledging that ther is nothing else in them but wretchednes and miserie. Now if men were wel acquainted with this doctrine, we should not now adays haue so many iarras and braules as wee haue with the Papistes.

For

For they on their side esteeme highly mans own free wil, as though men had some power to dispose themselves to Godward. True it is that they can welynough confess that we be weake, and that wee be not able too do any thing withoute Gods help, and withoute the direction of the grace of his holy spirit. But what? Therewithall, they attribute a certaine preparation to men, and afterward that they be workfellowes with God in furthering his grace, working in common with him as his companions. And when they haue laid that foundation, they fall to attributing of this and that to men, so as there is none other talke among them, but of magnifying men for their vertues and merites. For although they graunt alwayes that wee haue neede of Gods mercie, yet do they blow the bladder full of wind to stuffe it out withall: that is to say, they imbrew it with their diuelish dogtricks, to beare me in hand that they merit, and that God accepteth them after as they be worthy of his grace, and hath always respect to their vertues. Lo how men are puffed vp with wind through the diuelish fancies that reigne in poperie. And furthermore (say they) if we do amisse, we haue works of supererogation or ouerplus, wherwith to make amends vnto God for our sinnes. And although we haue offended him, and know that he will not forgiue vs our sinnes, yet can we bring him some recompence and satisfaction, and that is a meane to make him at one with vs. But if the things that are shewed vs heere by Bildad, and which we haue seene heretofore were well knowē: all those disputationes would be laid downe. But what? It is an easy matter for the Papists to rudge so at random of mens righteouesesse, merites, satisfactions, and free will. And why? For they looke not vnto God, but are falne asleepe in that vaine imagination which they haue conceiuied of the iustifying of men by their owne good deedes. And therefore it behoueth vs to marke well thys

verse. Then for a conclusion let vs note, that if wee can cite our owne consciences before God: it wil humble vs in such sort, as there wil be no more seeking to presume: but we shall acknowledge ourselves to be but woormes and rottenesse, and that there is nothing in vs but filthynesse and stinch. VVhat is to be done then? As oft as men speake to vs of the meane of our saluation, lette vs learne to consider where it is that we ought to repose all our trust: which is, that our God receiuing vs of his own meere goodnessse, do by his holy spirite purge and clenze vs from all our spots, and wash vs in the bloud of oure Lord Iesus Christ, the which he hath shed too clenze vs withall, thereby to make vs so pure and cleane as we may be able to stand before his face.

Now let vs fall downe before the face of oure good God with acknowledgement of our faults, praying him that whereas he hath shewed himselfe vnto vs heretofore, it may please him too increase our knowledge further and further, and to make vs so too profyte in ir day by day, that in drawing towards him we may be touched with such reverence, as we may desire nothing but to be subiect vnto him, and to do him seruice, and specially that sith it hath pleased him to call vs to his seruice, we may determine to employ ourselves wholly therein, not presuming vpon our owne vertues, nor vpon any thyng that can be in vs, but acknowledging that he of his owne meere grace hath chosen vs too bee of his Church and people, and that in receiuing that benefyte we may draw of the fountaine whiche hee hathe giuen vs, that is too witte of our Lord Iesus Christ, and acknowledge that it belongeth too him too gyue vs the full perfection of the thynges whiche wee still hope for. That it may please him too graunt this grace not only to vs, but also to all people and Nations of the earth, bringing backe al poore ignorant soules. &c.

### The.xcv.Sermon,which is the first ypon the.xxvj.Chapter.

1. I Ob ansyvered and said.

2. VVhome hast thou succoured? him that hath no povver? Hast thou sauued the arme that had no strength?

3. Hast thou giuen counsell to him that vvas destitute of vvisedome? Thou sayst as it is.

4. To vvhorne tellest thou these vvords, and vvhose spirite is gone out of thee?

5. The dead things are formed vnder the vvaters and in their neere places.

6. The gulfē is naked before him, and destruction hath no couering.

7. He stretcheth out the northern coast vpon the vvast places, and the earthe is founded vppon nothing.



Declared in the beginning of thys booke, that the propertie whiche is required in a good teacher, was wanting in those that came to comforte Job: which propertie is, too deuide Gods word rightly, and to applie it to the right vse with suche skilfulness, as he that is weake may be strengthened, he that is sorowfull may be comforted, he that is cold may be warmed, and he that is gone astray may be brought home againe. Now verely(as it hath bin said) jobs frends handled a doctrine, that in generalitic is good and holy: howbeit they failed in misapplying the same to the person of Job. Then let vs marke well, that it is not ynoch enough for vs too speake of God in common, vnsesse euery of vs can referre our sayings to a good vse. This will be the better vnderstoode by laying foorth the text poynt by poynt. Job demaundeth heere of Bildad, what any man hathe

50 fared the better by al his woords. And first he saith, whom hast thou succoured? hast thou succoured the feble? hast thou helped the arme that bad no strength? As if hee should saye, good doctrine ought not to be cast foorth into the ayre but to bring fit instruction to the partie that it is spoken to. As how? VVhen wee see a man that is vtterly ouerthrown, and so dismayed as he hath neede of comfort: if we should be rough with him, or if we should storne at him, I pray you were it not the next way too cast him into despaire? Contrariwise when we see a man hardned in his sinnes, or a despiser of God, yea suche a one as holdeth scorne of all good warnings, or if wee should speak him faire, and handle him with gentle words, were it not better for vs to hold our peace, than too set Gods word to be a scorning stocke too suche a man? Yes: for it were more neede to strike him hard as if a man shoulde smite with a hammer ypon a stith, seeing the partie is become so sturdy. Job then sheweth heere, that Bildads talking

talking of Gods prouidence hath bin to no purpose. As if he shuld say, marke in what plight I am, and seeing that thou tellest thy tale to me, it were meete that thou shuldest haue an eye to that which might be for my profyt: and therefore thou oughtest too deale discreetely, and not to cast foorth thy words at all auenture. Now wee understand better what Job meant to say. But by thys streine it behoueth vs too marke, howe available Gods word is, when we can skill to applie it to our profyte. It is sayd here, that it ought to strengthe such as are weake, and to releue such as are feeble and vtterly cast downe. And this said vse is well noted by the Apostle in the Epistle to the Hebrues, wher he alledgedeth the text of Esay that a man oughte to stay the trembling knees, and too strengthen the weake armes: for the Prophete Esay appointeth that office to such as haue the charge to preach Gods word. Go your wayes (saith he) and hold vp the poore weakelings, and strengthē the quaking knees and the leggs that cannot go. And how? VVe know that those whom God hath appointed teachers in his Church, haue nothing but the word whiche is put into their mouth. No surely, but yet that worde hath such a power, as it is able to redresse the feblenesse that is in men: In somuch that if we quaked in such wise as we could not stand vpon our feete: yet when our Lord speaketh to vs, he gyueth vs such a lustinesse as wee be after a manner made new again: & whereas we could not stirre one toe afore, now we walke abrode: and whereas our armes were erst as good as broken, now we are able to put them too the doing of any thing. Thus ye see how we ought to serue our turne with Gods word. For if we be not strengthened by it when we be weake, nor take it for a remedie of our feblenesse: it is certaine that we knowe not the value of Gods worde, but it is vtterly vnprofitable too vs through our owne fault. So then he that hath the charge and office to teach, ought to haue good respect what his hearers are to whome he speaketh. For if hee see them negligēt and cold, it behoueth him to quicken them vp: and if they be out of hart, he must cheere them. According as in very deede we see many so sore shakē, as they distrust themselues, and though a mā speake to them of Gods prouidence, to the end they might leane vnto it: yet they ceasse not too starkle: in somuche that if they heare but the falling of a leafe, they start and are afryd: so that vnlesse a man strengthen them day by day, hee shall never be able to hold them vp from falling downe or froni staggering. Therefore he that is ordeyned to be a teacher in Gods Church, ought to haue such consideration and skill, that if his hearers bee faintharted and slow, he must exhort and incourage them, by telling the that God never faylēth those that are his, to the end that they may call vpon him, and when they haue called vpon him, inioy his help, and walk on boldly. Furthermore like as we that must teach others, ought to shoote at the said marke: so also behoueth it every man to do the like in his owne behalfe, according as the Apostle saith. For he applieth the aforesaid text too every priuate person, saying: My frēds, the prophet Esay telleth vs, that al they whome God hath chozen to preach his word, ought to giue corage & strēgth to such as are weake, & make the to go a good pace. Now looke to yourselues: whē any of you seeth himself weake, or cold, or plucked backe with distrust & ouerfearfulness, frō the seruing of God & his neighbor: let him streine himselfe, let him gather strēgth, and let him come and seeke corage in the word of God. Flatter not yourselues in your sins. VVhen ye feele your selues weake, do not only say, I am weake, but when ye know what ye be, seeke the remedy of it in Gods word.

Heb.12.d.13  
Eph.3.5.4.3

Go reade, & giue eare to the promises that are cōteyned there. Mark how God telleth you, that he wiil mainteyn those that are his, & that if they taint, his spirit is strong ynough to recouer the: wayt for such succoure at his had & with your waiting walke on stil in the same trust. Now the we see how we may profyt ourselues by Iobs vpbraiding of Bildad, that al the talke which he had vittered in the aire, had bin but an vnprofitable soūd. And why? For (saith he) it was not to strēgthē the weake, nor to saue & 10 preserue the arme that was as good as broken. And so let vs mark wel, that we haue greatly profyted in gods word whē we cā be nimble & weldisposed to do good, & haue no brokē armes, nor trēbling knees, but a lusty cheerefulnesse to apply ourselues to the seruice of God and oure neighbor. Lo how we may become good scholers of the holy Ghost. But so lōg as we be faint & cold, and cannot go one step without stūbling or reelinge: let vs mark that we haue smally profyted in the heauely schoole, and that the same cōmeth of our own fault. For it is certaine that 20 gods word hath the nature & propertie so to strēgthē vs, as we shal no more be feeble, except the fault be in ourselues. So the let such as haue the charge of teaching, tend always to that mark: and let every of vs haue the discretion to cōsider on his owne behalfe, that whē we reade the holy scripture we come to a sermō. Now the if I be weak and haue neede to gather strength: it behoueth me to be heedful, that I may receiuē the remedy which gods word giueth me. To be short, according to the diseases that euer mā knoweth in himself, let him learne to do whatsoever God hath ordeined, and let him imbrace his promises for the remedy therof. After that Job hath said so, he addeth: To whome hast thou giuen counsell? To such a one as bad want of wisedome! It is expressly said of gods law, that Ps.19.c.6. 7.8. it serueth to instruct the ignorant and little ones: which propertie is extēded to the whole scripture, which is nothing else but an expositiō of the law. The purpose therfore wherevnto our Lord will haue his whole word too serue, is that forasmuch as we be blind and ignorāt wretches, we should bee taught faithfully, so as we might not stray, but know what path we ought to take. And that is not for two or three men: for who is hee that can boast that he is skilfull and wise ynough to gouerne himselfe? True it is that men will be foolish ynough to presume so farre vpon their own naturall wit: but God laugheth such ouerweening to scorne, and sheweth plainly how ther is nothing but vanity in all their gay brauerie. For he ouertaketh the wise in their owne wilinessse, shewing that they beguile themselues, whē they intend to walke after their owne imaginatiō. Then let vs assure ourselues, that al of vs both great and small, are as poore blind buzzards, and there is nothing in man but ignorāunce, vntill wee haue profyted in Gods schoole. And therewithall lette vs know that God is our guide, and that in his word is all perfection of wisedome, and that the title of teaching the ignorant is not giuen to it in vaine. Lo heere the cause why Job vpbraided Bildad, that he had not giuen counsell to him that was destitute of wisedome. As if he should saye, he blemished the doctrine for want of knowing howe to applie it wisely as he ought to haue done. 60 VVherefore to the end that such reproch light not vpon vs, let vs learne too vse Gods worde after suche a sorte, as it may serue vs too good instruction, that by receyving suche doctrine, wee may ceasse too bee any more as wretched beastes that go astray. Also lette hym too whome God hathe committed the office of teaching others, consider well, that whatsoeuer come of it, mē must be gouerned by the hand and mouth of God. True it is, that vntill suche time as God hathe conuinced them of their

their ignorance, they glory in them selues:and therefore he is faine to pull downe such pride, according also as Saint Paule speakest when hee saithe that the Gospell ought to serue to pull downe all loftinesse that aduaunceth it selfe against our Lord Iesus Christ:and according to his saying in the first Chapter of the first Epistle too the Corinthians,that it behoueth vs to become fooles,if we will become wise in Gods schoole. Truly this seemeth strange to vs:but it is our Apgee, and it is a lesson wherein we must continue all the time of our life. And so the ministers of Gods word, must tell men that there is nother discretion nor wisedome in them, to the ende they may no more trust in their owne strength and reason,nor be so selfe weening as to say,I know welynough howe I oughte to liue. No:but let them esteeme them selues as fooles,that is to say, let them acknowledge that there is nothing in them selues but vanitie. For if there were but one drop of wisedome in vs, God would not trouble vs at all, but let vs alone in our state. But nowe he intendeth to pull downe our pride, to our owne profite, that we may be humbled and become little and lowly,to exalt him alone and to submit ourselues wholly to that which he shall say. VVherefore let vs not bee afraid that we shall not be sufficiently taught in all perfection if we suffer God to declare his will vnto vs, and desire the same at his hand, being redy to receiuie what soever he shall say vnto vs. Then if we haue the wit to suffer ourselues to bee gouerned by Gods mouth, wee haue the perfection of all wisedome,wherein there is no fault to be found. And why? For the holy Ghost lyed not in saying,that the proper and very naturall office of good doctrine is, to teach men wisedome and reason that want it. Now in the ende Job rebuketh Bildad for speaking at rousers. For in saying, *thou hast said as it is:* he meeneth that Bildads words were not ruled and directed to the doing of that which he had to deale withall. And it is a saying well worthy to be noted. For such as flitter in the aire after that sort in their talke, know not what the right deuiding of Gods worde is, but go about the bush, only turning about the pot, according as wee see many that discourse in generalities, and wote not howe to applie the doctrine profitably as they ought to do. To what purpose wer it if I shuld stād here a whole halfe day togither, and expōid vnto you the one halfe of a booke, soaring in the ayre and intreating of many things disorderly, without regard of your profite and edifying? Eucry of you would go home to his house, as wise as he came out to Church:and it were but a defacing of gods word, so as it should stand vs in no stead at all. VVhat is too bee done then? Let vs remember well what is saide heere:namely, that we must referre our doings to some certaine end: and that when we take a matter in hand, we must speake to the purpose, as they that are skilfull to set things in their right order, so as there may bee no confusion. As how? According to that which I haue said, if wee mind to comforte such as are sad and sorrowful, and find them selues distressed in their cōscience, or haue any great trouble:it behoueth vs to seek meanes to comfort them, by setting Gods mercie before them, and too know their disease that we may applie the fit remedies vnto it. If we mind to abate the pride and rebelliousnesse

that is in men, it behoueth vs to shew them what Gods vengeance is, and too make them feele (spite of theyr teeth) that it is no sporting matter:for it is able to drown all things with a blast, and is as a lightening to consume all too nothing. If a man willexhorte those too pacience which are tormented, and cannot paciently suffer the afflictions that God sendeth them, or which are in wanhope and despaire:it behoueth him to seeke the reasons that are fit for it. For to what purpose were it to speake much out of order? It is all one as if a man came too a Phisition, and desired a medicin for some disease:and the Phisition shoulde go discourse and debate of his art in generall termes, and so the poore sicke man shoulde yeld vp his Ghost in the meane while, whereas he might easilly haue bin cured if hee had bin helped out of hande. And to what purpose then hath all histalke serued? If a man come too a Mason too put some building into hys hand, and the Mason fal to discourse of building Castels, and tell him of the rearing of buildings in the aire, disputing how it may be brought to passe, and in the meane while regard not the present work:what a toy were it? If a man should come to a Lawyer to aske counsell vpon some case, and the Lawyer should fall to disputing vpon the Lawes in generall, and not applie the things too hys present case:it were to no purpose. So then let vs marke, that when we deale with Gods word, it behoueth vs too set some certaine marke before vs, that we wander not heere and there, but deuide it aright,as they that knowe to what end they speake, that our talke be not rouing & gadding too and fro. For else we may speake many good words, but none of them shal serue to any purpose. That is the thing which Job meant to shew heere,in rebuking Bildads vnauidenesse, for not hauing the discretion to applie his good doctrine to the right vse of it. And nowe he vittereth a saying that weyeth yet more. *To whom (saith he) tellest thou thy tale? And whose spirit is it that is come out of thee?* In saying to whome is it that thou tellest this tale:he sheweth vs that we ought to haue a regard of the persons to whome we direct our doctrine, as I haue declared already. I am not heere for my selfe alone:surely al of vs ought to profyte in common. And when I go vp into the pulpit, it is not only too teach other men, and too withdraw my selfe away from the rest. For I my selfe must be a scholer, and the word that proceedeth out of my mouth, must serue me as well as you, or else it is ill with me. But in the meane while if I contente my selfe with estimation, and haue no respect of you to make the doctrine that I bring, too serue youre capacitie: what a fondnesse were it? So then it behoueth vs too haue the skill to applie the doctrine to such as God putteth vs in trust with. For when hee putteth vs in office too bee his messengers:he bindeth vs to his people, and so linketh vs to his Church,as it behoueth vs to haue our eyes always fastned vpon the same. VVherefore if wee should cast foorth our words into the aire, and shut our eyes, without hauing consideratiō of those to whome we speake: it were to sore an abusing of God word. Then let vs mark well, that such as haue the charge of teaching,must consider what doctrine may be good and profitable whē they speake to the whole congregation, that they may deale it foorth faithfully and with good discretion,so as it may be to the common profite of all. If we haue not this consideration,we shall make such a minglemangle and such a hotchpotch of Gods word, as there shall be nother tast nor sauoure in it any more. And why? For the cheefe poynt is to know, what it is that he demaundeth whiche commeth to be taught. I meane not that he should demaund according to his fleshly lust:but that hee should demand

deaudmud the thing that is fit for him, and may do hym good. Now let vs come to lay foorth that which Iob setteth downe heere. *VVhose spirit is it that commeth out of thee?* True it is that this sentence hath bin expouned, as though it had bin saide, *Of what spirit speakest thou?* Is it of God, or of men? And that interpretation is not to be vtterly misliked. For surely when any man taketh vp pon him to beare abroade the doctrine of saluation: it behoueth him too take good heede that hee vaunt not himselfe of his naturall wit, assuring himselfe that that is not a matter for men to purchase estimation by: but that he ought to bee gouerned by the spirit of God, and too haue the vertue whereof Saint Paule speaketh, too the end he may know that it is God whiche hath sent hym. That thing therfore is very requisite. But if a man marke well the processe of the text: Iob folowing that which he had touched afore, intēdeth rather to shew, that Bildads words were not wel disposed, bycause they did not quicke[n] his soule, which is the principall poynt that we haue to marke in Gods word. I said afore, that Gods worde serueth to teache the ignoraunt and too strengthen the weake: and that is bycause it incourageth suche as are faint, cold, and slothfull, wakeneth such as are asleepe in their sinnes, spurneth suche foreward as lag behind, and raizeth such as are falne downe: and yet ther is one thing more, namely that it quickeneth such as are dead. And this is it that Iob meant to shew whē he said, *Of whome is the spirit that is gone out of thee?* that is to say, in the power of thy words. Therefore let vs marke, that the worde of God is then well handled, when it giueth vs courage to go forward, and strēghtheneth our feblenes, making vs nimble whereas our leggs were broken, and making vs stout and lusty, whereas we were destitute of all valiantnesse afore: but yet must it also giue vs lyfe when we be as good as dead. And this is verified specially of the Gospell. For behold how our lord Iesus Christ speaketh in the fift of Saint Iohn. The time is come (saith hee) that the voice of the sunne of man shall bee heard, not only of the liuing, but also of the dead. And who be thole dead? Surely no man can be exempted. For whereat beginneth God to make his doctrine auayable in vs? Euē at the drawing of vs out of the spirituall death wherein we were all hild. For till such time as God inlightneth vs by his word, we bee blind, till he open oure eares wee be deafe: till he giue vs faith, wee haue nother soule nor hart. True it is that we may well seeme to haue some outward shew of life: the vnbeleeuers do eat and drinke as well as the faithfull: againe, they can go about their businesse, yea and oftentimes there seeme too bee great vertues in them. But all that is nothing, bycause that in asmuch as they be straungers from God, all that is in them is but deathe and vtter confusion, God then must be faine to draw vs out of death vnto himselfe, as the point whereat hee must begin too make his worde auayable in vs. And in good sooth, let vs see what strēgh there is in men till God haue strengthened them by his word. They trust in themselues, that is to say, they leane vnto a reede, that shall make them breake their necke. Yea and it is all one as if a man would gore himselfe vpon a pike. For in asmuch as it hath a sharp point, and is armed with yron, if a man leane vpon it, ye see it pricketh him through. And such is the trust that we haue in oure owne strength, that it must needes bee our deathe. Therefore let vs marke well that there is not one drop of life in vs, till God draw vs out of death, yea euen by the power of his word. And therin wee see how wretched the state of the vnbeleeuers is. True it is that they be so sotted in their outrages, as they perceiue not their owne

harmes. But yet will the holy scripture always shew it selfe true, in auouching vs to be dead & vterly forlorne, and that there is nothing but cursednesse in vs, so long as we be straungers from God: And yet for all that, we see how thanklesse the world is. How many are there to bee found, that will suffer themselues to be rayzed and quickened? God offereth vs this benefyte when hee willeth his word to be preached and published to all men. Thus ye see then that life is offered vs, and we forsake it: that is to say, the great multitude shrinketh away from it, and thrusteth away the benefyte which they might inioy by it. See ye not a shamefull thanklesnesse? Must not men needes be out of their right wits? Yet notwithstanding we see there are fewe whiche submit themselues to the Gospell, and giue eare to it. VVe see they raile against it, and mocke at it, and slander it, and lift vp themselues against God with such rage, as there is lesse to be gotten at their hands than of wild beasts. Then sith we see the number of them to be so small whiche receiueth the doctrine of saluation, and that the greatest parte withdrawe themselues from it, some(as I said) making none account of it, some mocking at it, and some outrageously setting themselues against it, so as they shew full well that there is nothing in them but wickednesse against God: therby it is seene how mightily Satan hath bewitched them. But howsoeuer the world go, wee ought to marke well thy sentence, where it is said, that the spirit ought too passe out of vs: that is to say, that whereas we were dead afore: assoone as wee heare the worde of God, the same must giue vs such a liuelinessse, as our spirite may shew it selfe, whiche had not onely bin in a swound, but also vtterly quenched before. True it is that the word of God cannot do this thing in that it is vttered by the mouth of a mortall man: for it must first be quickened it selfe, that it may quicken vs. How is that? VVhen I speake, it is not in me to touch folks harts, nor to make the doctrine that I preach, to enter so into every man, as they may be moued to come vnto God. How then? Our Lord had neede to make his word auailable by the working of his holy spirit, and too quicken it before it enter into vs, that it may take roote there, and be vnto vs incorruptible seede of life. Ye see then that God must bee faine to worke by his secret power, ere his doctrine can auile that is preached to vs by men. That is true: But whereof commeth this fault? Euen of our selues. For God must be faine too boare our eares, or else we will neuer heare him: and hee must be faine to soften our harts, and to make them fleshly: for of themselues they be as hard as flint, and full of rebellion. Yet notwithstanding the word of God ought to conteine in it the said power and propertie of mortifying our soules. And let vs not maruell at it. For to what end hath God ordeined his word and appointed it to be preached: his intente is to bring vs too himselfe, and too come neere vnto vs, and not only so, but also too dwell with vs. For hee is the welspring of life, and there is no-thing in vs but death.

Seeing then that hee maketh vs partakers of hym-  
selfe and of his graces, by his worde, and seeing that  
hee myndeth too dwell in vs, yea and too liue in vs, too  
60 the ende that wee may lyue in hym : doo ye not see  
the sayd rising agayne too life whereof I speake afore?  
And therfore let vs vnderstād at a word, that as lōg as we  
be strāgers frō god, how goodly shewes so euer we make,  
we be toto wretched, ther is nothing but cursednes in vs  
& our wretched soules are dead, although there appeere  
some liuelines in the to our imaginatiō. VVhat is to be  
done the: Euē to be quickened by Gods gathering of vs  
to himself, which thing he doth by the mean of his word.

Seing that this treasure is such and so inestimable: let vs set muche store by it, and let vs value it as it deserueth, and let not vs by our vnthankfulnesse stay God from making vs to feele the power and workfulnesse whiche he offereth vnto vs. Thus then ye see in effect what wee haue to marke in that saying of Iobs. Now hee addeth consequently, That hee may say many things of Gods prouidence: but it behoueth him to consider to what end he referreth them. For if his words wauer so in the aire, it were better for him to hold his peace. So then it behoueth men to bethinke them well, to what end they dispute of Gods word, that the parties may bee edifyed by their doctrine. Iob therefore sheweth heere, that Bildad came not to the pith of the matter, but only wandered aloofe in words. VVherefore? He ought (saith Iob) too haue come to the point, as shall be declared heereafter. But in the meane while he sheweth, that he is not ignorant of the same vertue whereof Bildad speaketh when he saith, that God gouerneth al things, and that the great power and maestic which are in him ought to be terrible to vs, and that we ought to come and submit oureselues to him with all reverence to do him seruice. True it is that this doctrine is of it selfe very profitable, and we may not despise it when it is preached in general: but yet notwithstanding it is needfull to looke well to the handling of it when it is to be applyed particularly, assuring ourselues that it is to no purpose to tell a long tale of things that belong not to the matter which is in had, but men ought too come too the very pointe as they say.

Thusthen the thing wherin Iob found fault with Bildad, was that in his disputing of Gods prouidence, he had no respect whereto his words might serue. And that is the cause why Iob saith now, I am not ignorauant that god hath created the world, that he gouerneth al things, that he holdeth all things in his hand, and that his maestic ought to be honoured. All these things I know. But for the better vnderstanding of the matter, Let vs marke that there are some persons to whom it behoueth vs to shew Gods mighty power, too bring them to a feare of his maestic, that they may stand in such awe of him as they ought to do. VVhy so? For wee see many sauadge folke, which haue much ado to conceiue that there is a God in heauen that gouerneth all things: they be little better than brute beasts. Verely if a man speake to them of God, they make a trifl of it, and say, yea marrie there is a God. But yet they never wist what his glory is, neither had they euer any feeling of the wonderfull power that is in him. Also it behoueth vs to shew them that Gods seruice is spirituall, and that we must come too it soundly and roundly, and be cleane purged from all hypocrisie. As for to know what Gods will is, tush, they never enquired after it, for they haue bin letted too much by worldly things. Ye see then that most men are heathenish, and so snarled in the delights of the present life: as they thinke not at al vpon God. Such manner of men had neede to haue the former matters told the at length, to make them feele what Gods maestic is. No doubt but all of vs haue neede of it, euery one according to his measure. But I say, that these matters must be laid forth at length, to such as haue neede to be called to the knowing of God, that they may be forced to tremble vnder the maestic of him whome they had scoffed at afore. This is one point which we haue to marke. Also ther are other men that had neede to be brought to this consideration, I meane euen of those that haue a right feare of God. Euen they (say I) must be taught and put in mind what gods maestic is, to the end they may always quake

vnder it, and be meekened as becommeth them. But yet is not that all that they haue to do: they must not generally rest heere. And why? For when they haue learned that: they haue but laid their foundation: they must afterward build vpon it: yea and that in suche wise, as the building may be skilfully applied to the ground worke, that is made already vnder the earth. Then if a man speake to such as haue the feare of God in them, and a bace and humble themselues vnder Gods mighty hand: he must not rest vpon those generall matters, but particularly consider what is for each mans behoofe, that hee may build well vpon the foundation that is laid already. This is it that Iob meant to declare heere. Now lette vs com to the words which he vseth. He saith, *that the dead things are formed vnder the waters, and in the places neere about.* As if he had said, Goro, thou hast talked to me of Gods mightinesse, and told me that his armes are without number, and that all creatures are in his hand. All this I confesse: yea I looke yet further. For I looke even into the bottomlesse deepes, euen into the nauill of the earth: I see how God bringeth soorth things that were not before, and quickeneth the things that were dead. VVhence commeth the life of all creatures? It is as a thing that is hidden in the deepest gulfes. If it bee demaunded by what meanes we be serued in our state: or out of what place God hath sought the life that he gyueth vnto men: it is as much as if he would go fetche it out of the bottomlesse deepes. How commeth it to passe that the earth bringeth foorth frutes? How commeth it to passe that the corne which beareth such a blade, doth afterward yeld the graine? Now these are secrets of God which are hidden. From these things Iob commeth vp a loft and saith: I know well that God hath spred out the heauen, yea euen in a wast place where there was no settling. This is as much as if some body would hang the aire with Tapistrie: and that were impossible with men: but therein God meante too shewe his wonderfull power.

True it is that Iob doth set downe *the north coast* precisely, & yet he speaketh of the whole heauē. And that is because the skie turneth about vpon the pole that is there. For like as in the wheeles of a charior, there is an extree that runneth through the midds of them, and the wheeles turne round about the extree by reason of the holes that are in the naues of them: euen so is it in the skies. It is manifestly seene: that is to saye, they that are well acquainted with the course of the firmament, doo see that the skie turneth so about: For on the North side there is a Starre apparent to our eye, which is as it were the extree that runneth through the naue of the wheele about the which the skies are seene to turne. There is another pole hidden vnder vs, whiche wee cannot perceiue, and that is called the Antartik. And wly? Because the skie turneth about that also, as though one extree were put through both the wheeles, as hath bin said afore. VVhen I speake of this course of the Heauen, I meene not the dayly course of the sunne that we see: for the sunne hath a peculiar mouing by it selfe: but thys is an vnuerfall mouing for the whole cope of Heauen. And the said two starres are as it were fastned too those places, so as they do not remoue nor stirre. Thus yee see why Iob sayth, That God hath spred out the Heauen vpon the Northside. And why speaketh he so of it? Because it is suche a miracle, as ought to amaze vs. True it is that men haue some experiance of it, whiche causeth them to speake of it. But yet doth this so weldisposed order shew, that there is suche a wisedome in God, as we must of force confess that the same surmounteth allrea-

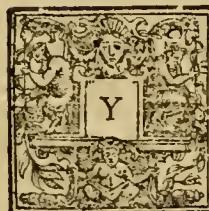
all reason of man, and that wee ought to do nothing else but honour our Gods greatnesse, which is so vittered in the creation of the world . And that is the cause why he sayeth, *that he bath founded the earth vpon nothing*. For wherepon doeth the earth rest: vpon the ayre . Like as we see the ayre aboue vs, so i, it likewyse on the other side of the earth , so as the earth doeth as it were hang in the midds of it . True it is that the philosophers make much disputing why the earth continueth so, seeing it is in the verye bottom of the world , and they say it is 10 a maruell that it sinketh not, considering that nothing vpholdeth it . Neuerthelesse they are able to yeld none other reason than is seene in the order of nature, which is so woorderfull a thing, as men are forced to bee abashed at it, and to mount aboue themselues too glorie God, acknowledging that there is an infinite wisdome in him . So then we see wherevnto Iobs woordes tend: namely too shewe that hee was not so beastly, as to denye Gods maiestie , but that he acknowledged his glorie . Howbeit his meening is to say, that the whole 20 cace standeth not in treating of it generally : but in

applying of it too ryght vse , according as wee will speake more fully of it too morrowe , if God giue vs leaue.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele them, as wee may come with all humilitie to seeke help in his mete mercie, and not wander to and fro, but be so cast downe in ourselues, as wee may seeke altogether to bee releued by the grace of our Lord Iesus Christ, & dayly profit in him more and more, till we bee fully restored by him: assuring our seluesthat as he hath already begonne the good that is in vs, so will he also continue the same, and correct all the faults and imperfections of our flesh,euentill he haue brought vs to the perfection wherevnto he calleth vs after he hath rid vs cleane from all the letts which hinder vs and drawe vs backe from comming vnto him: That it may please him to graunt this grace, not only to vs but also to all people and nacions of the earth, bringing backe all poore ignorant soules from the miserable bondage of errour and darknesse,&c.

### *The.xcvij.Sermon,which is the second vpon the.xxvj.Chapter.*

8. He bindeth the vvaters vpon the Cloud, and the Cloud sinketh not vnder them.
9. He holdeth backe the face of his throne, and spreadeth a Cloud vpon it.
10. He hath set bounds about the vvaters , vntill that lyght and darknesse be consumed.
11. He maketh the pillars of heauen to shake, and maketh it afryd at his threatening.
12. He clyueth the Sea by his povver , and appeaseth the prude of it by his vnderstanding.
13. He hath garnished the heauens by his spirit, and vwith his hand hath he formed the slipprie serpent.
14. These are [but] the outleets of his vvayes: and hovv little heare vve of them? and vwho is he that can vnderstand the terriblenesse of his povver ?



Esterday I began too shewe after what sort wee ought to profit ourselues by that which is conteyned 40 in the woorkes of God : which is to consider them reuerently and too yeld him the honour that he deserueth . For if wee think neuer so much vpon the miracles that God doeth, and yet in the meane whyle honour him not: what shall wee bee the better for it? Then let vs lerne, that as oft as Gods works are set afore vs, it is to the end that we should knowe his maiestie, and yeld him his woorthise prayse . Job hath told vs that the earth is sounded and settled vntoo this day by a woorderfull meanes. VVe go vpon it dayly, and yet there are verye fewe of vs that thinke vpon that which hath ben spoken, that we myght fare the better by it . Again when it is sayd vnto vs, that God byndeth the waters in the Clouds, and yet the Clouds sink not: behold, it is a miracle that wee see dayly with our eyes, and yet no man thinketh vpon it but verye slenderly, so as it lippeth away from him, and the sayd power of God is not honored at our hands . For this cause, Job mynding to protest, that he was none of the number of them, that passed brutishly through the world without knowing their maker, sayeth: *I knowe that God byndeth vp the Waters in the Clouds* . But forasmuch as this is a woonted thing to vs , we make no greate reckoning of it, howbeit that in the meane whyle God ceaseth not too shewe vs a maruelouse power in so dooing. Is it not a miracle that the waters shuld hang after that sort in the ayre,

and abyde fast there ? VVe see that the waters doo flowe, yea and that the ayre is so fyne and thin, as it gieth place cotinually to them, and the waters are of their owne nature heauier than the ayre. And therfore the waters ought of reason to fall downe. Neuerthelesse we see they are hild there as it were in Tubbes, according as it is sayd in the Psalmes. For the Prophet meening to expresse the miracle which is misknowne of men, vseth that similitude . Now then wee see what this verse importeth where it is sayd, *that God byndeth vp the waters in the cloudes, yea even without sinking of the cloudes*. This is to shewe vs, that as oft as the cloudes gather in the ayre, and wee see the waters inclozed in them, and yet the earth is not drowned by them: that commeth to passe bycause God stretcheth out his hand . And therby let vs knowe, that he sheweth himself too vs, and would make vs to perceyue what power he hath, namely an infinite power, and meeneth to wake vs, bycause that when the wether is fayre and cleere, we regard it not, neither perceyue his glorie that sheweth it self after that maner. And therfore he myndeth too teache vs after another new fashyon , by sheeting vp the waters in that wyse, 60 and by lodging them in the ayre, so as they hang there, and are hild as it were in a bottle, tub, or barrell . By the sight hereof God vpbraydeth vs with our vnthankfulnesse, and calleth vs home to him, shewing vs that in all cases he hath a woondefull power. But wee see, and see not . If any man aske how the thing that Job speaketh of is possible. VVe bee conuincyd by verie reason, and it is a thing that appeereth euidently, that God is aboue the

Gg. order

order of nature: and yet for all that, there is none of vs all that is touched at it, nother do we acknowledge him but by compulsion. Heerin therfore it is to be seene, that men (as much as in them is) do darken Gods glorie, and thrust it vnder foote. And so much the more ought we to bee warned to marke the thing that is told vs heere, when we see the alterations that are in heauen and earth. God could well make the ayre alwayes close, or alwayes fayre, that there shold never bee clowde. But it is his will too haue chaunges. For if things continued at one stay, we would fall asleepe, and wee would imagin that fortune gouerned. But now in such varietie, we bee constreyned whither we will or no, to think that Gods had woorketh, and that he is not ydle in heauen, and that he hath not onely created the world once, & afterward let it alone there, but also that he disposteth all things, and guideth his creatures after such a sort, as he will haue vs to knowe that he is neere at hand to vs. Lo then whervpon we ought to muse when we see the skye troubled, and clowds thickeined in the ayre, and rayne and alteracions of seasons: namely that by that meane our Lord sheweth himself to vs, and draweth vs vnto him bycause we consider it not y-nough of ourselues. Thus ye see what we haue to marke in this streyne. And it is sayd, that he withholdeth the face [or sight] of his throne, and putteth a cloud before it when it pleaseth him. The Hebrew word that Job vseth, signifieth sometimes to set vp, and somtymes also to ioyne or close together, as whē a man maketh Barres of yron for a building, to ioyne the timberwoork and the stones togither, sherting them one within another, that they may hold fast with the mortar. It is sayd then that God maketh such a barre at the foresyde of his Throne, for heauen is termed his seate. Not that he is inclosed in it (for wee knowe that he filleth all things, and that his béeing is so infinite, that it is spred through the earth as well as through heauen:) but to teache vs to looke vpward whē we intend to thinke vpon God. For such is our insimilitie and rudenesse, that in stead of exalting God, we dayly abace him. So then, as oft as there is any speaking of him, it behoueth vs to lifi vp our mynds to worship him with al reuerence, and we must not thinke vpon earthly things to surmyse aught of him after our owne deuyce and fanzie. Lo why Gods throne is in heauen, according as the scripture sayeth. It is not (say I) for that he is shet vp there: but to shewe vs the hyghnesse of his maiestie, too the end wee should not surmyze of him after our owne fashyon, and after our owne rude, grosse, and beetleheaded wit, as menterme it. To be short, it behoueth vs to mount aboue all creatures, if wee intend to thinke vpon God ryghtly. But now let vs come to the sentence where it is sayd, that God hath made a barre in his Throne.

And truly if wee marke well the order that is in heauen, it is a thing that ought to rauish our wittes. All the Philosophers haue ben very inquisitiue and curiose in searching what the heauen should be, and of what nature it is. But all is but coniectures, so as the best conclusion that wee can make, is too acknowledge that God hath made there such a principall peece of woork, as it behoueth vs all to woorder at it, confessing our selues vnable too comprehend so hygh, so profound, and so secret a thing. And so it is not without cause, that Job intending to magnisie the maiestie of God, speaketh heere of the sayd Barre which he hath made in the foreside of his Throne. Afterward he addeth now again, that God spreadeth out a cloude vpon it when he listeth. When we see the sayd alteration, it is not to the end wee should knowe, that God hath stablished an order in things, and that whē

## SERMON ON

he had once created the world, he meant to bee ydle euer after: but that he dayly guydeth and gouerneth all things that he hath once created, holding his hand continually bothe vpon heauen and earth and vpon al things else, and shewing himself to be our father, and making vs to feele it. So then let vs not bee so blynd in looking vpon the skyes, as not to perceyue the liuely image of Gods maiestie, and of the wonderfull power that he sheweth there. For it were better for vs that our eyes were picked out, than to haue the fruition and sight of these goodly works of God, except we procede to turne them to our behoof, by mounting vp to the authour of them. The brute beasts shall bear no blame for their hauing of the lyght: and that is bycause they haue no reason to knowe the woork-mayster. But on our part, it is certaine, that there shall neede none other thing to condemne vs before God, and to take all excuse from vs, but that besides our eyes, he hath also giuen vs some reason and vnderstanding, too comprehend the woonderfull things that he sheweth vs bothe aboue and beneath. Ye see then wherof we haue neede to be warned. And for the same purpose is it, that the holie Ghost setteth before vs this varietie which is in heauen, wherof we will speake yet more hereafter. To be short, the cheef point of our life is, that being partakers of all the things which God hath created to our vse, we should lerne to magnisie him that hath giuen vs such grace, and not possesse his creatures without dooing him homage for them. Lo in effect what is shewed vs heere. Job addeth immediatly, that he bath set boundes to the waters, even vntil lyght and darknesse come too an end. Behold yet another woork of God well woorthie to bee remembred, namely, that the waters bylowe are bounded, and that God holdeth them fast, so as they cannot passe their bounds: and that the saue indureth and shall continually indure vnto the worldes end. He had spoken afore of the waters aboue, that is, of the waters that God draweth vp in the clouds, and are hild in the ayre till he make them poure downe in rayne: and now it is certaine that if God did not bound the sea and the other waters, all the earth should be couered with them. If a man aske the Philosophers and such as serche the whole order of nature: they will confess that if the Elements had their full scope through out according vnto their nature, the earth should bee hidden vnder the water: and in good sooth, experience shewes it to be so. For why is the earth in the middle of the world, but bycause it is firme and substantiall by reason of his weyght? For the waters are lyghter, and therwithall they shedde, so as they are not so firme. Consequently the ayre is aboue the waters: and the fyre is also aboue the ayre. VVee see then that the Elements are distinguished according too their properties. Seing that the ayre inuironeth the whole earth (as wee see:) the waters also ought too goe round betweene them bothe, that is to say, betweene the earth and the ayre. For that is their propre place and situation. And like as the fyre ouerspreadeth all: so also would the waters not leaue one foote of dry ground: the very mountaynes, yea eu'en the hyghest of them shuld be couered vnder the. But now we see lowe & holowe places abyde drie, and yet the Sea mounteth aboue the. And so a man may perceiue the reason that I shewed before. For whē we consider what a thing the sea is, specially whē it riseth aloft: it is a wonder that the earth is not ouerwhelmed by it. VVee see heere a notable miracle: yea, if men did not shet their eyes through their owne vnthankfulness. The verye heathen men (as reason driveth them therewnto) acknowledge, that whereas it pleased God to haue some place vnyld, the same was too plant mankind in it

in it : and that he had a respect vntoo men when he or-  
deyned a part of the earth to abyde drye : the verye infi-  
delles speake this. And why? For the truthe is so strong,  
as they are inforced too confess it. But in the meane  
whyle, who is he that glorifieth God? How doo wee  
acknowlede the good that he hath doone vs? wee be  
dumb for any praysing of him: and (which woorse is)  
wee defyle the earth which he hath giuen vs too dwell  
vpon. He hath made the waters to withdrawe them-  
selues, and he hath as it were fettered them vp in chey-  
nes : and although he give vs roome heere to dwell v-  
pon : yet (as I sayd) we defyle the earth with our filthi-  
ness and sinnes. Verely, all the acknowledgement that  
God receyueth at our hands, is that no man openeth his  
mouth to glorifie him. And so it is not without cause  
that these things are told vs, considering how our witts  
are so dull as wee think not vpon them. Specially wee  
must marke that which shall bee sayd new againe accord-  
ing also as it is spoken of cheefly by the Prophet Iere-  
mie : which is, that the Sea is so violent a thing, as there  
Lev. 5. 12. seemeth to bee no meanes to hold it in: and yet for all  
that, it is barred within listes. The sea seemeth to threa-  
ten to drowne the earth, and it seemeth that the earth  
should bee swallowed vp at the rushing forth of euery  
wawe.

Considering then that wee see so greate a violence  
in the sea, which is so terrible a thing as it maketh the  
heares to stand vp vpon our head: must wee not needes  
behold there the mightie and invicible hand of God,  
and confess that his power which is spoken of heere, is 30  
more than manifest? So much the more then ought we  
to be touched to the quicke with it. But what? when God  
maketh the Sea to remoue after that sorte: we haue not  
the wit too knowe Gods infinite goodnesse towards vs,  
and his like power, to yeeld him thankes for it, and to  
confesse our selues beholding to him diuerse wayes for  
our lyfe: not only for creating vs and putting vs intoo  
the world, and for nourishing vs heere: but specially for  
that the earth is not drowned vnder the waters, and that  
there is some drye ground left for vs to dwell vpon. Be-  
hold (I say for what purpose heere is speciall mention  
made of the sea, and of Gods withholding of it, so as  
the waters are after a sorte shet vp in it, which thing no  
cheynes nor cordes could bring to passe.) All the wyld  
beasts of the world myght easlyer be tamed than the Sea:  
and yet God ruleth it, yea and ouerruleth it after a won-  
derfull and incomprehensible maner. And it behoueth  
vs too marke the saying that Job addeth heere: which is,  
that the same shall continue till lyght and darknesse come  
to an end, and bee meddled togither. This is to do vs to vn-  
derstand, that God doeth not this miracle for one day or  
for a short tyme, but alwayes, so as the same hath and  
shall continue for euer. For although the often sur-  
ges rush forward and backward. Yet notwithstanding,  
God doeth always restrayne the Sea from winning any  
further than it pleaseth him too threaten men withall,  
to the end they should lerne too humble themselues and  
too walk in greater warinessse. Thus yee see how Job  
ment too augment the commendacion of the power  
that is declared heere too bee in God, when it is sayd,  
That the waters are bounded and bordered till the world  
come to an end, and till lyght and darknesse be mingled  
togither: that is to say, till the order of nature ceasse:  
for that is it that is imported in this maner of speche. If  
any manne alledge that not onely the Sea, but also the  
ryuers do some tymes get the vpper hande and so passe  
their boundes, as they teare vp al things before them, so  
that bothe howses and vineards are ouerwhelmed, and

exceeding greate and excessiue breaches are made by  
violence of the Sea: The answer thereto is, that yet  
notwithstanding, God ceaseth not too perserue the  
worlde in generall, and his suffring of the Sea too  
passe his bounds in that wyse, is to make vs to thinke v-  
pon his power which is shewed vs here. For if we were  
well aduyfed, (yea or if there were but a little reason in  
vs,) it is certain that we would daylye honor God for our  
lyfe, in that he preserueth vs euen in the graue. How  
are wee here vpon earth. Surely euen as in a graue.  
For beholde, the sea and the waters are ouer vs. And  
of whome is it long that they swallowe vs not vp, but  
of God who holdeth his hand betwixt them and vs?  
But wee bee so farre off from marking this, that wee  
become like swyne, filling our bellyes and pamper-  
ing our selues with Gods benefites, and not thinking  
one whit vpon the things which he sheweth vs to the  
eye: that is to witte, that we cannot lyue one minute of  
an houre, but by miracle: For it is he that brydeth  
the sea in such wyse.

God therefore to stirre vs vp to knowe his power,  
doeth well suffer the sea too passe his bounds. At the  
reporte hereof, wee thinke (or ought too thinke, (if  
wee bee not too blickish)) what leiteth that the lyke  
happeneth not too the whole world, but bycause God  
maynteyneth the order of nature which hee hath set  
for our safetye? So then all would become one gulfe  
and lake were it not that Gods hand ruleth it from  
aboue. Lo how wee ought too profit our selues by the  
souereintie which God hath ouer the sea and the wa-  
ters: too the end wee may knowe what fatherly care hee  
hath of our lyfe: and feeling how muche we are bound  
vntoo him indeuer too serue and honor him, and too  
walke in his obedience with all warinessse. Furthermore  
if any manne reply, that these are common things and  
needlesse to be preached of as nowe, bycause euen yong  
children doo knowe them: it is so much the woorse.  
For if wee neede not too haue gone to schoole, nor to  
haue learned anye deepe cunninge for the knowing  
40 of a thing that is so common and ordinary with all men,  
and yet shewe in effect, that wee beare it not at all  
in remembrance: are wee not so much the more vn-  
excusable.

Thus then wee see, that the cause why our Lord tel-  
leth vs such things as every man seeth and beholdeth,  
is bycause it is as much too say, as that wee doo wicked-  
ly abuse the sight that hee hath giuen vs, forasmuch as  
wee profyte not by the beholding of his creatures,  
too magnifie him in the power that he sheweth there.  
Therefore although it bee no greate matter (too our  
seeming) too knowe that the sea and the waters are  
so restreyned, that the earth perisheth not: yet not-  
withstanding it is greate wisdome too conceyue well  
thereby that God therin declareth him selfe too bee  
our father and protector, giuing vs such experience of  
his goodnesse and power, as it becommeth vs not too be  
asleep at it. VVhen wee haue these things well prin-  
ted in our myndes, wee haue profyted well, not onely  
for a day or two, but also for all the tyme of our lyfe.  
60 For as the scripture sayeth, it is perfect wisdome too  
marke well Gods woorks, and too refer them too their  
ryght end.

Now it followeth immediatly, *that the pillars of beauen  
shake, and that he maketh them afraide at his voice.* After that  
Job hath spoken of the order that is daylye seene in the  
world, he addeth immediatly, that me see such mouings in  
the thunders and tempests, and that God maketh the heauie  
and ayre so to shake, as it seemeth that all should sink:

which thing is done after an other diuers maner, to make vs perceyue his mighty power and strenght, at leastwise if we had wit and reason to consider it. Surely heuen is not vpheld with any pillers, but it is a similitude that Job vseth heere, bycause, greate palaces and houge buildings which cannot stay vp themselues, are borne vp vpon pillers: like is if a man should builde a greate temple, it had neede to haue pillers to beare vp so greate a weyght. Euen so is it with the heauens, which see me to be as a building that requireth to haue pillers, and yet it hath none: but the power of God suffiseth this building wherevnto men cannot attayn. And in good foorth what power haue men to build, but by following that, which God hath shewed them? and yet is the same but a small spark of the infinite power and wisdome that are in him. Men then cannot make a hall of an hundredth foote in length and bredth, without pillers: but beholde the heauen is of infinite space in comparyson, and yet we see it is borne vp by the only power of God. Therfore where as Job speakeketh of pillers: his meaning is, that if it please God too send any tempest or thunder, the ayre roreth with it, and it is after a sort as if the foundations and pillers of heauen were shaken, to the end we might knowe, that God is hygh aboue all, and dwelleth there too gouerne all things. Not that he is shet vp there (as I sayd) but to the intent that therby wee might take warning to lift vp our harts and myndes, and to think vpon him to honour him with all reuerence and humilitie, and not imagin any fleshly and earthly thing of him. VVe see then that Iobs meening is, that like as God on the one side, sheweth vs his power by holding the Sea as it were in Cheynes, and by limiting it within bounds which it cannot ouerpasse, so on the other part, when it pleaseth God to make the thunder to rattle, and to moue any tempest in the ayre, then it seemeth that all should go to wrecke, and that nothing should be able to stand any longer. Thus ye see another particular wherin God maketh vs to perceyue his mightie power. And truely the heathen men had good skill to confesse the same, not through any finesse of wit, but only by common experiance, saying that when men heare the thunder and tempests, they must (maugre their harts) bee fayne to feele some inckling of the Godhead. Lo how the heathen men haue spoken. Yea and euен the despizers of God, filthie and beastly folk, which seeke nothing but to mocke al religion, bleating out the toungh at God and at all that can be sayd concerning his gouernement in the order of nature: euен they (I say) are abashed at the hearing of the thunderclappes, as experiance sheweth vs. VVhyso: Because our Lord giueth a token of his excellent power. And that is the reason why Job, (besides his discourse of the cōtinuall order of nature,) addeth now further the tempests, thunders and lyghtenings, to shewe that although men despise God wilfully, and be so hardharted as they wil not perceyue what God sheweth them: yet when God maketh the pillers of heauen to quake, shooting forth such thunderclappes as it seemeth that all shall go to wrecke: men are then inforsed to conceyue some feeling of the Godhead, and that there is some soueraine power aboue, which ouerruleth all. For things passe not at aduenture, and therfore there must needs bee some will and wisdome that gouerneth them. Lo to what purpose this sentece is alledged to vs. And therby we be warned, first how brutish our nature is. Is it not a pitie, nay rayther an ougly thing, that whereas wee bee reasonable creatures, yea and see me to haue such wisdome as wee shoud bee able to comprehend all things, and thervnto God giueth vs so greate signes of his maiestie bothe aboue and be-

neathe, manifesting himself vnto vs, and being always at hand with vs, yea and vttering himself after so familiar a maner vnto vs, as wee can wish no more, yet notwithstanding, we ouerpasse it, so as the thing entereth not into vs, no not although we be warned of it neuer so much: See yee not a greate and outrageouse frowardnesse? So then let vs vnderstand, that wee be so vntoward of nature, as all our seeking is to deface Gods glorie, and when the same is manifested vnto vs, we shet our eyes against it, and wil not perceyue it. VVherfore let vs assure our selues, that as oft as God lighteneth or thundereth from heauen, it is a playne vpbrayding of vs, as if he shoud say: ye cursed creatures, I haue planted you in the world, I haue giuen you the earth to dwell vpon, and I haue furnished you with all good things there: and yet notwithstanding wheras I haue ben liberall towards you to shewe my self a louing and mercifull father: you knowe mee not, you haue quenched all that beneficialnesse through a certaine spitefulnessse and wilfull stubbornnesse of your owne, and ali your seeking is to darken the lyght that is before your eyes. Seing the case standeth so, I must bee fayne too come too you after a terrible maner, and too summon you to make you to feele (spite of your teeth) that yee cannot eschew the incomprehensible maiestie that is in mee. Thus ye see that the thing which we haue to marke when thunders rise in the ayre, and when there is any other tempest: is that it is as much as if God should cast vs in the teethe with our frowardnesse and vnthankfulnesse, in that wee take no profit by the common and continuall order that is seene in heauen and earth, as in verye deede wee cannot open our eyes, but God sheweth himself to vs in all things. And heere yee see also to what intent these things are rehersed vnto vs, and that whereas the scripture hath spoken to vs of the generall order which is in the world, and which is seene ordinarily of all men: it setteth downe also the extraordinarie, according as heere is mention made of the thunders. And byandby after it is sayd, *that he clyueth the Sea by his myghtie power, and appeaseth the prude of it by his vnderstanding.* Heere Job repeateth that which he had sayd afore. True it is that it is another spycie of Gods power, when he sayeth that he clyueth the sea. For when the waues haue vp themselues, it seemeth that the sea should rush vppon vs and swallowe vp all. But when a man is in the middes of it, hee seeth a dreadfuller sight. For the waues seeme to be as mountaines, and the space betwixt them to be as a gulf, and yet there is no bottom to bee seene. That is it that Job ment in saying, *that God clyueth the sea, and afterward appeareth the prude of it.* And that suddeyn chaunge serueth too shewe Gods myghtie power the better. For if a man be in the middes of the Sea, in a greate tempest, and see so houge and hygh mountaynes of water: he thinketh not that the sea may bee calmed, not onely within the space of twoo or three hours, but also not within a whole yeaere after. It seemeth an impossibilitie, that so greate and contrarie a chaunge, should insue so shortly. And yet for all that, a man shall see that after the Sea hath ben so turmoyled, it becometh calme and quiet within a whyle. Seing then that things do chaunge so suddeinly, cannot men see the wonderfull power of God? This is it that Job met to vtter here. And therupon we may gather, that his intent was to expresse more cleerly and to aduaice more highly the thing that he had sayd afore. For generally he had sayd, that God had hounded the Sea: and now he sayeth that he clyueth it by his myghtie power. Thervpon he sayeth further, *that God bath garnished the heauen by his spirit, and shapeth the flipperie Serpent.* VVhen he speaketh heere

of the

of the Serpent, he meeneth not any of the Serpents that are on earth: for to what purpose should he haue matched them with the heauen? But he speakest of the number of Starres which are commonly called the Serpent, because those Starres stand in a writhen rowe, after the maner of a Serpent that wrytheth his tayle. By reason of that wrything, that figure or shape hath ben termed by the name of a Snake: and that is, to the end that men might the better discerne Gods woorkes asunder, one from another. True it is, that folk haue intermeddled fables, yea euen wicked fables. For the diuell hath alwayes had this knacke with him, too turne men aside from the creation of the world, where they haue a singular auouchment of Gods maestie. Neuerthelesse the verye first vsing of the terme *Serpent or Snake*, was but only to teache men to looke the better vpon the order of the Starres. Again when as Job sayeth heere, that God garnished the heauens by his spirit, vnder one kind he comprehendeth the whole. And what are those Ornaments? what are those beautifyngs? They are (sayeth he) the Staires which giue fashyon too the heauen: for without them it were a waste thing, and our sight should be confounded. But forasmuchas we haue the Sunne by day, and the Starres by night: therby we know the better, that God thought it not ynough too haue made the welkin only in respect that it was necessarie for vs to haue ayre wherby to breathe, and also brightnesse to giue v. light from aboue: but also ment morcous to adde ornaments therunto. Therfore his setting of the Starres in the skye, and his decking of it with such beautie, is to the end that we shold be the more prouoked to magnifie him in his goodness, wisdome, and myghtie power, and finally that wee shold glorifie him by all meanes.

So wee see now, that Iobs setting of Gods woorkes before vs, was to witnesse, that he on his part had not liued in the world as the heathenish and skornfull sort do, which yeeld God no reuerence ne acknowledge his power and might to honour the same: but that he had priuied it every whit in his hart and mynd. Herewithall also we be warned, not to shet our eyes when God sheweth himself after that fashyon vnto vs, least the same vnthankfulness be cast in our teethe, namely that we be worse than brute beastes for our inioying of Gods incalculable benefits without yelding him any honour or seruice for them. And now for a conclusion Job sayeth, *that the outleets of his wayes are there: and yet what peece of them doo wee conceyue? Or who is he that can comprehend his dreadfull power?* Lo heere a conclusion that is woorthie to be well marked, according to the greate weyght thereof. For it is to no purpose for vs to behold Gods woorkes, except we conclude determinatly, that they passe all our vnderstanding and reache, and that they be so greate and hygh things, as we must of necessitie be dazeled at them. For when a man applyeth his whole studye too knowe God bothe in heauen and earth, and would fayne glorifie him in all his woorkes: if he thinke it possible to know all, surely he dishonoreth God. Can we do God a greater dishonour, than to go about to incloze his myghtie power within the capacicie of our wit? It is more than if a man would take vpon him too shet vp bothe sea and land in his owne fist, or to hold them betweene a cupple of his fingers: surely it is a greater madnesse. For the

heauen, and the earth, are not so greate things as the Injustice, power wisdome, and goodnesse of God: they bee but little marks of them. So then although men bee never so diligent in searching Gods woorkes: yet if they think themselues so sharpwitted as to atteyne to them, or so selfwise as to say, I knowe as much as is to be knowne, and I see now perfectly how good and wise God is: behold there is shamefull wrong offered him. VVherfore let vs marke well, that the cheef point which wee ought to beare in mynd in considering Gods woorkes, is to be-think vs of our owne weaknesse, and to knowe that our owne wit is to feeble to mount so hygh, so as wee must bee fayne too confess with Dauis, woonderfull are thy woorkes ô Lord, and who can recken them vp vnto thee? True it is that Dauid reckeneth them well, instructing *Psal. 8.4.2.* others to thinke well vpon it. Howbeit, after he hath *b.10. & 104.24.* sayd what he can: he addeth in the end, Lord who is it that can atteyn to them? Euen so is it sayd now in this streyne. Behold the Owtleets (sayeth Job): these (sayeth he) are but the suburbs. For if we will enter intoo the hart of Gods woorkes, wee shall neuer atteyne too it. VVe bee to flowe and to lumpish to mount vp so hygh. VVe bee not so lythe as to retch out ourselues so farre and wyde: nother haue wee such a liuelynesse in vs, but that all our wits must bee fayne to be ouerwhelmed. So then, when we haue applyed all our indeuer throughly to knowe Gods woorkes how excellent they bee: if wee atteyne not to the perfection of that knowledge, let vs remeber ourselues, that wee haue found but only the Owtleets, and that it is impossible for vs to come to the depth of them. For our capacicie wil not serue vs thereto. VVe bee to grosse and weake, and there is but a small peece of that in vs which is in him: insomuch that if the Angels of heauen came and preached vnto vs, yet could they shewe vs but a small part of Gods woorkes. And what shall mortall creatures then do heere bylowe? Sith it is so: let vs lerne too magnifie God in such wyse, as nothing may lette vs too yeeld him his due prayse. For although wee should all the tyme of our lyfe, imploy our whole witte too the glorifying and magnifying of him: yet were it impossible too discharge ourselues of the hundredth part of the dutie that we owe vnto him.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele them, that with hartie repentance and desire of forgiuenesse, wee may beseeche him to amend our misdooinings, and to ridde vs more and more of our vyses, too the end that whyle wee liue in this world, wee may inioy the greate good that he doeth vs, in applying the same to ryght vse, namely to the seruing and honoring of him in such wyse, as wee may not haue our eyes shet when he sheweth his maestie after so euident a fashyon. And forasmuchas wee bee as it were dazeled in our owne vnderstanding: let vs beseeche him too inlyghten vs by his holie spirit, and too waken vs from the drouziness wherein wee bee, that wee may not seeke any thing else, than too spend our selues in his seruice, and to incorage others thereto by our example, so as he may bee exalted and magnified of all men with one common consent, as he deserueth. And for performance thereof, let vs pray him to rayse vp true and faithfull ministers of his woord &c.

## The xvij. Sermon, which is the first vpon the xxvij. Chapter.

Iob tooke vp his parable againe, and sayd.

1. Godliueth, vvhō hath take away my ryght, the almighty vvhō hath set my soule in bitternes.
3. So long as my breath shall continue, and the spirit of God is in my nozethrills.
4. My lippes shall speake no vvickednesse, and my tong shall vitter no deceyce.



Eere we haue stll the same matter  
that hath ben treated of heretofore.  
For Iob vpholdeth, that he was not 10  
afflicted for the faults which he had,  
committed, but that there was some  
secret reason, and that if he listed to  
debate and pleade the matter, he  
could justifie his case, not against God, but against such  
as would beare him downe that hee was a wicked man,  
and conclude that the afflictions which he indured, were  
bycause of the greatnessse of his sinnes. Iob then vphol-  
deth, that the cause which moued God to punish him,  
was not that he was wickedder than other men: but for 20  
some secret and vnkownne reason to men, and therfore  
that it behoueth them to mount hygher, than to the or-  
dinarie justice of God that is shewed in his lawe. Now  
we see what the groundwoork of this chapter is. And  
therfore it is sayd, *that Iob tooke vp his parable new again.*  
And to the intent that the thing which he sayeth may be  
of the more authoritie, he beginneth with a protestation  
that importeth an orthe. *God (sayeth he) liueth, who*  
*bath taken away my ryght, even the Almighty bath set my*  
*soule in anguish:* and yet for all that, I will neuer swarue. 30  
And wheras I haue maynteyned my self too bee ryght-  
tuouse: that was not through any prude, nor for any hy-  
pocrisie, nor of any sturdinessse, nor for that I knew not  
that God myght afflīt mee after that sort: but by-  
cause I am not such a one as you make mee to be, no-  
ther will I euer graunt that Gods punishing of mee  
is for my deserthes, at leastwys if I be compared with o-  
ther men. For you pretend a false and wicked thing:  
which is, that God handleth men in this world and in  
this present lyfe according to their woorthinessse and de- 40  
seruings. But it is not so: for God doeth oftentimes de-  
ferre the punishments which he intendeth to lay vppon  
men, so as they be not perceiued till after their death. And  
on the contrarie part, diuers tymes he pretendeth signes  
of greate rigour against those whom he loueth, & which  
haue serued him faythfully. Therfore we must not make  
too much haste of Gods iudgements, nor think them to  
be executed at the first brunt: for then should God bee  
vnust. VVe see things disordered at this present: and  
what a thing were it if we looked and hoped not for a  
redresse hereafter in tyme too come? God were worse  
than blind. For we haue skill ynoch to say, that things  
go not as they ought to do. Then doeth it followe that  
eyther God knoweth not what he doeth, or else that wee  
must hope that he will one day iudge the world. And  
where as we hang in suspence, and our minds are hild in  
doubt, by reason that things are so confuzed: therin it is  
Gods will to exercise vs, and to shewe vs that as now is  
the time of our warre fare. Therfore like as in a battell a  
man knowes not who hath wone or lost so lōg as blowes 60  
are given on bothe sides, and men are yet afrayd, but it is  
the victorie that sheweth who getteth the vpper hand, e-  
uen so must all things needs bee confuzed in such hurli-  
burlie of the world, insomuch that to mannes iudgement  
it cannot be perceyued nor hoped that God will set things  
in their ryght state again. No verely: and yet must wee  
wayt that he will do it neuerthelesse, howbeit nother to  
day nor tomorrow. Now doeth Iob hold an opinion here  
which seemeth straunge: which is, *that God bath taken and*

*plucked his right from him.* For he seemeth heere to pleade  
with God in defence of his owne rightuousnesse: and  
secondly to accuse God of crueltie and outrage. Thus  
see yow two things which might bee verye straunge, if  
Iobs intent were not knowne. But let vs marke, that  
when he sayeth *that God bath bereft him of his ryght,* he  
meeneth not that God vseth a tyratnicall maner of dea-  
ling with him, nother meeneth he that himself is so righ-  
tuouse that God had not cause to punish him yet more  
rigorously: but rather he hath an eye too the ordinarie  
rightuousnesse that is written of in the lawe, and too the  
purpose of such as had condemned him. For (as I haue  
sayd) Iobs freendes went no further than thus: namely,  
God punisheth such as haue doone amisse, and is the fa-  
ther and Sauiour of good mē: Therfore it foloweth that  
Iob is a wicked man, and a despizer of God, and that all  
his life is out of order. And why? For men see he is pu-  
nished with extremitie. If ye marke all the aduersities that  
happen commonly in this world, they bee not so greate  
as this is: and therfore it must needes be concluded, that  
God hath found this man to bee an outrageous sinner  
aboue all the rest. Lo what conclusion Iobs freendes  
made. But they delt yet worse: for they rested vpon  
the curses that are in Gods lawe, imagining that all of  
them must be accomplished in this present life, and that  
there is no more reward for the good and for the seruers  
of God after death, and that it is not to be thought that  
the wicked shall be punished any where else than here.  
This is an ouerthwart expounding of Gods lawe. For al-  
though our Lord threaten that he will punish offendes: he  
meeneth not to restreyne himself to any certaine time.  
True it is that this is ordinarily seene in this present lyfe,  
howbeit not continually: wee must not make a gene-  
rall rule of it without exception: for that were a brin-  
ging of God to much vnder coram. So then we see, that  
Iob had the better ende of the staffe against his freendes:  
and therfore let vs beare in mynd how it hath ben told  
afore, that it standeth vs in hand to haue greate discretiō  
in iudging of the afflictions that God sendeth, as well v-  
pon ourselues as vpon our neyghbours. For if we should  
conster Gods loue towards vs, according too his present  
hadling of vs: it were inough to make vs despaire at euery  
blowe. True it is, that if he punish vs, wee be always well  
worthie of it: but howsoever the world go, if we should i-  
magin that God hateth vs bycause he hadleth vs roughly:  
alas, what a thing were it: VVe could not call vpō him, we  
could not haue any cōfort to assuage our sorow: & so ye  
see we should be vterly vndone. VVherfore it behoueth  
vs to be so wise as to know that Gods affilting of men is  
not always for their sinnes, but bycause he is minded to  
exercise their paciēce, to tame their fleshly lustes, to bring  
thē wholy vnder his awe, & to teach thē, that in this presēt  
life they must no more but iourney through this world,  
as if he told thē that their rest & heritage is not here. And  
if we deale otherwise, it wil be ynoch to cast as many of  
vs in despaire as do suffer aduersitie. like as it was not lōg  
of Iobs freends that they vterly ouerwhelmed him not  
by standing vpon this point, that God punished him for  
some greate sinnes. For Iob at the hearing of such words,  
might haue bē caught with such a feare, as he should not  
have knowne what to do else, thā to haue takē himself for  
a dined & cursed mā. And so ye se how we also shuld do.

VVere

V Vere there no more but this pryde in condemning of innocents, what a thing were it? So then let vs remem-  
ber well how it is sayd in the Psalme, that blisſed is that man which iudgeth discreetly of him that is in aduersitie: so that if we ſee Gods chaſtizementes, we may profit our ſelues by them, not looking only vpon ſuch as ſuffer hardneſſe, but also vpon our ſelues. Moreouer let vs not alwayes meaſure mennes ſinnes by their affliſtions: for oftentimes the good are handled roughlier than the bad. Therfore it behoueth vs to examin mennes liues 10. throughly before we fall to concluding too ſay, Such a man is puniſhed of God for ſome greate ſin that is in him. But we do know who be wicked: do we fee that God puniſheth them? Let vs stand in awe, knowing that God ſetteth them before vs as a looking glaſſe and as a lyuely image to ſhewe vs what ſhall befall vs, and what we haue to feare, if we returne not vntoo him. But if a man haue liued well, and wee perceyue not why he is puniſhed: let vs hold ourelues ſhort, and tary Gods leſure till he ſhewe vſ his iudgement, and let vs not bee 20 ouerhaſtie in the meane whyle. For whosoeuer holdeth not himſelf ſtill, it is certayn that he may peruerſe Gods iudgements at euery turne by miſiudging them, and conſequently he ſhall vſurp the authoritie that belongeth to God alone. And ſo let vs come again to that which Job ſayeth now: which is, *God haſt bereft mee of my iudgement.* VVhat is the meening of theſe woordes? As I haue ſayd a-fore, Job meeneth not that God vſeth a tyrannicall faſhyon in dooing ſo. Marke that for one point. And again, he meeneth not that he hath ſo good right on his ſide, as 30 that he ſhall be able to get the vpper hand, and to cleere himſelf not to haue doone amifle, when the matter ſhall come to debating. But he declarereth only, that the affliſtion which he indureth, is as a thicke and dark cloud, which bereeueth him of the knowledge of the vprightneſſe that was in him: and therfore that his aduersities are not the punishments wherewith God manaceth the transgrefſers of his lawe. And for the well vnderſtanding hereof it behoueth vs too call to remembrance howe it hath ben declared alreadye, that the threatenings which 40 are conteyned in the lawe, (as that God will puniſh men bothe in their perſones, and in their goods, and in their houſhold, and in their cattell,) are not cotinuall: that is to ſay, although God puniſh with diſeases, with warres, with deaſth, with famin, with droughe and with other ſuch like things: and although he puniſh the offendres, and diſpyzers of his woord: yet doeth it not happen ſo alwayes after one rate. VVhy? For oftentimes affliſtions are common bothe to good and bad. And why then doeth God threaten afterthat ſort? It is to ſhewe that he hath a iudgement to come. As now he giuereth but ſome ſig- 50 nes and tokens of it, ſor if he ſhould perorme all his iudgements perfectly heire beneathe, what would become of it? There would be no more hope. To what purpoſe ſhould the coming of our Lord Iefus Chrift ſerue? Or what would become of the confeſſion of our fayth, where we ſay, I beleue the Resurrecſtion of the fleſh, and the life euerlaſting? Now we knowe that our pre- ſent lyfe is tranſitorie and corruptible: and not only that, but alſo that it is ſubiect to manye miſeries. Then have we not the felicitie that God promiſeth vſ: but that is hidden from vſ. And therfore it behoueth that the wicked alſo be puniſhed but in part as now, and that God giue them reſpit, and refue the damnation which they haue deſerued, vnto the laſt day wherein Iefus Chrift ſhall iudge the world fuliſhly. And then ſhall this ſaying 60 of Eſay bee fuliſhed, that all knees ſhall bow before the maieſtie of God. The ſame thing is doone now, how-

beeit but partly. Then is it ſufficient that as now he giueith vſ but ſome inckling that he is iudge of the world. But let vs returne too Iobs woordes. How doeth God bereue men of their right? It is by puniſhing them in ſuch wyſe, as they may ſeeeme to be viterly reiected, and by bending himſelf againſt them as his mortali enemis. For then (too outward apperance) it cannot bee ſayd but that men are wicked and accuſed. And why? For wee muſt hold this for a maxime and generall rule, that God is good. And ſo it muſt needs bee ſayd, that ſuch as are his enemis, are euill. Now then, if wee ſee a man affliſted with ſuch extremitie, as it may ſeeme that God is viterly inflamed againſt him, and his wrath is preciſely bereit againſt him: according to our naturall reaſon wee can conceyue none other, but that ſuch a one is the enemy of God. Iob therefore meeneth that his ryght was bereft him, becauſe God had ſet his ſoule in anguylh as he himſelf addeth: *The almyghtie (ſayeth he) hath ſet my ſoule in anguylh.* For ſo long as wee perceyue not the cauſe why God hath puniſhed him ſo, ſo long his ryght is as it were buryed, inſomuch that he may ſeeeme to the world to bee a wicked and detestable perſone. But let vs marke well, that he ſpeaketh heire after the common opinion, and meeneth not that God hath not ryghtfull reaſon ſo too doo, ſpecially in his owne ſecret purpose, but that it behoueth vſ too mount vp hygher, and too ſtye aboue all the thicke and dark clouds that darken the lyght, or else wee shall neuer knowe Iobs ryghtuousneſſe. So wee ſee there is a double ryghtuousneſſe in God: the one which is manifest vnto vſ bycauſe it is conteyned in the lawe, and alſo hath ſome agreement with the reaſon that God hath giuen vſ: and the other which paſteth all our vnderſtanding. Therefore we comprehend not this but by fayth, and wee muſt rather honour it as a thing hidden from vſ, wayting for the comming of the latter day, wherin wee ſhall ſee the things face to face, which are now dark and hidden from vſ. The ordinarie rightuousneſſe of God which is conteyned in his lawe is his voutsafing to ſuccour vſ at our neede, and his ſhewing that he hath a care of our welfare when we feare him and ſerue him. For if wee walk in his obedience, accounting him for our father: then doeth he alſo ſhewe, that he auoweth vſ to bee his. All the benefits that the faythfull receyue at Gods hand in this world for walking in his feare, are as it were ratifyings of the ſayd ordinarie rightuousneſſe that is conteyned in the lawe. True it is that wee can neuer deſerue that God ſhould pitie vſ. For whatſoeuer wee doo, yea even when wee bee gouerned by his holiſt spirit, it is certain that our woorkes are still ſoyled, and that God may of good ryght reieſt them. As for oure ſelues, wee are not able to thinke one good thought: But although God gouerne vſ, and although he woork in vſ: yet is there alwayes ſome faultineſſe in vſ, and we mingle our owne infirmities in ſuch ſort with the grace of his holiſt ſpirit, as al that euer proceedeth from vſ is defiled. Then can wee not deſerue aught at Gods hand.

Howbeeit forasmuchas hauing once called vſ, he ſpareth vſ, and forgiueth vſ the vices that are mingled with the good deſire that wee haue too ſerue him: he doeth ſtill reward the faythfull that haue indeuered to followe him and his wiſ, I ſay he rewardeth them in this world, and ſheweth that he did not ſhet his eyes at the good zeale that they had to ſubmit theſelues to him, but aloweth it & liketh wel of it. Ye ſee the how God manifeſteth his ordinarie rightuousneſſe by fauoring thoſe that are his & haue fully ſubmitted theſelues vnto him, at leaſt wife

so farreforth as the weakenesse of their flesh will beare. For when I say fully, I meene not perfectly in all points, but vnfeynedly, according also as the holie scripture speakeith. But contrarywise when God punishethi whoremongers, theeuers, and drunkards : euen that also is his ordinarie rightuousnesse. If wee see a wicked man that shall haue fleeced his neyghbours, and playd the cruell beaste in eating vp and deuouring other mennes goods, and God bloweth vpon his substance , so as nothing remaineth to him: the same is a true shewe of Gods Iustice, 10 and an assured warrant that euill gotten goods waste away: and it maketh vs too acknowledge that God is a judge. Again when murtherers be punished likewise, we

*Psal.55. d.24.* consider how it is written , that the cruell man shall not liue out half his dayes . and so is it also with other misdoers. VVe see how skorners skoffe at God, and repine at him, and aduaunce them selues against him with excesse rage:and God ouerthroweth them. Sith then that wee see the wicked so punished already in this world: ought we not to thinke that it is God which sheweth him self to be the iudge in so dooing ? Ought not the heare to stand vp vpon our head when wee perceyue him too stretch out his arme so mightely to execute his Justice? Thus ye see Gods ordinarie Iustice, that is to wit, the Iustice which we perceyue [to be executed] according as it is conteyned in his lawe. But herewithall wee see also that good men are afflicted, that God impouerisheth such as haue indeuered too walk soundly, and that the man which is not giuen to any wickednesse, doeth neverthelesse linger in peyne all his life long, so as he hath much 30 a do to go vpon his leggs . And how comes that to passe? what is the cause of it ? VVe cannot tell, nother are we able to determine . And why ? For God reserueth the reason to himself. This therfore is no point of his ordinarie Iustice, nother must it be measured all after one rate.

Again, we see the wicked in prosperitie, and that not only for a day or twoo (as hath ben sayde afore): but for all the time of their life. Yea and euen whien they die, it is as it were with laughter , and they go away as it were in a sleepe. For they bee taken out of the world in the turning of a hand, without any long pyning or suffering of much peyne. And what meeneth that ? Truly we must not blame God with vnrightuousnesse, wee must not sharpen our tong against him. But it beloueth vs to knowe that he hath a hygher kind of Iustice or rightuousnesse than our wit can reache vnto, and wee can neuer atteyne vnto it, but the reason must still bee hidden from vs. Neuerthelesse we must not ceasse too honour his secret iudgements, and to submit our selues vntoo him, in wayting till he discloze the thing vntoo vs, which he reserueth as yet to him self in his owne secret determination . Lo how God hydeth mennes right from them . So then according to that which wee haue sayd, if a man be punished after that sort, what will bee sayd, but that he is a wicked person ? And yet for all that, he is not so . True it is that all men are sinners, and God might iustly destroy vs and damne vs when he listed: but he will not doo it . For he reknowlegeth his owne for rightouse, and layeth not their sinnes to their charge. 60 True it is also that to bee acquit, it behoueth them too condemne themselues before God : and yet will he acquit them howsoever the world go. Notwithstanding, he chastizeth them in the meane whyle. Too what purpose? Is it to destroy and vndoo them? No: but he hydeth their right, that is to say, he sheweth not openly that he accoueteth them as his children, nor that he hath forgiuen their offences: and yet hath he doone it, notwithstanding that

our wit be not able to comprehend it. Furthermore let vs mark also, that Job hath a further eye to the vntoward misweening and false opinion that men conceiue in being ouerhaultie when they tarrie not patiently till God shewe them wherfore he afflicteth those that are his. For if we were so discrete and modest as not to giue sentence of condénacion vpon such as are afflicted, we shuld not find Gods proceedings straunge, nother should wee say that God withholdeth the right. But as soone as wee see a poore man greatly afflicted: byandby every one of vs rush at him and condemne him. Such perplexities therfore are a cause that a mannes right is buried . For to our seeming God ought at the first dash to maynteyne the cace of such a one as is rightmynded before him. Neuerthelesse he doeth it not, but maketh countenance otherwyse. So he reserueth the iudgement to him selfe in suffering men to iudge amisse of vs, and to speake amisse of vs , and as it were to abhorre vs, and in letting vs alone in that pliight as good as ouerwhelmed . And marke the cause why it is sayd that he will make the *Psa.37.4.6.* ryghtuousnesse of his seruants too shyne foorth as the breake of the day . The giuing of this promis is not as much to say as it shall alwayes bee performed to eysight: for it behoueth vs oftentymes to abyde shame and reproche . Yea and Sainct Paule himself sheweth it, I say euen he that had liued in angelicall perfectnesse, sheweth that he was subiect therevnto, and not only that he was cast vp too many flaundrouse reproches, touching his owne pryuate life : but also that he was misreported as touching his office : insomuch that wheras he had handled the doctrine saythfully and purely, yet notwithstanding men were so vnthankfull, as they ceassed not to report euill of him . VVell (sayeth he) I appeale to the day of our Lord which is to come. He sheweth that oftentimes in this world thare shal be the troubles that are mentioned heere, so as a man shall not bee able too discerne betweene whyte and blacke , but the best scruers of God shall bee flaundred and wronged . And why is that? Because that when men see them afflicted, they alwayes conster it in euill part, according to mannes inclinacion which is giuen to misdeeming . Then let vs mark well, that God doeth then bereue men of iudgement, when he appereith not at the first brunt, eyther to defend vs or to shewe that he holdeth vs for rightouse: and when he taketh not our cace in hand , but suffereth vs too bee condemned by men : and finally when he increaseth our afflictions more and more, and therevpon men harden themselves against vs, that is too say, become so peruerse, as to iudge all things contrarie to the ground of them , and to gather so much the more boldenesse too them saying : O, I may well say it, for may not men see still how he is handled ? Thus ye see the good men are ouerfore oppressed, and God shrinketh aside, and maketh no countenance of accounting them for rightuous, but rather seemeth to warre against them, and to intend to condemne the aboue all others. Now then we see that Job blasphemeth not God in saying that he had bereft him of his right . And we see after what sort it behoueth vs to make our profit of this excellent doctrine . Then let vs vnderstand , that God may oftentimes bereue vs of our right, and yet wee shall not haue wherof to accuse him, or to complayne of him, nother shall we amend our cace by pleading against him. For he hath his secret rightuousnesse which it behoueth vs to honour, till he make vs to know it. His mind is to exercise vs at yet in loweliness: and when he woorketh after so straunge a fashyon towards vs, as we cannot understand it : he doeth it too keepe vs in awe , and too make vs too glorie him in saying,

*I. Cor. 4. 4.*

*12.12.*

saying, True it is Lorde that I am here as a poore blinde soule in the darke, and I see not a whit in this behalfe: but yet art thou rightuouse. Although thy iudgements bee a bottollesse pit in this cace, so as I cannot enter into them: yea and although I be as good as buried in death, yet will I confess thee to be rightuous ô Lorde. VWhen we go so to worke, the haue we profited by the afflictions that God sendeth vs, whereof the reasons are not apparent vnto vs. Furthermore let vs practise that which Job sayeth here: which is, that if God bereuee vs of our iudgement, wee muste not therefore forebear to holde him alwayes for our God, and to humble our selues vnder his maiestie, according as it is sayde, *the Lord liueth who hath bereft mee of my iudgement, euen the Almighty who hath set my soule in anguish.* Here Job playeth not the restie horse. For al-though he haue doublet anguish: yet knoweth he well that God hath all dominion and superioritie ouer him. For he would not say *God liueth*, except it were to honour him, as if he should say, Lord I am thy silie creature, and thou haft all power ouer mee. I sayde he was in doublet affliction, which thing we ought to marke well. For wee haue scene how he was persecuted both in his goods and in his perfone, so that he indured as much as was possible for a mortall wight to indure. And yet had he another affliction, which is, that he was tormented by such as came to moue him to despayre. For it passed all other miseries, to haue it sayd to him, God hateth thee, thou seest well ynough that thou haste no more access to him, it is in vayne for thee to looke for any easse at his hande: for he is against thee, and he giueth thee a sure token of it in af-  
flicting thee after this manner. VWhat shouldest thou do but condemne thy whole life afore passed? if thou wilt haue any mercie at Gods hande, thou muste chaunge altogether, and acknowledge that hitherto thou haste bene starke naught, a mocker of God, and a man full of hypocrisie and lewdnesse. Thus then ye see the two afflictions that Job indured, and yet notwithstanding honored God still. For he sweareth by his name: howbeit not as men do now adayes which blasphemie God in swearing. For doubtlesse what else are the othes that are sworne now adayes for the most parte, but reproches vnto God in despizing his name? Like as if a man sweare at aduenture, he sheweth well that he regardeth not the name of God, which ought to be holy in our sight, that when soever we heare any speaking of it, wee ought to caste downe our heads, and acknowledge the infinite glory that is in him. But contrarywise the name of God runneth roundly in our mouthes in way of mockage. And therefore looke how many light othes a man maketh, so many are the reproches and iniuries wherewith he disgraceth the name of God. Againe there are also forswearings, which are yet more heynous: in so much that after a man hath invred himself to swaire foolishly, he goeth forward with it to falsifie the truth & to turne it into a lie, and the name of God shall run in such wise with it, as it shall be a pleasure for me to thinke vpō it. But Job in his swearing had an eye to the principali poynt: which is, that when wee sweare by the name of God, we must acknowledge him to be our iudge, yelding him his due authoritie, by setting our selues before his throne to be cōdemned by him if we haue done amisse. VVe see then how Job acknowledgeth his afflictions to come of Gods hande, and dea-leth not stubbornly. He kicketh not agaynst his mayster like a restie lade, but humbleth himselfe and sayeth, God liueth how soever the world goeth. True it is that I see my selfe to bee a forlorne man, and I indure so much, as it is impossible for mee to be so patient as I ought to be. Yet will I not be so desperate as to play the mad bedlem, and  
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to say, I know not what God is, I would he would let me alone, and that he had no more power ouer me: but contrarywise I know him to be my iudge, and to haue all au-thoritie: I will not imbase the mightie power which he hath ouer me, but I will holde me alwayes vnder his hād, acknowledging my afflictions to be of his sending. And therfore not without cause haue I sayd, that we haue here an excellent doctrine. For we be taught, first to acquaynt our selues with chastizement and correſtiō at Gods hād. VWherefore when we happen to be tempted to despayre, and feele such a fearfulness in our selues as wee thinke our selues to be alreadie in hell: let vs acknowledge our owne frayltie, & leane vnto this, namely that God hideth our iudgement, and bereueeth vs in such wise of our right, as we seeme to our selues to be forlorne, and paste all recouerie. VVel then, God hideth away our right. And what is to be done? wee must cast downe our heads, and tarie till God lift vs vp by the chin, and redresse our state, and set vs vp againe, and maynteyne our cace: so that if wee bee oppressed and turmoyled by men, if folke bleare out their tungen at vs and make a iestingstocke of vs: yet must not we lose our courage. And why? For we see the example that is set downe to vs here. Behold then how the faithfull ought to come to this practize to profite the selues by it. And although they cannot conceyue the reason of the things that God doth to them: yet neverthelesse they must alwayes become so lowly, as to say: Lord deale thou with vs as it shall please thee, and therewithall giue vs power to prayse thee alwayes in thy workes, and to say, the Lord liueth although that we be confounded. Thus yee see what we haue to marke in this streyne: and now it will bee easie for vs to knowe the things that are contayned in it. And sith we haue compryzed the whole summe, wee neede no more but to ioyne and cloze the sentences that follow, vnto it. For Job sayeth, *that so long as he liueth there shall not passe any deceyte nor wicked woord out of his mouth.* Hereby he sheweth, that he speaketh as in the presence of God. And that is a thing well woorthis to be noted. I haue tolde you oftentimes in expounding this booke, how there is a ouercommon vice among mē which marreth them: which is, that they be so wedded to the world, as they never come in the presence of God to examine themselves there. As how? If menne blame vs falsly: we rest so much vpon them, as wee enter not into our selues to examine our selues before God. But what is to be done? The cleane contrarie: if we will answer men well, let vs first accuse our selues, and let vs be fully resolu-ed vpon it in our coscience before God, without hauing an eye to one man or other. For the cause why we be hypocrites in all our doings, and take so much payne to couer & colour our faults, is for that we would fayne keepe still the good reputation and credite that we haue among men. But contrarywise Job sheweth, that he setteth himselfe as it were in the presence of God, and that although he speake before men: yet is he not forepossessed with so foolish ambition, as to pretende to be vitterly blamelesse. No: but he iudgeth himselfe before God, and according as he findeth in his coscience, so layeth he forth the matter openly. So then let vs marke, that it is as euill a thing as can be deuized, to rest so vpon men, and not to begin at this poynt, that is to say, when we judge not our selues as in the presence of God, ne haue our eyes shet to the worldward, in respect of any opinion that men can conceyue of vs, or of any other thing that can be layde vpon vs. Therefore without hauing respect of any such thing, it behoueth vs to consider our selues in such cace as wee are in before God: and then shall we be rightly meeke ned, & not speake faynedly nor disguize things, knowing  
G.v.      well

well that we can gayne nothing by so doing. Marke that for one poynct. And further let vs marke well this maner of speach which Job vseth. *So long (sayeth he) as there shall bee any vnde or breath in mee, and so long as the spirite of God is in my nozethrilles.* For he speakest not of his life as though he hilde it without the grace of God. True it is, that we may say, it is a thing common ynough, and no man will denie but we be beholden to God for our breth and for all the liuelenesse that wee haue: but yet for all that, howe many are there that acknowledge it in good ro  
earnest? menne liue here after so brutish a fashion, as it might be sayde that they take themselues to be susteyned of themselves and of their owne power. To be shorte, there are very fewe that know rightly, what S. Paule mea-  
*Act.17. f.28.* neth by saying, that we haue our life, mouing, and being in God: there are very fewe I say, which know that. And therefore let vs marke well how Job sheweth vs here, that he was not caried away as many men are, who are so dazed with their passions, as they haue no more skill at all, nother know what they say. True it is that vndiscrete woordes escaped him, (as wee haue seene, and shall see hereafter:) but yet neverthelesse, he alwayes hilde himselfe vpon the good fundation, and although the buyl-  
ing were not suteable to the same, yet I say he hild himselfe in the feare and awe of God. And further lette vs marke well this circumstance, that Job speaketh not at his owne leysure and ease. Yee see he is in such afflictions, as God seemeth to be fully determined to destroy him vterly: & yet he honoreth him still for his life, acknowledg-  
ing him to be the partie of whom he hath his lyfe. 30 And I pray you, what excuse shall wee haue if we be not fully resolued thereof, sith that God giueth vs releace too make vs mindefull of his grace, or if wee do not acknow-  
ledge and confesse that our life and all that ever dependeth therevpon, proceede of his grace and power? Shall wee not be the more vnexcusable? As oft then as wee think vpon our life, let vs remember that it behoueth vs to make the same confessio that Job maketh here: namely that there is nother blaste nor breath in me of mine owne power, but it is God that hath giuen me euerywhit 40 of it. True it is that when Job speaketh here of Gods spirite, we must not imagine as the phantaſticall sort do, who thinke that the very substance of Gods spirite is in them: for there is not a more abominabler heresie than that is. And it behoueth vs alwayes to marke ſuche maner of speaches in the holy Scripture, to the ende we fall not into ſuch heresie as to ſay, that Gods spirite is in vs as touching his very ſubſtance. For what a thing were that? It ſhould iſſue that Gods spirite were ſubiect to ignorance, to chaunge, and to mutabilitie, yea and that he were de- 50

filed and stayned with our ſinnes and vices. And yet neuertheleſſe (as I haue ſayde) it is a poynct that hath foretroubled the Christen church: like as the vnhappie Heretike that was puniſhed here, had a conceypt to ſay that mens ſoules were partakers of the ſubſtance of the Godhead. But that is a thing ſo horriblie and againſt nature, as a man muſt needes be vtterly growne out of kinde, ere he can come to it. So then let vs marke, that the ſpeaking of Gods spirite here, importeth not that the ſubſtance of him is in vs: but it is ment of his breathing, that is to ſay, of that which he infypreth into vs by his power according as wee ſee howe the Sunne abideth in the ſkie, and yet the brightnesſe of his beames doth in ſuch wife come to vs, as wee inioy his light and heat. But is that as much to ſay therefore, that we holde the Sunne here beneath? And in good ſothe, when as we ſee, that the Sunne by his power which he ſheadereth downe hither, cheereth the earth in ſuch wife, as it beareth frute and yeeldeth ſuſtenance to the nurriſhment of men: what ſhall the incō-  
prehensible power do which is in God himſelf and in his ſpirite? Cannot the ſame ſpredde out it ſelf euen vnto vs, and yet notwithstanding, wee nothauſe any of his ſubſtance? So then let vs marke well, that the very ſubſtance of Gods ſpirite is not in vs: but his power is ſhedde forth in ſuch wife, as we liue by it, and are confirmed by meanes thereof, knowing that it behoueth vs to holde our life of God, according as it is he onely of whom wee holde all things, by the grace of his holy Spirite. VVherefore lette vs conſider, that if we ought to acknowledge Gods grace in the things that concerne this preſent life: much more ought wee to ſeeke in him the things that belong to the endleſſe lyfe, as the thing wherenvnto he calleth vs, ſhewing vs that wee muſte alwayes labour thitherwarde, till he haue deliuereſt vs from all the bandes and lettes of this preſent life.

Now lette vs fall downe before the face of our good God with acknowledgement of our ſinnes, praying him to bring vs ſo too his loue, that when wee knowe our ſinnes, wee may alwayes giue him glorie and prayſe, not doubtiſt but that if he ſcourge vs, the ſame is for our welfare and ſoulehealth. And yet notwithstanding lette vs leарne to ſubmitte our ſelues ſo farre vnto him, as wee may ſuffer our ſelues to be brought to nothing in our ſelues, that we may be ſtrengthened by his hand, yea and that ſo ſtrongly and mightily, as we may be able to withstande all temptations through the power and meane of our Lorde Iefus Christe, ſo that both in life and death he may alwayes finde vs obedient children, according as he ſheweth himſelfe a mercifull father towards vs. That it ſo may please him to giue this grace not only to vs, but &c.

### *The xcviij. Sermon, which is the ſecond vpon the. xxvij. Chapter.*

5. God forbid that I ſhould iuſtifie you: I vvill neuer giue ouer mine innocencie till I die.
6. I vvill keepe my rightuousnelle, and not forſake it: and my heart ſhall not vpbrayd me vwith my dayes.
7. Cursed be he that gaynesayeth mee, and vvicked be he that tyzeth vp againſt mee.
8. For vvhat is the hope of the hypocrite, vwhen he hath heaped vp, and that God plucketh avvay his ſoule?



After that Job hath declared his minde concerning that which hee had ſayde, and ſhewed that he had not blaſphemed God, but onely meant that the afflictions which befell him came not by reaſon of his ſinnes, but for ſome extraordinarie

purpose of God which was hidden from menne: he protesteth that he will ſtandē ſtedfastly in the ſame minde. And it behoueth vs to marke well this dealing: which is, not to ſettle our ſelues determinately vpon any thing, whereof wee bee not well assured aforhand. For that is the poynct wherin the wilfull ſort do differ from the good and allowable conſtant ſorte. If an vndiscrete person and ſuch

Such a one as weyeth not things by good reason and aduisement, conceyue a toy in his head : he can never bee remoued from it. But yet shall not such a one be named constant therefore : nother deserueth he to be commended. For there is not a worse poynt, than to maynteyne things without knowing what they bee. It is commonly sayd, that a fool's bolt is soone shotte. But as for him that not onely is hasty in iudging, but also wilfull in maynteyning : he muste needes bee an vnrecouerable foole. Therefore let vs marke well Iobs proceeding here. For first of all he declared his intent, and shewed himselfe not to be imbrewed with any false opinion, nor to haue any errore in all that he sayde, but that he had spoken the pure truthe. After the declaring of that, nowe he addeth this protestation, that he will never be remoued from his purpose which he knoweth to be rightfull and iuste. So then, whensoeuer we come to the iudging of any thing, let vs looke nearely to it and sift it throughly. And if we haue not skill ynoch to do it, (as it behoueth vs alwayes to acknowledge our owne rawnesse and infirmitie:) lette vs pray God too giue vs the spirite of skilfulness and discretion. But when a thing is well knowne to vs, so as we be fully resolued of it: lette vs not wauer any more. For it is a great shame that wilfull persones should sticke so faste to their fonde imaginacions, as they cannot bee drawne from them : and that wee should be so soone remoued from the truth when wee know it. There neede none other witnessesse nor judges too condemne our rashnesse and vncionstancie : than the very wilfull sorte that haue bene so wedded to their owne wyrte. And why? For if they, after they haue once allowed a thing, doo sticke stoutly to it, and cannot by any meanes be wonne from it: I pray you what is to be done by those to whom God hath giuen the knowledge of his truthe? Ought they not at leastwise to imbrace it, and too sticke stedfastly to it, yea and to stande fully resolued vpon it, howe much soever men labour to drawe them from it? Lo here the two poyntes that wee haue to marke in this streyne. The one is that wee should not bee hasty too maynteyne the thing that wee haue no skill of, and whereof wee he not well assured: but that wee should firs looke through it, and bee discrete to iudge well and rightly. Is it so? that is to say, do we know the matter perfectly? Are wee sure of the truthe? Then lette vs take courage to sticke to it, what soever come of it, and letvs not be shaken from it. And this declareth to vs the true nature of fayth. For wee beleeue not vpon a fickle opinion: at leastwise if we be well grounded in Gods truthe. As for such as say, I beleeue: and in the meane whyle haue no certaintie of Gods truthe, but onely some imagination: it is certaine that they be as it were bewitched by Satan, at leastwise if they be wedded to it, as men say.

Beholde the Turkes, they be sufficiently hardened in their errores: but ought that fastnesse or rather that steeplinesse of theirs too bee counted a fayth? No. And why? For there is no certaintie in it. Then behoueth it vs too vnderstande of whom wee holde our doctrine, that is to witte, that wee holde it of God: and wee must be fully perswaded, that it is he which hath called vs to his schole. VWell then, haue wee the fayde certaintie? VVee muste immediatly marche it with a purpose too perseuer in it, that wee bee not as many are, whiche bowe with euery blaste, and forgette what they haue learned afore, as soone as they heare any newe thing I wote not what: whereby they shewe that they never did so much as once taste of Gods truthe. VVhat is too bee done then? As I haue sayde, the thing that wee knowe to be good muste never escape vs, nother muste wee by any meanes bee

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turned from it: but wee muste so print it in our hearts, as wee may stande in it to the ende. Thus yee see alreadie what wee haue to remember in this texte. And furthermore whereas Job sayeth heere, *God forbiddeth that euer I shoulde iustifie you*: lette vs marke also, that it is no small fault before God, too make countenance of consenting too suche as maynteyne an euill cace and go against the truthe. For although a man do it not with his heart, but bee otherwyse minded in himselfe: yet is God blasphemed therein, for wee knowe howe great store he setteth by his truthe. So then, if there be any that maynteyne an euill cace, or set themselves against the truthe too deface it, or go aboue any wicked practyze: if wee doo but onely make countenance too cleave vnto them, or to their partakers: it is certayne that wee bee guylie of the same wickednesse before God. And so muche the better ought wee too minde this lesson, for as muche as now adayes wee see that moiste menne make no bones to agree with the wicked, or at leastwyse to beare them good countenance, although they millike of their euill doings. And although they would fayne that they were amended: yet notwithstanding, for auoyding of displeasure, and to shifte off such batteiles as are seene, they make a countenance to bow and yelde vnto them. As oft as they see the wicked astore and haue their full scope: they bee fayne too vale their bonnyttes too them. And although they vpholde not their euill with full mouthe: yet are they so farre off from speaking against it, as a man would thinke they were adherents and consenters to it. VVee see this so ordinarie in the worlde nowe adayes, as it is very rufull. There is no man that steppes vp to maynteyne good quarelles: but rather it is a common excuse too say, I will not meddle ouerhastely, I see I shall but bring my selfe in the briers, euery man will bee in my toppes, I will not make it mine owne cace. No? And are wee not woorthie to bee shaken of at Godshand if wee bee loth too maynteyne his truthe? But is it not a wilfull renouncing of God, and a separating of our selues from him of sette purpose, when wee giue any token that wee iustifie the wicked, and like of their euill cace? And what thinke wee to doo, or where to become? So then, it is not without cause that Job speakest heere with suche vehemencie as to say, *God forbiddeth*, and that he abhorreth the iustifying of vnrighousnesse as a thing that is exceeding haynous. And why? For it is as muche as to overturne the whole order that God hath sette. And heere yee see also why the Prophete Esay pronouncteth so terrible a curse agaynst suche as call good euill, and euill good: for hee sayeth it is a turning of the light into darkenesse. That then is another poynt which wee haue too marke in this streyne. God forbiddeth (sayeth Job) that euer I shoulde iustifie you. And he confirmeth his matter yet better by adding anon after, *that curſid mought his aduersarie bee*. True it is, that betweene those twoo verses there is a third: neuerthelesse it wil be good too matche these twoo sentencis togither. *Curſid (sayeth he) mought myne aduersarie bee, and wicked be: be that ryzeþ vp agaynst mee.*

Firs he sheweth himselfe to bee full sure of his hold: for he spireth all such as shal intend to striue against him, and defieth them as if he were at warre with them. True it is that a harebraynde person will peraduenture vse the like stoutnesse, and aduaunce himselfe agaynst the whole worlde without shrinking awhit. But I haue tolde you afore, that Job buylded not without laying of a sure and steadie foundation, but was fully esolued in Gods truthe. So then, whereas hee nowe defieth all suche as woulde fight agaynst him: hee sheweth that

in such caces there is no playing on both handes, nor no being of neuters to rowe betweene two stremes: but we must be eyther on the one side or on the other, without fleeting too and fro, and marche on in true soundnesse, saying *is this Gods cace?* Then must all of vs bee aduocates in it and maynteyne it. Haue we conceyued any wicked quarell? Is there any token that the matter is against the truth? Let vs labour to thrust it downe, and let it not be suffered. For if we dissemble, we cannot denie but we be traytors to God. So then wee see the zele that ought to be in vs, not onely to confesse the truthe when we know it, and to shew that we holde it for good: but also to withstand all erours, and all false and wicked opinions. For it becometh vs to be inflamed with such a stoutnesse, as is shewed vs heere in the person of Job. Then let vs marke well, that when the doctrine of saluation and the thinges that belong to Gods seruice and religion do come in question: we muste not onely admittie that which we know to be good and true, yea euen with a teachable and obediēt minde: but also we must shunne all false opinions that are contrarie to the truth and not lyable vnto it. I say wee muste resist them fierly, and declare that al such as gaineſay vs, and agree not with vs are wicked and cursed, that is to say, to be hilde at our hand as enimies of rightuousnesse and truthe, because they refuze to joyn with vs in the obeying of our God, and are become rebelles, and reiect the truthe. Seing then that they separate themſelues in that wise from God, and so breake the true band of all vniue: it behoueth vs to haue open warre with them, & in no wile to agree with them. For as for them that are desirous to pleasure the wicked, and would fayne holde in with them, and therfore (as the Prouerbe ſayeth) do hold with the hare, and hunte with the hound: they shewe themſelues to beare two faces in one hood, and to play two partes in the enterlude without chaunging of their apparell. But God can abide no ſuch counterfayting. And therfore let vs remember well what is ſayde here: namely that the matter standeth not onely in ſaying, I am contented that ſuche a thing ſhall paſſe, and I will not ſtrive againſt the truthe: but if we wil ſhewe oureſelues to like well of Gods truthe, wee muſt maynteyne it out of hand, and all ſuch as ſet themſelues againſt vs, muſt be our enimies, & we muſt detest them, affirming oureſelues that there is no more agreement betweene truthe and vnruth, than betweene fire and water. Marke then what wee haue yet to note. Job addeth further, *Tbat his heart ſhall not vþbrayde him with his dayes, or that he will not ſtep aside, or that he will not go backe.* As touching the Hebrew woordē, it may be taken to offer reproche: and it may also be taken to *wexe yong againſte*: and therepon it commeth to be taken to *recycle*, or to *returne backe*. And this ſignification agreeth very well, when he ſayeth, *My heart ſhall not retyrie backe*, as though it waxed yong againſte. And how? *Of my dayes*: that is to ſay, of all the time of my lyfe that I haue paſſed. To bee ſhort, Job ment to betoken, that he would neuer ſwarue: but like as he had continued vnto that day to ſerue God, yea euen in all soundnesse: ſo he would not thenceforth ſtepp aside nor runne backe and become another man, but would be alwayes founde the ſame that he had bene knowne to be. And this is according to that which I haue declared alreadie: namely that for alſmuch as God hath bene ſo gracious to vs, as to inlighten vs in ſuche wile as we diſcernē betweene good and euill, and know what we ought to followe: it behoueth vs to take heede that wee be not fleeting, nor like wauering reedes, but that wee hold our owne ſtedfastly. So then, let vs looke well to our oureſelues, and when ſocuer God ſhall haue ſet vs in a good

way, let vs not turne ſayle backe againſte, but let vs go forward ſtill. Yea and looke howe much the more that any man hath gone foreward, let him know that God hath bound him to be ſo much the more ſtedfast, and that it is the more to his shame and the heynouler vnruthenesſe in him, if he turne his backe and forſake his good way. Verely as ſoone as God ſheweth vs his will, it behoueth vs to bee taken in loue with it, and to indeuer to profite more and more, and neuer to ſtep aside. Therfore even at the first day, wee ought to be inflamed to follow Gods truthe, as ſoone as it is ſhewed vs. But when God hath bene ſo gracious to a man, as to leade him forth, not for a moneth onely, but for a yeaſe; three, or ten, ſo as he hath liued a long while in the knowledge of God and of his owne ſaluation: if he afterwarde become a rebeſl and a renegate, and holde not out to the laſt ſteppe: is it not a farre greater fault, than if a man that hath not yett taken a good and ſufficient deepe roote, ſhoulde turne away and overſhoot himſelfe through ſome lightenesſe? For if a man haue taſted what is good, and anon after do turne awaie from it: verely he ſhall not be excused before God: but yet wil men haue pitie vpon him for that he is ſo turned away before he haue receyued full iſtruction. But when a man hath folowed the right way a long time, and hath ſeemed to be of the conſtanter ſort, and yet is withdrawne frō it: what excuse can there bee for him? Thus ye ſee what Job ment to exprefſe in this ſtreyne, by ſhewing, that ſeing God had giuen him the grace to walke a-right, and he had of long time knowne what is good: his heart ſhould not now turne backe againſte. Then let euery of vs leare by his example, to conſider well the free fauour that God ſheweth vs when he vouchſafeth to draw vs to the pure ſayth of his Gofpell. For it behoueth vs to thiſke, that he hath bound vs more vnto him in ſo doing, than if all the ſolemneſt couenants in the worlde were paſſed betwixt vs. VVherfore let vs ſettle oureſelues to hold out to the ende when we haue begonne well, and let vs follow the way that God hath ſet vs in, affirming oureſelues that it is he that hath reached out his hand vnto vs. And further lette every of vs recken well the time, how long it is ago ſince we knew Gods truthe. How? It is a yeaſe, three, ten, or twentie ſince God diſclozed himſelfe vnto mee: and how haue I profitid ſince that time? Although I haue not gone ſo farre foreward as were reuiſite: yet for alſmuch as my God hath taken me into his house, and not ſuffered me to runne quite away, but hath graunted me the grace to holde out hitherto: what a thing were it if I ſhould nowe renounce him and give him ouer? were not that an ouerdaſnable vnruthenesſe? Lo howe euery man ought to call himſelfe to account, that he may conſirme himſelfe in the ſtedfastnesſe that Job ſheweth vs here in his owne perſone. And that is the poynſt which wee haue to marke. To be ſhort, wee ſee in this ſtreyne, that it is not lawfull for Christians in any wile to diſsemble, by making countenance that they beleeue a thing which notwithstanding they condemne in reaſon, and whereof they are affiſed that it is euill. Nother muſt we vſe ſtaſtingholes. For what colour ſo euer wee pretend, wee ſhall alwayes be condemned in our hypocriſie. And why? For God loueth truthe, and setteth ſo great ſtore by it, that he wil haue vs to ſtiche to it, what ſoever come of it. For even in common matters, although a thing ſeeme to import no prejuſcie, harme nor wrong: yet if a man ſay that he beleeues it to be ſo, and in the meane while findeth it cleane contrarie in his heart: he is not to be excused. But whensoeuer the doctrine of our ſaluation, and of the ſeruing & honoring of God (which are the highest things that can bee) do come in question:

wee muste not take leaue nor libertie to swarue in that behalfe. For euen in worldly matters it behoueth vs to acknowledge our selues faultie, if we make countenance of consenting vnto that which we mislike. But if we vse such shifftes when Gods truth is impugned by facing it with false & wicked things: besides that we betray God, wee do also indener(as much as in vs lieth,) to robbe him of the thing which he hath so knyt vnto himselfe, as it can not be separated from him, except he renounce himselfe: that is to say, of his truth. And so let vs marke well what is shewed vs here by the example of Job: namely, that when our Lord hath bene so gracious to vs, as to giue vs fayth in our hearts: it behoueth vs to haue our mouth open to make confession of that which wee beleue and are sure of, and to preach the same in due time and place. And if wee see that men set themselves agaynst the doctrine which wee know to bee true: let vs resist them to the vttermost of our power, and maynteyne Gods quarrell, except we intende to be false to him. And although this doctrine deserue to bee set out more at length: yet notwithstanding, that which I haue compryzed alreadie in small roume, is sufficient. Now let every man bethinke him how he may fare the better by it: for all the whole matter consisteth in the practizing of it. Let vs come now to that which Job addeth. *VVhat is the hope of the hypocrite*(sayeth he) *seeing that for all his keping vp [of goodes] God plucketh awaie his Soule?* Here Job protesteth, that he is not of opinion, that God punisheth not mens sinnes in this worlde, or that he is asleepe and openeth not his eyes, but letteth things slippe in such wize here bylowe, as all things vniuersally are turmoyled. All things (sayeth he) must come to account in the end, howbeit that men perceyue not Gods iudgements by eyesight at the first dashe. This is in effect the matter that Job declareth here. It behoueth vs always too beare in minde, what wee haue scene afore: which is, that the parties which stroue against Job, vphilde that men are handled here according to their deserts, and that God doth euermore shew himselfe good, louing, and mercisull towardes suche as seeke him and loue him: and contrarywise that he foorthwith vttereth his rigour and vengeance against all such as despzye him, specially which bende themselves against him, and stray out of the good way. But wee see the contrarie: namely that the good are afflited, and seeme to haue God their enemie, because he dealeth exceeding roughly with them, when in the meane while wee see the wicked live in their delights and pleasures, triumphing as though God hilde them nicely in his lap. *VVhat meeneth that?* It is to the ende that by that meane wee should perceyue, that God doth not execute his iustice fully here, but referueth as well the reward of good men, as the punishment of wicked men, vnto the last day, and out of this life. Job therefore as now declareth, that although he sayde afore, that God punisheth not the wicked, but afflitteth the godly & seemeth to vse excessiue crueltie against such as haue not deserued it, and contrarywise to flatter the vngodly: yet notwithstanding he intendereth not to robbe God of his office, that he shoulde not always be iudge of the worlde, and watche too gouerne the state of the earth. And how is that? There muste no certaine day be set to him, nether must he be summoned to do his duetie by an houre. But it behoueth vs to tarie his leyture paciently, and he will make vs too see examples of his Justice one way or other. This is the summe that Job ment to declare here. And although wee haue seene this doctrine heretofore: yet must it not irke vs to haue it oftentimes repeated, considering that it is one of the chiese poynts that we ought to sticke vnto: namely that euen in the middes

of the troubles of this world, wee ought neuerthelesse to assure our selues, that God suffereth not things to runne to hauocke, nor holdeth with the wicked: although he spare them and forbear to punish them for a tyme, yet are they in neuer the better taking for that, but are always vnhappie, and there is a secrete vengeance prepared for them, so as it were farre better for them, that God should punish them at the firste pushe, than so deferre their punishment which appeareth not presently. *VVherefore let vs learne* (which is a thing as needfull as may bee) *to be throughly perswaded, that although the godly be afflited, yet ceasse they not to be happie, in asmuch as they haue recourse to God, and bow downe their neckes too the bearing of the yoke that is layde vpon them, and are sure that though God trie their obedietnesse, yet he ceaseth not to loue them.* *VVhen we be once perswaded of this:* wee haue profited greatly for the whole time of our lyfe. And in good sothe, let vs looke vpon the infirmitie that is in vs. For as soone as we haue any temptation, we be abashed and dismayd, as there is no comforting of vs. If wee see the wicked prosper, and that God beareth with them more than wee would he shoulde: there is nothing with vs but grating of our teeth, and it seemeth to vs that there is no more hope for vs, but that wee be vtterly deceyued in calling vpon God and in seruing him. Againe if our state be not such as our fleshe would wilfe it: our courage quayleth, yea and we fall to fretting and chafing against God: and finally we be so combered, as wee cannot assure our selues, that it is for our behoofe to resorte vnto God in the middes of all our miseries, nor asswage our sorowes in that we know that he will alwayes be our sauour and father. *VVherefore lette vs fight against our infirmitie, that we may be fully resolued thereof.* Also on the contrarie, when we see the prosperitie of the wicked, let vs not faynt for it, but let vs alwayes plucke vp a good heart, assuring our selues, that God doth but fat them, as an Oxe or a Hog. For when a man intendeth to kill an oxe, he will fat him: and he will bestowe more cost vpon him when he prepareth him to be drawne to the slaughterhouse, than when he purposeth to labour him in the plough. The like will he do with a hogge. Our Lord then handleth wicked men in this worlde as Oxen or Swine: he fatteth and pampereth them till they burst againe. But it is to their destruction: and for asmuch as they abuse his goodnesse and paciēce, they do but heape vp the store of wrath whereof S. Paule speakeith, by defiling all the benefites which they receyue at Gods hand, during the time that he is so bountifull to them. Then seing that this doctrine is so profitable vnto vs, and that on the other side it is very harde to bee comprehended: lette vs not thinke straunge of the often repeating of it. For wee haue neede to record this lesson oft, because we understand it not at the first sight. Yea and wee haue profited very well, if of all our life long we haue but begonne well to conceyue it: and we forget it againe by and by, though it be dayly rehersed vnto vs. But now lette vs come to Iobs woordes. *VVhat is the hope of the Hypocrite when he shall haue heaped vp, and God shall take awaie his Soule?* By these woordes Job signifieth, that wee must not inclose mans happiness within his present lyfe. How then may we say that men are happie or vnhappie? we must not haue our eyes fastened vpon this world (for that is a very narrow boundes:) but we must go to death: for that is the poynct where our Lord sheweth vs, that it is to no purpose for vs to haue liued here in case, to haue hoorded vp much goods, to haue bene in honour and credit, to haue crammed our selues with quietnesse, and (to be shorte) to haue had all our wishes here. God(I say)sheweth in death that, althis geere .

geere was but as a flightfull and vanishing shadow. And therefore if we will iudge rightly of mens states, whither they be happie or vnhappy: lette vs not looke onely to their liuing here, or how they be dealt withal for a twentie, thirtie, or fiftie yeeres: but lette vs consider that when men passe hence, God calleth them to him, according as *Psalm. 90.4.5.* it is sayd in the ninetith Psalme, that God causeth them to make but one turne as though they ranne in a ring, and then come home to me yee sonnes of menne sayeth he. Marke what we haue to conceyue in the first place, to the end we be not ouertaken with a false opinion, as all they bee which thinke no further than vpon this present lyfe. For they are rauished incontinently as soone as they see one that is riche, and they say, he hath so much goods, he hath so much of fayre lands, there is nothing but triumphing with him, he is well housed, he hath monie in his purse: againe, such a one is of great credite, well frended, greatly allyed, and another is counted very wise, so as every man stoupeth to him. Lo how our eyes shall be dazed, or rather scceled vp, so as we shall discerne no more, when wee thinke no further but vpon this worlde. And therefore let vs beare in minde what is sayd here, namely that God sheweth by death, that it is to no purpose to haue liued at ease in this world, and that the state of men is not to be esteemed thereby: for that were too fonide a iudgement. And Iob sayeth expesly, that although a wicked man haue heaped vp neuer so much, that is too say, put the case that in this life a man had all that euer were possible to be wished: yet must we not thinke him to be in the better case therfore. And why? For what shall become of him (sayeth Iob) when God shall plucke away his soule? The woorde *plucke* sheweth that the death of the wicked is alwayes forcible. Yea truly: although they be as good as rotten in this worlde, so as God suffer them to liue till very age consume them, and they do but droupe half a score yeeres before they die, and although they die exceeding old and full of yeeres: yet are they plucked away. VVhat is the reason? Firste because they cannot yeeld themselues to Gods will: and secōdly because they neuer knew to what ende they were put into this world, that is to wit, to the ende that they should be called away againe vnto God: and much lesse are they sure of the heauenly life and everlasting heritage that is prepared for vs. Thus do all wicked men want three things: whiche are, that they haue not the skil to obey God, and to suffer themselues to be gouerned by him: they know not the end of their creation, that is to wit, that they were put into this world vpon condition that they should but onely passe through it: and finally they wote not what the heauenly life is, nor that it is the place where wee must haue our rest. And for asmuch as the wicked haue not comprehended these three things: it is no maruell though they be plucked out of the worlde, and that God is fayne to hale them hece by force, so as they go not to him with a willing minde. Contrarywise, the faythfull being contented to haue liued in his knowledge, departe out of the world willingly, to receyue full fruition of the things that are promised liere, and which we hope for. The wicked therefore are plucked away. And yet if we wey the matter well, it is a thing against nature to be plucked away so. And although the sayde sturdinessse that I speake of, be in all vnbeleeuers: yet notwithstanding, God hath diuerse times inforced the very Paynims to vtter such woordes, as declare vs to bee vnexcusable, if wee shunne death in that wise, and be to much wedded to this present life: And like as a iudge will inforce an offender to confess what he will haue him, by holding him vpon the racke: Euen so (as I sayd afore) God hath as it were by force wrested

a confession out of the Paynims, to shewe that all suche as die not willingly and with a quiet heart, are as monstres that turne nature quite vpside downe. There is a Heathenman that never heard one woerde of good doctrine, who when he was tolde of the death of his sonne, answered, I know that I begate him mortall. Lo here a confession made by a Heathen man, which is ynoch enough to condemne the whole worlde. It is as much as if he had sayde, sith that God hath set vs here: it behoueth vs to wayte after what sorte it pleaseth him to dispoze of vs: so as if he list to take vs hence, we ought to acknowledge that our lyfe must bee subiect to his will. Another Heathen man sayeth, Beholde, I am in this worlde, as if I were sette too be a watchman in a castle, or as if it were sayd to a souldier, come hither, go thither: so hath God set vs here in this worlde with condition to call vs hence when he listeth. The Heathen men that haue spoken after that sorte, are too sufficient witnesses to condemne all such as will replie to set any colour vpon their lewde affections in that case, and to excuse them. And furthermore (as I haue sayde alreadie) lette vs marke that those Heathenmen speake not so, but by constraint of God: which thing was done, to the ende that we should haue our condemnation written and pronounced by them, if wee agree not too his will. But now what is to be done? If wee will dispose our selues to die willingly, and go to rest our selues in God: lette vs learne to knowe the vices that hinder vs, and the remedies to redresse them. Then firste of all lette vs learne to submit our selues vnto God, and let vs not bee so frowarde and madde, as to wiſhe to exempt our selues from the subiection of him that created and shaped vs.  
 Beholde, the firſte thing wherevnto it behoueth the faithfull ſort to apply theſelues, is to acknowledge to what end wee be created and shaped. Beholde, God hath all ſoueraine dominion ouer vs: therefore it behoueth vs to ſubmit our ſelues vnto him, and to dedicate our ſelues ſo wholly too his ſeruice, as wee may bee alwayes his, bothe in life and death. VVhen a man can ſo ſubmit himſelfe to God with all reuerēce and lowlinesse, and ſo renounce himſelfe as to ſay, it is meete that thy Creator ſhould haue the vpper hande of thee, and bee thy mayſter: that is a good beginning. Truly this lesson might hold vs taffe three dayes, yea and three moneths too. But it is ynoch enough for vs if wee knowe the effect of that which I haue touched, that every man may thinke vpon it at leysure. Yee ſee then that the firſte lesson which it standeth vs in hande too muze vpon if wee minde to liue and die quiety, and not to bee plucked out of the worlde by force and violence: is to ſubmit our ſelues to Gods good will. And the ſeconde is, that wee knowe to what ende and intent wee bee put into this worlde: for without that, are wee not as brute beaſtes? An Oxe knoweth not wherefore God created him, nother do all other beaſtes alſo. But man cannot bee excuzed. For he hath wit and reaſon, and God calleth him further than the worlde, to the intent he ſhould knowe that this lyfe is but a wayfaring. The brute beaſtes knowe not what death is till menne haue brought them to it, and cut their throtes, or till they die of ſome mischaunce. Then doo not they diſcerne betweene lyfe and death: but men haue the vnderſtanding thereof: yea and our Lorde doth dayly ſet mirroors of our frayltie before our eyes. Nowe if wee thinke not vpon them, I pray you are wee not too too brutiſh? Nay, which worse is, the brute beaſtes muſte condemne vs. For although an Oxe knoweth not wherefore he is created: yet doth he ſtill followe ſome order of nature. VVhy holdeth he downe his hornes and boweth his necke to bear the

the yoke, but bycause our Lorde hath giuen him his lesson without will and without vnderstanding, so as the poore beast hath an inclination too do that which is his duetie? And is it not a shamefull thing, that men in the meane while are more stubborne than Oxen, Horses, or Asses? So then lette vs learne wherefore God hath set vs in this worlde, and to what purpose we liue here: that is to wit, to the ende wee shoulde knowe that wee bee set here but as in a iourney, and that wee be lodged and susteyned here on earth at Gods coste, and that therefore wee must hang wholly vpon his grace, feeling him to be our Saviour and father, according as he sheweth himselfe towardes vs by his doings, when wee bee giuen to serue him. Thus then yee see the second poynt that wee haue to beare in minde, if wee purpose to die willingly, and not to bee plucked hence by violent force of Gods hande. There is a third, which is the chiefest of all; and that is the heauenly life. For death is alwayes terrible to vs of it selfe: and we cannot but be afrayde when a man doth but speake to vs of it, and wee be stryken with some astonishment if wee do but thinke of it. And therefore Sanct Paule sayeth, that we desire not death, and that it is impossible for a man to bee brought to desire to die: we shunne it as much as is possible. And why? For God hath imprinted a feeling in vs, that death is a curse and as it were a disfeating of nature, and a chaunging of Gods order from that which it was before man sinned. So then, wee cannot but shunne death, euen bycause it is contrarie to our fleshe, and the terror thereof dismayeth vs by reason of the knowledge that God hath giuen vs. 30 And therefore Sanct Paule in the forealledged chapter sayeth, that wee desire death, not in respect of it selfe, but bycause we know that as yet we are but as it were in tristorie dwellingplaces. VVhat is our bodie? It is so corruptible a thing, that the leaues of a tree are not so soone rotten as wee bee. But wee knowe that there is a house prepared for vs, and that when we be restored to the heauenly glorie, wee shall be lodged, not as in a little shedde vnder leaues that are soone rotten, but in an euerlasting house that is full of glorie. Seing then that wee knowe that God calleth vs to so happie a life, and giueth vs assurance of it in our Lorde Iesus Christe: wee neede not to shunne death, sith that thereby wee enter into the full possession of our saluation.

To be shorte, wee come not to death as the vnbeluers do. The vnbeluers say, I knowe not whither I go. If they haue any opiniō of the immortalitie of their soules: eyther they multe needes be dismayed at it, when they

know that God shall be their iudge: or else they shall be sotted in such wise, as they shall thinke there is no better lyfe than this. But for our part, it behoueth vs to knowe, that God hath created vs after his owne image and likeenesse, to the intent to gather vs vp to himselfe, and that we shoulde be sure that he will do it, if wee refre our selues wholly vnto him, folowing the example that our Lorde Iesu Christe sheweth vs. Father (sayeth he) vnto Luke 22:46. thee do I commend my spirite. Then lette vs learne to say freely vnto God, Lorde I yeelde my soule into thy handes. Thus yee see howe wee shall be safe when wee know that God is the keeper of our Soules. Thus ye see how we shall go gladly and with a good will vnto death, because our Soules are in Gods keeping, till he knit them to their bodies againe in his comming at the last day. VVhen wee be at thi poynt, then to confirme the sayde prayer withall, thou mayst adde, Thou hast redeemed me o Lord God of truth. Lo howe Dauid speaketh: and Iesus Christ hath vsed the same, to shewe that it is a request which ought to bee common to all members of the Church. So then, to the ende that we doubt not of Gods receyving of our soules into his keeping, when we betake them to him vnfaynedly: let vs know that he is the God of truth, in so much that he will not suffer vs to perishe what soever befall vs, so we haue the heart and minde to put our selues into his handes.

Nowe let vs fall downe before the face of our good God with acknowledgement of our sinnes, prasing him to haue pitie vpon vs wretched creatures: and because wee be so loth to folowe that, which he sheweth vs, that it may please him to stablish vs in such a zele by his holy Spirite, as wee may neuer swarue, nor be turned from the right way wherein he shall haue once set vs. And for asmuch as so long as we liue in this worlde, we be inclined, yea and giuen vp to many vices and imperfekteions: let vs pray him to graunt vs the grace to resist them in suche wise, as he may bee glorified by our confessing of his name, whither it bee in lyfe or death: and that in the meane whyle wee may bee knitte to him by fayth and hope, so as wee may persiste therein to the ende, and vntill he haue gathered vs into the euerlasting heritage which is purchased for vs by our Lorde Iesus Christe. That it may please him to graunt this grace not onely to vs, but also to all people and Nations of the Earth, bringing backe all poore ignorant soules from the miserable bondage of error and darkenesse, to the right way of saluation, for the doyng whereof, it may please him to rayse &c.

### The xcix. Sermon, which is the third vpon the xxvij. Chapter.

8. VVhat is the hope of the hypocrite vvhén he shall haue heaped vp, and God shall haue plucked avvay his Soule?
9. VVill God heare his crye vvhén trouble commeth vpon him?
10. VVill he set his delight on the Almighty? vwill he call vpon God at all times?
11. I vwill teach you vvhatis in the hand of God, and I vwill not conceale from you vvhatis is vwith the Almighty.
12. Behold, ye haue scene all thesethings, and vwhy do ye vanish avvay in vanitie?



E sawe yesterday, that if wee will judge of the state of men, we must not rest vpō this present life, but we must go further: for if we looke no further than to the life of man: we shall see that it is but as a shadowe, and alough it were graunted that

he had al his own hearts desire, so as God would giue him whatsoeuer he wold wish: what were al that but a smoke that passeth away out of had? Therfore it behoueth vs to come to the hope that Job speaketh of here, that wee may haue skill to discerne whither a mas life be happie or unhappy. And he bringeth vs purposely vno death, declaring that sith the vnbeluers or despisers of God are plucked out

out of this world by violence : it behoueth vs to conclude, that they be all vnhappie, and that the pleasures, riches, honour, and such other like things which they haue, are but deceytfull vanitie, and we must not busie our heades about them. Therfore when a man liueth after such a sort in this world, as he knoweth himselfe to be in Gods hand, so as he resteth and reposeth himselfe vpon his goodnesse, and therewithall is readie to remoue hence as oft and whensoeuer God shall call him, assuring himselfe that his everlasting abiding place is not here but in heauen : then is he in the case that he may be deemed a happie man. But as for him that regardeth not God, ne trusteth in his goodnesse, ne knoweth himselfe to be in his keeping, but woulde fayne dwell euer in this worlde, and cannot bee gotten hence but by force and constraint : although such a man haue all that he can wish for a time : yet is he but a wretched creature. And for the better confirmation of this matter, Job addeth as nowe, *That God will not beare the wicked when they pray, no not euen in the middes of their distresses.* This deserueth to be well marked. Job sheweth wherein the chiefe weale that wee can haue or wishe to haue consisteth, namely in hauing recourse vnto God, and that he be mercyfull to vs to succour vs at our neede. Let vs put the case that a man had al things else that could be imagined, and yet wanted this : surely all the rest were nothing woorth, but shoulde bee turned into his bane. VVhat if a man laugh, what if he liue in ioy and pleasure, what if he haue goodes ynoch and to much, what if all men honour him, and (to be short) what if he seeme to be a Petigod here bylowe as in a Paradise? yet if he haue not this priuiledge of resorting vnto God, with full beleefe that his resorting to him shall not be in vayne, but that his requestes shall be graunted : al that euer he can haue besides, shall bee but a curse to him, and an increase of his decay. Then lette vs marke well, that it is not for nought that Job bringeth vs here to the principall poynt of our whole life, as in respect of the weale that wee can wish : which is that God shoulde be at hand with vs, and that we should resort vnto him : that he should heare vs, and that wee should obreyne our requestes and be ayded at his hande according to our neede, and as he knoweth to be conuenient for our welfare. And this is not done here onely : but if we looke vpon the whole doctrine of the holy Scripture, we shall see that men are alwayes vnhappie if God looke not vpon them, and bee readie to heare them. True it is that wee conceyue not so much : by reason of our great dulnesse : but surely if wee had but one sparke of good vnderstanding, there is none of vs but he should perceyue, that this doctrine is totoo true. So then let vs open our eyes, and learne to inioy this happiness, and know wherevpon the same is chiefly grounded, so as we may vnderstand, that if we haue not God so fauorable vnto vs, as wee may resorte vnto him with assured trust and certaintie that he will be readie to help vs at our neede : we be totoo wretched. And furthermore if we be in so good case, as that we can haue recourse vnto God : there is nother affliction nor miserie, that can hinder vs from being happie. For beholde, the remedie that ought to suffize for all our miseries, is that God promiseth to strengthen vs vp when we be as good as beaten downe, to deliuere vs in time conuenient, yea and to turne all our miseries to our welfare and saluation, so as they shall become as many furtherances to helpe vs forewarde to the everlasting lyfe, and he will make vs perceyue that he sent vs not any thing, which was not conuenient and behouefull for vs: Such promises serue to asswage our sorowes : and morcouver, every one of vs may glorie in them, according also as S.Paule speaketh in the fift to

## SERMON ON

the Romanes. For vnder the peace that he maketh mention of there, is comprehended that which Job speaketh here. VVe ca haue no peace with God except we be sure of his loue, so as the gate be open for vs to haue accessse vnto him. VVhen we haue that once (sayeth S.Paule:) we be sure and fully perisued that wee be the children of God, so as wee may glory of the euerlasting heritage which he hath promised vs. This in effect is al that Job ment here by saying, will God heare the prayers of a wicked man? yea though he call vpon him in his trouble? But here it may be demaundered, howe it happeneth that God refuzeth a man that calleth vpon him, seing he hath promised that he will alwayes be inclined to succour vs, yea and that he will not tarie till he be intreated, but will preuent our sute: or at leastwise we be sure that as soone as we open our mouth, God will be readie to succour vs, as he sayeth by his Prophet Esay. Howbeit in the other *Esay.65. d.* sentence that I touched afore, it is sayd, I will heare them before they crie: But here we see a threate which is cleane contrarie, which is that although the wicked haue their recourse vnto God, & desire him to haue pitie vpon the: yet will he not heare them. The solution is very easie, if we wey wel what is sayd in the Psalme: namely that God *Psalm. 145. d.18.* is neere vnto all such as call vpon him in truth. There the Prophet sheweth, that many seeke God, howbeit faynedly. By reason whereof we be conuinced, that there is none other meane to rid vs of our miseries, but only that God should take vs to his mercie and be pitiful to vs. The very vnbelineuers do cal vpō God without regard of him, notwithstanding that they haue mocked at the religion, and at al things that are spoken to vs in the Scripture concerning Gods prouidēce, and the mercie and grace which we must looke for at his hand. Therefore if they be pinched with aduersitie, they crie out, alas my God. And what is it that driueth them therenvnto? Euen their mother wit. So the hypocrites and despizers of God may well haue some forme of praying. Not only to pray from the teeth outward while their minde is otherwise occupied : but oftentimes (as men may perceyue) even with some hartie affection (for they be forced to it:) but yet is it not in truth. For they haue not the knowledge to say, my God calleth me and allureth me to him, and I shal not be disappoyned in coming to him. Seing it is his pleasure to recken me in the number of his children: I will go to him, not vpon a foolish rashnesse and presumption, but with obedience to the voyce of my God, trusting to his promise. The hypocrites cannot speake that language : and therfore they haue no truth in them. For it stādeth them in hand to haue fayth, and fayth dependeth vpon Gods promises, which the vngodly never tasted of. Againe, we ought to haue a feeling of our miseries, so that whē a man approcheth vnto God, he must be abashed in himselfe, he must be sorie for his sinnes, he must hate himselfe, and he must acknowledge himselfe to be exceeding wretched. But the wicked and hypocrites haue none of all this. Although then that they haue their mouths open to call vpō God : yet doo they but vnhallow his holy name, because there is no right meening in them. And therefore they fulfill that which the Prophet Esay sayeth in his nine and *Esay.29. d.* twentith chapter : which is, that they preache vnto God with their mouth and their tung, but their hart is alwayes a great way off. So then let vs marke well, that when our Lorde sayeth and auoucheth, that he will heare all such as call vpon him : he meeneth that their prayer must proceede of fayth, and men must haue bethought them well of his promises aforhand, thereby to take boldnesse to come vnto him : and yet that therewithall they must acknowledge themselves to be as they bee, that is to witte, forlorne,

forlorne, damned, and destitute of all goodness: and this must we be throughly perswaded of, to the end that wee may resort too the fountaine of his goodness and grace. Now can wee not thinke it straunge though God put backe the hypocrites and wicked me whē they come vnto him. For they come not with a willing minde, nor with a pure affection, but they would faine shun God if it were possible. Howbeit forasmuche as they cannot shift themselues from him: they come too him by compulsion. But what a comming is that? Therefore whē we pray vnto God, let vs learne to offer him freeharted sacrifices, and let vs come to him with a willing mind: assuring ourselues that without him we be destitute of all that we haue neede of, and of all that perteineth to oure welfare. Furthermore, let vs not doubt of his fauoure and mercie towards vs, seeing he hath promised vs them: but let vs always beleue that he is euer redy to receyue vs, and will not be deafe to our desires when we come to craue them at his hand. Lo how we shal be herd at gods hand. And Iob setteth downe purposely, *Vvhen trouble commeth vpon the hypocrite*: because that then we knowe and feele how auayable our prayers are, and what frute they yeld vs. True it is that God sheweth his goodness towards vs every minute of an houre: and although we perceiue it not by and by, yet doth he preserue vs from the miseries that hang ouer our head, & putteth his had betwixt vs and them. So then, we cannot but be acquainted with gods grace in the time of prosperity, and know that wee bee maintained by the same: but yet haue we not so certaine and euidēt experiance of his fauoure and help, in prosperitie, as in aduersitie. For whēsoever miserie pincheth vs, and death threatneth vs, we haue the wit to discerne that we were forlorne and foredone, if God shuld not step before vs to reskue vs. And in good sooth how shoulde we be troubled, if we had not that consideration? Ye see then an euident demonstration, that God hathe had pitie vppon vs. And so, affliction is the thing wherein God sheweth himselfe cheefly to be our sauour. And heere ye see why it is said in the Psalme, Thou shalt call vppon me in the day of thy trouble, and I will heare thee and thou shalt glorify me. But is it therfore to be said that we must not seeke vnto God, but when we be in necessitie and at the last cast? No: for we shoulde be tooretchlesse if we shuld tarrie til such constreint came. Then behoueth it vs to call vppon God at all times, as shall be shewed anone. But yet doth our Lord prouoke vs by scourging vs, and in so doing hee correſteth oure flouthfulness, and quickeneth vs vp to com vnto him. It is expressly said, that that is the time wherein wee must call vpon him, and that that is the very due and conueniente season, according as it is said in the two and thirteenth Psalme, that the righteouse shall seeke God in due time: that is to say, when their aduersitie presseth them. Not that we haue not occasion to do so continually: but because wee haue more occasion then, than at any other time. And heereby we be warned, that whensoever wee be pinched to the vttermost, so as we can abide no more: we must not faint, but rather take courage to come vnto God, knowing that he allureth vs, not only by worde of mouth, but also by his doings: and that hee not onely reacheth vs his hande and willetteth vs too take it: but also doth as it were draw vs by force, by reason of the greate sluggishnesse that is in vs. Lo what we haue to marke in this streine.

Now heerewithall let vs understand, what is the frute of our faith. It is, that in all our aduersities wee be righte happie, and that all the curses which God sendeth vpon me for their sinnes are turned to our welfare by meanes

of faith, when we pray vnto God, and haue our recourse vnto him. And why? For in the middes of our troubles hee sheweth himselfe our Sauoure, and maketh vs too feele that hee is neere at hand with vs. After that Iob hath said so: he addeth, *that the vngodly will not delighte in the Almightie, nor seeke always vnto him.* VVhē he saith that the wicked man will not seeke always vnto God: it is a confirmation of that which hath bin touched already: that is to wit, that wee must not only pray when wee can none otherwise do, but also that we must do it ordinarily, as in very dēd we cannot passe one minute of an houre without Gods help. And surely the fauoure that we looke for at his hand, consisteth not only in deliuering from death when we be as good as at the pits brim: but also in preseruing vs and in turning away euill from vs. For we see that in this life we be continually besiegēd with a hundred deatthes, and the miseries whereto we be subiect, are without number. God therefore must befaire to gard vs, and to be our wail and bulwarke, according also as he saith by his Prophet Esay, that hee is our fortresse and shield, and so is he also named often-times in the Psalmes. Ye see then how wee ought to call vpon God, not only when hee toucheth vs, and smiteth us, as it were with hard strokēs vpon vs: but even when we be at our ease and rest, and perceiue no daunger toward: even then (say I) behoueth it vs neuerthelesse too consider, to how many miseries our life is subiect: that being perswaded that wee cannot escape them excepte God preserue vs, we may runne vnto him and say, Alas Lord, keepe vs thou vnder thy protection, and by thy prouidence make vs able too passe through so many deatthes which hem vs in round about. And this must bee done bothe euening and morning. Moreouer wee knowe: (without going any further) what temptations assayle vs dayly. And therefore when we pray vnto God, it must not only be that hee should preserue vs from the daungers wherein we are concerning this present life: but the cheefe poynēt is, that hee should reach out his hand too deliuere vs from Satans temptations, and not suffer vs to fall into euill, according as there are deadly downefalles whereinto we may tumble every minute of an houre, if we be not hild vp by his power. So then let vs marke what need: the faithful haue too bee so defended and sheelded by Gods hand. For when Satan cannot ouercome vs on the one side, he vndermineth vs anew both before and behind, and he assaulteth as well at one side as on the other, and as well aboue as beneath. He hathe so many fyre and burning darts, that he would wound vs to the death, were it not that God doth defend and preserue vs. So the it is not ynochough for vs to pray only once a day, or when the neede it selfe constreyneth vs: but it standeth vs in hand to do it continually, and to make an ordinarie exercise of it. And thus ye see why it is sayde, *that the Wicked prayeth not at all times vnto God.* But there is yet one poynēt more which wee ought to marke well. For Iobs intent is to do vs to witte, that whereas the wicked man dothe nowe and then make countenance too pray, yet doth he not continue in that mind, he proceedeth not constantly and after one continuall rate. And heere ye see wherein the prayers of the hypocrites differ from the prayers of Gods children. For an hypocrite, without examining of his owne hart, will welynough do the same thing that Gods children do: to outward sighte hee will pray vnto God, yea and hee will acknowledge that hee hath the neede to do so. But if the least temptation in the world light vpon him, hee freuteth with himselfe and meddleth no more with calling vppon God, but grunteth agaist hym, and someth vp such rage, as hee sheweth

Psa.50.r.15

Psa.32.b.6

Esa.26.6.1.

Ps.18.a.2.3.

28.c.7.8.31.

a.4.

sheweth well that hee nother depended vpon God before, nor trusted in him, nor sought him with a right-meining mind, and that al was but counterfernes. Thus ye see how the hypocrisie of the faithlesse is discouered, when our Lord handlith them not after their owne lyking, but holdesthem shut vp in some distresse. For they fret and fume against him. But contrariwise if god scourge the faithfull man that hath prayed to him in his prosperitie and in the time of his rest: he ceaseth not to hold out still, in beseeching him too play the surgiour in healing of the wounds that he hath made. To be shorte, Gods children continue in prayer, and haue the sayde perseuerance or holding out, in somuch that although God affliet them, and seeme to turne his backe to the; and to be deafe to their requests: yet neuerthelesse they hold on still, and never giue ouer cleane. Contrariwise, if God graunt not the faithfull their request as soone as they pray vnto him, if he pleasure them not by and by, if hee perfourme not their desires withoute delay: they thinke they haue lost their time. And so we see that the fashion of praying aright, is first, not to tarrie till extremitie compell vs: but rather to be doing aforehande as neede is that we should, praying God to preuent vs with his gracieuse goodnes. Take that for one point. Ageine, if we be in trouble and distresse: let vs not cease to pray, as well as if we were in prosperitie. For although God seeme not as then to fauoure vs, but rather to be an aduersarie and an enimie vnto vs, by the estimation of our fleshly vnderstanding: yet behoueth it vs to exercise our faith in calling vpon him: and whereas it may seeme too vs that we haue not awyed awhit by praying, but rather that God is deafe to our requests: yet notwithstanding let vs hold on still, and not leaue off. But when we haue sighed and sobbed to day, if we feele no assuagement by it, let vs retorne to the same remedie again tomorrow. In good faith, ye see that although a sick person perceiue not that his Physician hath done him good at the first: yet will he not cease to beleue his counsell stil. And is it meete that we should put more trust in mortall men, than in our God? So then, let vs wey wel this saying that is set downe heere for praying continually vnto God: and let vs thinke, that it is to no purpose for vs to go too god at starts, to desire him to haue mercy vpon vs: but that we must doo it diligently, and euery man stirre vp and taske himselfe to it both euening and morning, saying: VVhat? wretched creature, sleepest thou heere? Knowest thou not what neede thou hast that thy God shuld ayde thee? And againe, if we be afflieted, and suffer aduersitie: let vs not cease to call vpon God, nother let our harts faile vs, assuring ourselues that our afflictions shall turne to our welfare and soulehelth. But let vs hold on, all the days of our life, yea & let our holding on be such as we may be importunate, according as our Lord Iesus Christ sheweth vs in the parable, where he exhorteth vs to pray without ceassing, although God shew not by effect at the first, that he heareth vs. But there is yet further, that the wicked man will not set his delighte in God, which is a notable saying, and conteyneth a good lesson. For heere Job putteth a difference betwixte the pleasure or ioy that Gods children and the faithfull sorte haue: and the pleasure which the faulesse take. Hereby we vnderstande, that all skorners of God, all maliciouse persons, and all loose liuers, (although they seeme to be the happiest folke in the whole worlde) are vnhappy, and there is nothing but wretchednesse in them. On the contrarie part, although the children of God be taken to be forlorne, wretched, and as it wer damned creatures: yet are they right happy because they set their des-

light in God. Thus see we a sentence right worthy to be well marked, and to be called oftentimes too remembraunce. There is none of vs but hee desireth to haue ioy: and yet in the meane while we know not what the true ioy is, or wherein we ought to take it, nor wherevnto we ought to referre it. And that is the cause why the ioy of this worlde is cursed by the mouthe of Gods owne sonne, who saith: wo be to you that laugh. And why? Will God haue vs to be always sad? Is God greeued and offended that we should make any mirth? To what purpose serue the texts where it is said that God would faine haue men to be merrie, and giueth them wherwith to be merrie? For he not only voutsafeth too giue them nourishment and sustenance: but also giueth them abundance wherwith to be merrie. How commes it to passe then, that our Lord Iesus Christ curseth the laughter of the world? It is bycause men besotte themselues in their mirth. And what is their ioy? It is a cleane forgetting of themselues, and a turning away from God, according as wee see that most men cannot bee merrie, vnlesse they thrust God a good way off, and runne riot, and gyue themselues to such superfluitie, as there remaineth no more wit nor reason in them. For somuch then as n̄e do so passe their bounds, needes must their mirth be cursed. To bring examples heereof is needeleſſe as now: would God the thing were not so much knowne and practised as it is. But what? There is not that man of vs all, that finneth not the same vice in himselfe. For if there bee any talking of God, we would fayne that it were quickly at an end. I say[ it were il with vs] if our Lord made vs not to feele the sweetenesse that we find in him. For he that hath once tasted of that, can never haue his selue talking of God, but will preferre the minding and muzing vpon God, before all the pleasures in the world. But as for those that are giuen to vanities, they stand vpon thornes till they bee gone, when there is any speaking of God. And why? For that is a melancholike matter too them. And truly wee see, that both in feasting and in talking, and in suche other like thinges, it is but a trouble too the whole companie to haue mention made of God. Therefore let vs not think it straunge, that God pronounceth this horrible curse against the mirth of the world, seing it is so foward that it runneth quite out of square from the righte way, and keepeth not it selfe within any boundes, nor can be merrie but in all wantonnesse and disorder. So then let vs come backe to that whiche is said in the Law. Thou shalt be merrie in the presence of thy God. This lesson of being merrie in the presence of God, is of great importance. And it cannot bee done, without acknowledgning, that althe good things which we haue, do come of him, and that he giueth vs them, too the intent that wee should take him for our father, and yeld him thanks, acknowledging him too bee the fountaine of all goodnesse, and that wee oughte too sticke vntoo him. To be shorte, they that reioice in the presence of God, sticke not too creatures, nor to any of all these corruptible thinges, but doo knowe that it behoueth them too impute all thinges too Gods fatherly goodnesse, and too receyue the benefytes whiche hee bestoweth vpon them, as a confirmation of hys loue and fauoure. Thus yee see what it is too bee merrie or too reioyce in the presence of God. Contrariwise howe fare the vnbeleeuers? As I haue shewed already, They cannot so muche as laughe or bee merrie, but they muste as it were separate themselues from God, and turne their backe vpon him, yea and quite and cleane forget him. But suche manner of mirthe is cursed. And so wee see nowe what Iobs meening is.

Luc.6.d.25

Deute.12.4.

7.b.18.

Psal. 10.4.

b.15.

Luc.11 a.5.  
18.4.1.

Deut.12.4.7.

c.18.

For

For he iudgeth of mens happinesse as he ought to do, he resteth not vpon the things that are seene: for it hathe so falle out, that the very heathen men could skill to say of this imaginatiue happinesse, that it is like a fayre picture. Looke me vpon an Antike of timber, it is well gilded ouer, and it glistreth maruellously: but within it shall bee eaten with mo. hes or other wormes: even so is it with all the braue laddes of the world, which laugh at God, to sport them selues withall. For they may well haue both credite, and riches, and pleasure: and they may be thought to haue the happiest life of the world: but in the meane while they be wormeaten within, and their wicked conscience playeth the hangman, and ceaseth not too torment them, so as they wote not where they be. And forasmuch as they cannot call vpon God, they must needes be without hope of mercie, and without certaintie too stay vpon, and always in feare, bycause they knowe not how long they shall abide in that plight. To bee shorte, they must needes be as blocks and brute beasts. But on the contrarie part, ye shall see the faithfull ones merrie even in aduerſtie. For when we haue cast our eye vpon God, and beheld his fatherly countenance towards vs: this only saying will comfort vs, wherein he assureth vs that he will not lay more trouble vpon vs, than we shall beable to beare, but will giue vs a good end of all oure aduersities, and that when wee shall haue indured them paciently, wee shall feele that they haue profited vs too our saluation, bycause it was expedient and profitable for vs to be chastized at the hand of our father, too the end hee mighte draw vs away from the vanities of thys world. Now we see that which I glaunced at afore: that is to witte, that although the faythlesse haue all thinges that men are wont to wish: yet is it but vanitie and leazing: and contrariwise that although the faithfull be opprefsed with many aduersities, yet they ceasse not to bee right happy, bycause they call vpon God, and are able to reioyce in him, for somuch as they know them selues to be in his fauoure, and that hee chastizeth them after such a sort, as he turneth all things to their welfare. And heerewithall let vs beare in mind, in what manner men ought to be merrie, as hath bin said afore. True it is that our Lord giueth vs cause and occasion of mirth, in that we haue bread to eate, and wine to drinke, and other benefyts necessarie for this life. For there are diuers sortes of the liberalytie that God bestoweth vpon vs: as when he giueth a man issue, when he sendeth him goodes, and whē he maketh him to prosper in such otherlike things: behold, it is alwayes a matter to be glad of. But after what sort must wee be glad? Euen as in the presence of our God, as I haue alledged afore. VVould we then bee merrie in such wise as God should blisse our mirth, and like well of it, and that it might be as it were in his sight? Let vs haue an eye vnto God, and acknowledge oure selues to be beholding to him for al our goodes, and honoure him for them. Furthermore let vs haue such a longing after him, as we may learne, not too beate oure braynes about these present things, nor to set our hartes vpon them: but to assure ourselues that this world passeth away, and that wee ourselues must passe away too, yea and that right swifly, and therefore not to tye ourselues to them, but to go still forward vnto God as too the very end of our race. Now Job addeth immediatly, *That he will teach them what is in the hand of God, and what is with the Almighty.* Yea and he addeth, that his frends were very vnwittie, sith that they had seene all those things, and yet neuerthelesse did speake so aukly, according as we haue seene before. But Job hath already put a sufficient difference betwixt Gods children and the

vnbelecuers, shewing that wee ought not to deeme any mans life vnhappy for the outward shew that appeereth for a day or twayne, or for a lit. le time: but that we must enter innermore, and search what is in the harte, yea & we must come to the hope that is in them at their death, and looke whither while they may liue heere, they bee ioyned vnto God, and call vpon him and flee to him for refuge, and yeeld them selues wholly to him, and rejoice in his goodness: and whither that at their death they be able to committ them selues to his keeping, and to betake their soules to him, beleeuing that they be safe whē they be in his hand. For these are they that are happy. Contrariwise, such as are esteemed to be honorable, such as are in authoritie, such as liue in delight and pleasure: such are alwayes vnhappy, bycause they separate them selues from God, who is the welspring of all welfare: and when they come to death, they trust not in him, but are as it were haled away by force, whereas they oughte too put them selues quietly into his hands. Job then hathe sufficiently distinguisched all these things alreadie, but yet his intent is to confirme his matter better. And therfore he vseth this preface, that he will shew what is in the hād of God, and what is with the Almighty: and hee continueth still the same matter which hee dealt with before: which is, that if we intend to iudge rightly, we must not rest heere bylow: but we must passe beyond the world by faith, and looke vpon Gods iudgements after another fashion. For behold, the thing wherein Iobs counterparties were deceiued, is that they iudged after the presente state, and would needes rest vpō these inferiour things. Job therefore sheweth, that it behoueth vs to go too the hand of God, yea and to marke that his iudgements are secret: as if hee should say, suche as rest only vpon this world, and cast no further but how thinges are disposed presently: shall always haue an vntoward and misordered iudgement. And why? For our Lord calleth vs to him, and telleth vs that although hee execute his iudgements in part, and disclose them to vs after such a sort, as we may perceiue some incling of them: yet doth he reserue many things in his owne hand still: like as a prince will not disclose all his minde at once, but will publish so muche by proclamations, as he knoweth to be expediet for the gouerning of his people. Also a man in his owne priuate house will say so much as shall be for the good ordering of his household, and keepe the rest to himselfe whiche is not necessarie to be declared. Now if mortall men take such libertie: what shal God do? Is it mee that our Lord shoulde shew vs all his iustice and wisedome heere, and make all his ordinances knowne and apparant to vs, and keepe nothing to himselfe? VVhither were that to goe? Now then we see what Iobs meening is. Hee rebuketh the froward pride of men. For that they will needes inclose Gods mighty power, rightfulnesse, and wisedome within the state of this present world, so as it might bee discerned. But on the contrarie part, no no(faith Job)it is the hād of God that we must looke vnto, to know what is in him. And how shall we know it? By faith, & not by our motherwit: for we shall never reach so high by that. But by faithe wee may espie, that God reserueth many things, yea & that he reserueth the in such wise as it behoueth vs to be paciēt whē we see al things troubled and turmoiled, & to tarry til god make vs to behold the thigs that are cōcealed frō vs as yet. Thus we see that the doctrine which we haue to gather of this streine, is in effect that we must so profit ourselues by all gods works while we be in this wōrld, as we may be able to apply them to our vse. As for example, when wee see God shew hym selfe mercifull in one case and rigorouse in another:

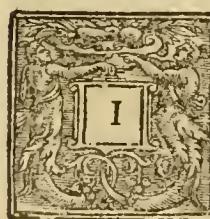
let vs learne to trust in his goodness, and to walke in his feare: howbeit with such regard of his apparent woorks, as we may in the meane while assure ourselues, that hee reserueth things to himselfe which are not seene yet. As how? As now good men are afflicted: and although they haue their recourse vnto him, yet hee seemeth not minded to helpe them. It is seene that the plainmeening sorte and such as haue liued without doing any man wrong, are troubled with extremitie, and as it were laid open to the spoile, and God maketh no countenance of deliuering them: and that contrariwise the wicked sort do triumph and harden themselves in their naughtinesse, bearing themselves in hande, that they may misuse God without feare: and God winketh at all these things. Neuerthelesse let not vs be greeued and offended when we see things in such disorder, and that God redresseth the not at the first push. And why? For it behoueth vs to call to mind how it is said heere, that God hath many things in his hand, which he reserueth to himselfe. VVhy doth he so? Though we know not the cause, yet must we hū-  
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ble ourselues. For all our wisedome consisteth in submitting ourselues too the good pleasure of oure God. Howbeit forasmuch as hee intendeth to exercise oure faith by it, and that we should learne pacience by experience: let vs not refuze to submit all our whole vnderstanding therewnto. Agayne, seeing that God sheweth vs his works in part: let vs not be so blind as not too see that which is apparant. For wee neede not too make any far search to get some tast of things: if we list too looke vpon them, there is ynough to teach vs. So then, let vs  
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not shut our eyes wilfully, nother let vs plonder away in vanitie as they do of whome Job speaketh heere. VVhe God wakeneth vs, let vs be sure that his miind is, that we should so know his works, as we might yeld him his due honoure, and not rest vpon present thinges, but fall too concluding that there is a iudgement which it behoueth vs to hope for, and that there all things shall be brought into their right course. And therefore let vs not vanish away in vanitie, that is too say, let vs not bee turned nor drawen away by worldly things: but let vs recouer oureselues to the hope that God setteth afore vs, which is, that Iesus Christ will come to gather vs to himselfe, and that wee shall then see howe our trusting in him and in God his father is not in vaine.

But now let vs fal downe before the face of our good God with acknowledgement of our sinnes, praying him to humble vs in such wise, as we may haue our recourse vnto him only, and that forasmuch as it pleaseth him to handle vs so gently, and to make vs feels his goodness so many ways, to the end we might be moued to come vnto him: he will not suffer vs to gad after our owne delights and lusts, but that when he hath once broughte vs into the right way, we may neuer be turned out of it, so as we may alwayes go forward more and more, till wee be come to the heauenly heritage wherevnto he calleth vs. And so let vs say, Almighty God our heauenly father we acknowledge and confesse according too the truth, that wee bee not woorthy too lyfte vp our eyes too Heauen, to present our selues before thee, nor too presume so farre as that our prayers should be. &c.

### The C. Sermon, which is the fourth vpon the. xxvij. Chapter.

13. Behold vwhat is the portion of the vwicked vwith God, and the heritage that the extortioners receiue of the Almighty.
14. If his children be multiplied, they shall be put to the syword, and his offspring shall not be satisfied vwith bread.
15. Their remnant shall be buried in destruction, and their vvidovves shall not vveepe.
16. Though they heape vp siluer as dust, and gold as clay.
17. The righteous shal cloth himselfe vwith it, and the innocent shal deuide his siluer.
18. He shall build his house as a moth, and as a vwatchman maketh his lodge.
19. VVhen the rich man slepeth, he shal not gather aught: he shal open his eyes and nothing shal appeare.



T should seeme at the first blush, that Job speaketh another language heere than he had done afore, and  
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that he says and vnsays, and agreeth with his counterparties: neuerthelesse we haue seene already that his meining is not so. How the shal we take the things that he speaketh heere? For yee see, that the cause why he hath striued with those that came to comfort him, is that God doth not alwayes punish me in such wise in this world, as that it may bee throughly discerned and seene by eyefight: and now he holdeth the selfesame opinion that the others haue hild. But lerte vs  
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marke, that Job in this place speaketh not after his owne meining, but putteth the case that it were as the other haue said at leastwise in part. And surely we shall see in the nexte Chapter, how he ouerthroweth these things, and sheweth breefly that Gods iudgements are hidden from vs (as he had said heeretofore) and that wee cannot comprehend them: for hee will compare gold and siluer like-

wise be a metall full of drosse, and can hardly be discerned of what value it is of before it be fyned: and althogh it be hard also to find the veines of it, bycause they bee hidden in the earth: yet are the mines both of gold and siluer found out. But as for wisedome, she dwelleth further of from men, they cannot find her by digging deepe downward, nor climb so high vpward as to come to her, vnlesse God give her: heereby Job meeneth, that it is a very harde pointe of wisedome, for vs to comprehend Gods iudgements, and that wee muste not make a grounded rule of them, as though wee had the perfect and full knowledge of them here in thys worlde.

So then wee see in effecte, that Job is not contrarye too hym selfe, ne condescendeth too the talke and doctrine of those that haue hitherto resisted hym: but rather declareth, that that which they haue spoken is partly true, howbeit not altogether, bycause Gods iudgements are not executed ordinarily in this present lyfe, although we haue now and then some signes of them, and that is all. Now we see what Jobs intent is: and it remaineth that wee make oure profitte of this doctrine.

VVe

WE haue two things to marke in this sentece. The one is, that the contents hereof, are a declaration of the punishments that God executeth vpon the wicked, that is to witte, when he listeth to punish them in this transitorie life. And for the other, we haue to marke, that when God thinketh it good, he deferreth those punishments, and reserueth them in such wise, as they be not seene at all in this present life: and yet that we must not be out of quiet for it, as though God were asleepe and executed not his office. For hee knoweth wherefore he delayeth. The reason is vnknownen too vs, but yet it pleaseth him too doo so, and his will is the rule of all equitie and righte.

Thus ye see the two points whervnto it behoueth vs to bring backe all that is cōteined here. Now as touching the first point, let vs marke (as I haue said already) that it is not without cause that God hath threatened to punish the wicked and the transgressors of his lawe, after such a fashion as they shall euen haue *their portion and heritage with him*. Heereby wee vnderstand, that if men scape vnpunished heere bylow, and no man taketh vengeance of their misdeedes, and of the outrages and extortions that they haue committed: God who is aboue will not misse them. Therefore at length they shall come to their account, and that shall be as their portion or heritance. For although they bee not punished at the firsste day, yet will God worke in the end. According too that which I haue declared already, I say, we must not make it a generall rule, but yet shall it fall out so oftentimes. Then let vs learne to haue an eye vnto God in all oure life, and let vs not thinke ourselues discharged whē we be escaped the hands of men, nother let vs flatter oureselues therevpon, as though we had made a faire hand: but let vs haue an eye to this heritage which God telleth vs that he hath prepared for such as haue liued amisse. Like as the sonne and heire of a man shall not possesse his fathers goodes and lands at the first day, but shall bee owner and master of them in time: so on the contrarie part God pnnisheth not the wicked sort incontinently when they haue offended: but yet is their possession kept for them in the end, and shall be reserued certaintely for them, as an heritage whereof they cannot be disfeated. Marke that for one point. And now it is said, *That if their children be multiplied, they shall go to the sword, and their offspring shall be overthrown, so as it shall be buried in destruction without any remedy*. By these sayings we vnderstand, that God not only punisheth the wicked & the despisers of his maiestie in their owne persons: but also extendeth the same vengeance euen vntoo theyr children. Truly we will thinke this straunge to our owne vnderstanding. But it hath bin declared already heretofore, that God may punish the children of the wicked, without doing them wrong. And why? For we are all cursed in Adam, and bring nothing but damnation with vs out of our moothers womb. Now then if God leauie vs in oure owne state, all of vs both great and small are alredy appointed to destruction. If God should rend vp the whole world and plunge it into the bottomlesse pit: might he be accused of crueltie? No: For his gentle handling of vs commeth of his owne meere goodnesse, and not of any desert of oures. Then if he withdraw bys grace from the offspring of the wicked, and to punish the fathers, do wrap their children in the like destruction, so that for somuch as the father hath run further & further into wickednes, his childre must be fain to fill vp the iniuitie of their auncester, and to haue his punishment cast into their bosome, as the scripture saith: let vs not think it straunge, for God knoweth wherefore hee dothe it.

Truly if we shold stand reasoning after our own imagination, wee woulde thinke there were some reason that he shold not do so. But it is a diuelish malapertnes too measure Gods works by our owne reason and vnderstāding. And herewithal let vs beare in mind also what hath bin declared: that is to witte, that all mankinde is foredoone and damned in it selfe, and that God may deale rigorously with them without blame. For our saluation commeth not of ourselues, and when God assueth vs of it, he doth it not for our desert or woorrhyngesse, but of his owne meere mercie as I haue shewed afore.

And so wee see that God ought too bee glorifyed in the rigoure that he executeth vpon the wicked, when he punisheth them in the person of their children. And it serueth to cast the greater terroure vpon all the despisers of God, when they be threatned that they shall be punished euen in their offspring: like as on the contrarie part, when our Lord saith that he will be gracious and pitifull, to shewe mercie in a thousand generations too *Exo.34.c.7 Ier.32.c.18.* such as loue him and obey him: he meeneth thereby to assure vs the better of the infinite loue which he beareth vs. For when wee know that God thinks it not ynochough to loue vs and to take vs for his children, but voutsafeth also to call our children for our sakes and fauoure: is it not a substanciall prooef of his singular goodnesse? Haue we not so much the more cause to reioyce in our God, seeing that he not only receiueth vs to himselfe, but also maketh our Children partakers of the same grace? Furthermore forasmuch as men are dull vpon the spurre, and bow not easly when God threatneth them: it causeth him to say, that when he hath punished them in their owne persons, the same rigoure must be faine too extend euen vnto their posteritie, yea and that euen after their deceasse he wil not cesse to shew how sore he hated and abhorred them, by punishing their offspring. Sith it is said so, needes ought the wicked to be terribly afraide, yea though they were harder than stone. How nowe [may they say] How greate will Gods vengeance bee vpon vs, seing that euen our children shall be wrapped in it, and that the fragmants thereof shall flie to our prosperitie euen after our deathe? If oure issue must perish through our fault: how great and terrible shal our owne destruction be?

Thus the ye see why our Lord doth expressly threaten the wicked, to punish them euen in their children. It is to the ende that wee shoulde bee touched neerer the quicke with feare, seeing that regne are so dull and hardharted of their owne nature. But let vs come now to that which was touched in the beginning: that is too witte that Gods justice may be seene, howbeit not alwayes. WE see then that the children of the wicked do soone melt away: and if they haue goodes, those wanze away too: and when they seeme to haue wherewith too feede, yea and too fat themselues throughly: men are abashed to see how sodainly it wasteth away, and no man can tell how, but that it is seene to be so. Sothen if wee looke wisely vpon Gods iudgements, we may well see by experiance, that it is not for nought that the scripture sayth, that God will punish the wicked in their offspring. Looke vpon a man that shall haue indured great vnuquietnesse and paynes all his life long too gather goodes: In deede hee heapeth vp a greate hoorde, and it shall seeme that his riches shall never faile in his successours: and yet all is consumed to lesse than nothing. To whome or to what cause may suche chaunge bee imputed? Let vs conclude that God putteth too his hande. WHerefore let vs not bee blinded when oure Lorde

worketh after that fashion: but let vs learne to take warning by examples, that we be not caried away with couetousnesse, ne imagin that mans welfare consisteth in much gathering: but rather let vs make account only of Gods blissing as of the thing that nurrishest vs, and wil continue to nurrishe our children also. If God reach out his hand to feede vs, it is ynough for vs: let vs pray hym to continue it still: and that in such wise as we may perceiue him to be a louing father, and assure ourselues that he will not faile our children after our decease. But forasmuch as the wicked do take so greate paine to enrich themselues: the riches that they heape vp, shall be an occasion to cast their children into deeper destruction than their fathers. And when they thinke themselues to haue done maruellously well in gathering much: they do but twine the halters that shall draw their children to destruction. For had they made them to learne but some simple handicraft that they might haue walked conscionably: the same would haue bin a good heritage to them. But when they leauem them possessions: they become so blind with them, that they giue themselues to all naughtiness, and so their riches must needs be an occasion to make them abhorred both of God and man. For God cannot beare their pride. And men also are prouoked against them, bycause that vpon trust of their riches, they take vpon them to do euery man wrong and annoyance. God therefore is forced to bend himselfe against them. Againe, if they bee accustomed too deyntie fare and dronkennesse, they cannot get out of it: and that is a cause to make them giue themselues ouer to all euill in the end. Now looke as the wickednesse increaseth and augmenteth: so also must Gods vengeance growe whiter and riper. Then let vs marke well, that when wee see such chaunges, and that the goodes which are wickedly gotten by the fathers, are scattered and wasted away in the handes of their children, thereby God sheweth vs, that his denouncing of suche threats is not in vayne. Marke that for one point. But yet therewithall lette vs marke also (as I began to say already) that that is not continuall. For diuers times God taketh away the goodes of the godly and of their children, so as they bee quite stripped. And why doth he so? Euē for some reason that is secret to himselfe, and vñknownen to vs. Neuerthelesse we know that the same is for their welfare. For by that meane he intendeth to inure them too pacience, or too take away the occasion of falling asleepe heere bylow, or else (to be short) hee mindest as it were too minister some purgation to them or to let them blud, bycause he seeth well that the abundāce which they possesse, wold be as a noysome superfluitie to them. VVhen a surgion letteth a man blud: it seemeth too bee to his hurt, and in very deede it is the selfesame way wherby a theefe murthereth a man: but yet the letting of him blud by the Phisition, is for the curing of his disease and for a good cause. Euen so it happeneth oftentimes, that God bereueth the righteouse men of the goodes and substance whiche hee hath giuen them: or else that hee impouerisheth their children: and his so doing is not to the ende that wee should take it for any punishment: but cleane contrariwise, it is (as I haue said) a purgation that hee vseth towards his children: and thereby also hee draweth them backe frō being intangled in these worldly goods, least the same might be an occasion to bring them and all their offspring too destruction. Ye see that the execution of Gods iudgements whereof wee haue spoken heretofore is not continuall: and therefore wee cannot make a generall rule of it without exception.

But let vs come backe too that which wee haue spo-

ken of so often already: and which shall bee declared in the next Chapter folowing: whiche is, that Gods iudgements are not always visible so as we might point them out to say, God dealerh always after this manner. So then, whensoeuer God punisheth any man, be it in hys owne person, or in his offspring: let vs looke well vpon such examples, that we may profite ourselues by them. And if hee winke at others, and punish them not at the firste: let vs tarrie paciently till the day of the Lorde apere. For so long as we be in this world, wee bee as it were in the nighte, by reason that thinges are so darke. But at the comming of our Lord Iesus Christ, all bookees and registers shall bee laide open, and nothing shall bee hidden any more: and therefore let vs tarrie paciently for that day. Furthermore if God scourge vs, yea euen in such wise as wee may suppose that hee hateth vs, and persecuteth vs as a mortall enemie: yet let vs not therefore ceasse to humble ourselues vnder him, and too acknowledge the same to be a meane whereby he woulde draw vs vnto him: but let vs suffer him too handle vs as he thinketh good, determining with our selues, not too be wedded too much to our owne fansie. For what a thing were it if every mans life were in his owne hand, so as he might say, I will haue this thing to be thus, and that thing to be so: VVhere wer our obedience? Ageyne let vs consider what wisedome there is in vs too couet the thing that is good for vs. Nay rather, cleane contrariwise, we be tempted to wish the thing that serueth to our vtter vndoing.

Thus then ye see what cause we haue to bridle ourselues, and to put ourselues wholly to the good pleasure of our good God. Now it followeth, *that when the wicked man shall haue heaped vp gold as dust, (as of treasure, apparrell, household stuffe and such other things, and also of Lande: ) the righteouse shall cloth himselfe with it.* This may come too passe many a time and often, and when it happeneth, we must not be blind so as we shuld not discerne the hand of God to fare the better by it. It is said that a man may well turmoyle himselfe, hee may rise early and go late to bed, &c yet shal be neuer the further forward for it, but rather the more backward, except God blisse him: and contrariwise that he gyueth his faithfull ones whatsoeuer is meete for them, euen while they lye asleepe. Lo heere a threate, Lo heere a promise. VVee see it is not for nought that he said so. For he will make the faithfull to prosper: and sometimes he will adauance them in such wise, as that their goodes shall growe betweene theyr handes. Ageyne wee see there are a number whiche neuer leauem gathering all their lyfe long, and yet for all that, God ouerthroweth them vpon the sodaine, in somuche that when they haue taken greate peynes, all slippeth away. VVee see it too bee so: but doo wee see it alwayes? No. Then let vs learne too looke vpon Gods temporall iudgementes in suche sorte, as wee constreyne him not to do at all tymes alyke. For there is greate differences betwixte the thynges that concerne thyss presente life, and the secrete iudgementes of God.

After the same manner must wee iudge of his promises. For there are promyses that belong but too the presente lyfe: and wee see not those promyses perfourmed alwayes after one rate, but after as GOD knoweth them too bee expediente for vs. As touching the Spirituall promises, that belong too the welfare of our soules, they bee certayne, and it behoueth vs too conclude, that God will neuer disappointe vs of them. So then let vs put a difference betweene the thynges that concerne this transitorie life, and the things that concerne the hea-

the heauenly life and the euerlasting kingdome of God. As for this presente life, wee may generally well looke that God shalld guide vs in it, and hope that as long as he mindeth to keepe vs heere, we shall be nurished by his goodnesse, and continue alwayes vnder his shadow and shelding: but wee cannot particularly determine, that hee will giue vs abundance of goodes, that hee will graunt vs helthe, that hee will deliuer vs from oure enimes, or that he will help vs by this meanes or that. VVe cannot precisely point vpon any thing: but it behoueth vs to haue our eyes seeld vp: for God will haue vs too be heere as in a batrell. But when all is done, we cannot fall but vpon our feete as they say. For all the troubles of this worlde shall not let God from leading vs too the saluation which he hath promised vs, and wherevnto he calleth vs. The like is to be said of punishments. The curse of God is euermore vpon the wicked: (that is certayne) and although they bee rich, although they triumph, although they be in credite and estimation: yet are they not able to call vpon God, and therefore they haue no rest in their consciences, but are continually disquietted, nether can they asswage their greefe by the knowledge of gods goodnesse, for they haue no drop of such knowledge as was declared yesterday. So then although God execute not his vengeance vpon the wicked, to the open sight of the world: yet ceasse they not to be cursed in the middes of their prosperitie: and as for the last punishment [at the day of doome,] they cannot misse of it, they must needs come to it though they tarrie neuer so long. Yea and when they haue liued a long time, in such wise as God may seeme to haue bin favorable to them, to be willing to follow their lure in all things: the same is farre worse for them, than if they had bin chastized in the world. For they must be faine to pay a deare shot for the goodes that they haue crammed vp in this world, for their sotting of themselues in all riotousnesse, for abusing of his gentlenesse and pacience, and for mocking at him and at his doctrine and at all religion. So then the last punishment whiche God denounceth againste the wicked, cannot misse them. But yet in this world it may welyngough fall out that they shall not be punished at the first dash, at leastwise that we can perceiue. Now let vs come to that which Iobsaith. *The wicked (saith he) shall beape vp money as dust.* For God to shew his vengeance the better, suffereth the wicked to enrich themselues after such a sort, as they seeme to be Seagulfes that swallow vp all the goodes of the world. And certesse if a wicked man should neuer prosper: men should not perceiue the punishmente that is spoken of heere, namely that when he is growne rich, and hath gathered much: yet he cannot afterward enioy it. If a man shoulde aske those that take such paine to heape vp riches, what their intent is; O (say they) I cannot tell what may befall me: for I shall grow olde, and I shall haue neede of succour, many ouerthwaris do befall men, I will haue wherewith too help my selfe at my neede: and besides that, I haue children, and I will not leau them poore.

To what their answer is which take so much paynes to enrich themselues. Yea, but in the meane season, whither it be by reaon that they restrayne themselues from them (as diuers of them bee so niggardly, as it greeueth them too doo themselues any good, and they dare not helpe themselues with their owne, when they want) or whither it fall out that God snatched their goodes out of their hands, (as now and then it happeneth that after he hath suffered them to haue their full scope, he strippeth them quite and cleane of them in one momente, and it is seene that they and their offspring are become

poore, and no man can tell how:) wee see they cannot inioy the thinges that they haue heaped togither. And so we see that this threatening is executed vpon many: namely, that the wicked shall heape vp gold and siluer and moueables, and yet in the end good men shal come to be clothed with them. True it is that bycause Gods chidren walke simply and plainly, they may want many thinges, and it may seeme that pouertie threatneth too attach them within a day or twayne: but yet God prouideth in suche wise for them, as they alwayes keepe on their way still.

VVe see then that the godly shall sometimes be clothed with the spoile of the wicked: but yet for all that, what a thing were it to make a certaine rule of it, and to bind God to it continually? VVherefore it behoueth vs to beare alwayes in mind, that Gods iudgements are not euer apparaunt and visible to be seene with mens eyes. VVhen we see a wicked man rich, we stumble at it, saying what meeneth this? And when wee see the wicked and the despisers of God honoured: it seemeth too vs that God gouerneth not the world, and that thinges are guided by Fortune. Behold how faish is vtterly defaced, when we go about to measure Gods iudgements by the thinges that wee can presently see with our eyes. And therefore let vs learne too suspend oure iudgements. Verely if God plucke the wicked mens goodes out of their hands: let vs understand that he fulfilleth the threat whiche wee haue spoken of in this place. And if he do not: let vs marke that he reserueth the execution of hys iustice vntill the last day, and that he wil not bring things to perfection as now, bycause he will nurish oure hope still, and not haue vs wedded to this world, nor seeke our felicitie heere bylow as in a Paradise of pleasure, but too lift vp our eycs aloft, and to passe as lightly through thys world as through a iourney, knowing ourselues too bee wayfarers and wanderers in this world, and that therefore it behoueth vs too trauell continually too the heauenly and euerlasting heritage. As much is ment by that which followeth, which is, *That the wicked man shalld build his house as a moth, and that it shalld be as watchmans Caban, even such a watchmans Caban as Watcheth the vineyardes.* VVhen the vnbeleeuers and the despisers of God do build, they beare themselues in hand that they shal dwell in them a thousand yeares after their death. For dothe not the statelinesse that is seene in the buildings that are made by the despisers of God, shew that they imagin an immortalitie in this worlde? They beare themselues in hande, that they shall prolong their life by their palaces. VVhen a man hath buildd his house to continue for a thousand yeares, hee beleeuers that his house is tied too him, and that he shall by that meanes be renoumed. But God scorneth such ouerweening.

For this cause Job compareth the houses of wicked men, to the houses of mothes. How so? The moth marreth and wasteth all things, to make himselfe a lodgynge: he eateth cloth, he eateth furre, he eateth all that he findeth, and to be shorte, wheresoeuer a moth lodgeth, it is always too another bodies cost and hinderaunce, and yet notwithstanding there is nothing but corruption and vermin in his lodgynge. VVhen a vinekeeper maketh his Caban too watche the vineyardes, it is but for three moonethes: for as soone as the vintage is done, downe goes the Caban: and although no man set hande too it, yet it falleth downe of it selfe. Euen so it is sayde heere, that the wicked men do make them stately houses, and beare themselues in hande that when they haue buildd after that manner, they shall dwell in them for euer. But what? VVhat are they themselues? Euen as Hh. iiiij. a moth,

a moath, that is to say, they haue nothing but corruption, and that must they be faine to carrie with them continually. Seeing it is so: surely their houses will not continue long. True it is that they shall make a great shewe for a time: but in the ende God will beate downe theyr houses, so as they shall not abide in them any long while.

Thus see yee a notable iudgement that God executeth vpon those that wil make such estimation of themselues in this world. And forasmuch as we see examples therof: we ought to marke them well, and thereby learne, not to nestle ourselues in this world, nor too build by guile, wrong, and extortion. Let our building be according to the goodes that God hath giuen vs. And let not such as are well houed, besotte themselues in their owne lusts to nestle themselues heere. For let me nestle themselues vpon earth as much as they list, and yet shall it not barre God from plucking them away. Then let vs keepe ourselues well from making our nest heere bylow: according as it will be said in the nine and twentieth Chapter, 20 that Iob made his reckening that his state should never chaunge. But men beguile themselues in behighting themselues such euerlastingnesse, and God also laugheth their fond presumption to scorne. And therefore if the godly be lodged after their owne mind, yet let them count themselues as straungers in this world, and let them be always redy to part hence whensoeuer it shall please God. And if they haue not the commodities that were too bee wished: yet let them go forward still, and learne to know that God aduertizeth them by eyesight, 30 that this is not the place where they must abide, but that it behoueth them to passe further. Thus the ye see what we haue to remember when we perceiue that our Lord will not haue men to set their minds vpon the things heere bylow. Therfore let vs trauell the right way where hee calleth vs: and then shall wee bee blissted, then shal euery of vs dwell in rest al the time that he hath to liue, because we shall not be trembled with the vnquietnesse which the wicked and the despisers of God haue. Thus much cōcerning that point. And furthermore, although 40 that both we ourselues, and also our houses be nothing but corruption: yet haue we this promise to comfort vs, that when wee bee restored fully to the heauenly glory, we shall haue no more neede of these material buildings heere bylow, yea and that our body it selfe shall be another manner of thing than it is now. But yet therewithall let vs learn also, not to build with snatching and catching and other lewd dealings. For that is the cause why oure Lord doth so destroy the great palaces that are builded, and throw them quite downe. According also as we see the Prophets threatē, that they shal be the dwelling places of shreeke Oules, of wilde beastes, of birds of pray, yea and of nightcrows and wilde woodwards. Our Lorde then doth it not but to auenge himselfe of the robberies and extortions that are committed for the building of great palaces, according as it is said in the Prophet Abacucke that when such as haue bereft other men of theyr goodes do build, there is as it were a quire betweene the walles, so as one wall shall crie out I am builded vpon blud, and another, I of murther. Therfore let the faythfull aduise themselues well when they build, that it bee not vpon goodes wrongfully gotten, if they minde too haue ioy of their dwelling. And therewithall how soever the world goe, let them not rest there, to make their nest of it: but let them bee redy to remoue, whensoeuer it shall please God. Now furthermore it is said, *That the wicked man shalldie, and not be buried honourably, and that he shall open his eyes, and see nothing.* This serueth to con-

clude the matter that hathe bin treated of: for Iob mea-  
neth, that it may well come to passe (and so it doth indeede) that the wicked shall stumble, yea euen after hee hath bin aduaunced. For the thing whereat he looketh, is that oure Lorde exalteþ the wicked, and afterwarde letteþ them fall, yea euen a deadly fall. For as touching their death, they are not buried honorably: and agayne, when they looke about them, they find no succoure, but are disappointed of their longing. Here we haue a fayre looking glasse of Gods iudgements, sobeit that wee play not those which held argument against Iob: (that is to witte) that we go not about to inforce God to sette things in their perfect state. For that shall not be done till the last day. Yet in the meane season, it behoueth vs to be warned, to looke vpon Gods hand, as oft as oure Lord ouerthroweth the wicked and beateth the downe. VVe must not in this pointe seeke any chaunce as the children of this world do, whiche imagine a wheele of Fortune, whereas men are hoysted vp aloft: and afterward let fall againe. For the changes and returnings which we see in the world, are not things that happē by aduenture, but it behoueth vs to fater them vpon the hand of God. As howe? Some times hee punisheth them that haue abused his grace, and sometimes hee beareth with them, so as it is not perceiued that he mindest too punish them: but yet they shall haue so much the more terrible account to make, as I haue touched alredy. Notwithstanding, if we see the wicked fall, it behoueth vs to know, that God did not aduaunce them without cause, but that the same was to the end that their fall shoulde be the greevouser, euen to breake their necke. Then after they haue bin hoyed vp aloft, God must make them to fal after that fashiō. Furthermore, it is not for nought that their buriali is spoken of heere. For although it bee neyther heere nor there in respect of our saluation: yet are there two things to be considered. The one is, that the wicked do at their deathe defye God and nature, and thinke too prolong their greatnessse and pompousnesse still in spite of nature when our Lorde conueyeth them into rottennesse. Yea euen then do I say the worldly and fleshly men make much more brauerie than in all theyre life afore. For their sumptuous buriali is to saue theyr memoriall from perishing, that men might speake of it for ever. So the we see, that the foolish curiositie which the worldlings and vnbeleuers vse in being buried with great pomp, is to continue their pride in despite of God. But God laugheth such presumption to scorne. For he disappointeth their expectation, (in somuch that wheres as they purposed to be buried honorably, diuers times he hath giuen them a cleane contrarie buriali. Marke that for one point.

But yet it is also too bee considered, that buriali was brought in by God. It is no inuention of man withoute good grounde: but it is Gods ordinance, too the ende it should be a witnesse vnto vs, of the resurrection and euerlasting life. VVhen men be buried, they are layde vp in the earth as in a store house, vntill they may bee rayfed vp againe at the last day, and so our buriali is vnto vs as a looking glasse of the resurrection. Therefore when the wicked are disappointed of buriali, it is as much as if our Lorde vttered hys curse vpon them after a visible manner, yea euen as well in deathe as in life, according as it is sayde heere. And yet notwithstanding, lette vs marke, that if the wicked bee buried honourably, wee must not bee troubled at it, nor thinke that God hath forgotten hym selfe, or that hee executeth not hys iudgements in conueniente tyme, for wee see what the scripture saith of the rich man: namely that he was buried. And

And what sayeth it of Lazarus? There is no mention made of his burial: insomuch that it is not knowne whether he were eaten with dogges, or whether he were cast abrode into the feeldes. The Scripture speaketh not of it: it speaketh but of the buriall of the rich man. Contrarywise, if Gods children happen sometimes to lie vnburredis it to be concluded therfore, that they are accursed? No: like as when the wicked are buried, it is not too bee sayd that they are blessed in their death. But it is to shewe vs, that God executeth not his temporall punishments after one egall rate in this worlde, but reserveth the cheef to himselfe till the latter day. As much is to be sayd when wee see good men burned, and put to open shame, and Gods children perishe wth the wicked, yea as touching the bodie, so as they be caried to the gallowes. For although they be the martyrs of Iesus Christ, and that that slander be more honour too them before God, than all the preferments in the worlde: yet notwithstanding, god giueth them not buriall. And howe commeth that too passe? Howe falleth out the threatening agaynst the wicked, that is spoken of here? It behoueth vs to come back to that which I haue sayde: (namely) that they be suche iudgements as are hidden and incomprehensible as yet, and that it behoueth vs to tarie till our Lorde bring vs to that day, wherein all things shall bee discouered. In the meane season, let vs knowe that the heauen shall serue for a tumbe too suche as are so martyred, I meane to the innocents that are put to reproch by the wicked and the persecuters. And that if they had the honourablest buriall in the worlde, it were nothing in comparison of the 30 benefitte and priuiledge, that God giueth them. For can

a man finde a more honourable tumbe than the heauen? But our Lorde maketh that to serue for a tumbe for his children, when he bereaueth them of comon & ordinarie buryall. And so if it please God too haue vs buryed: let vs know that the same is as a record of his goodnesse. And if hee bereue the wicked of their buriall: let vs also beholde his vengeance, both in their life and in theyr death. Yet notwithstanding, let vs learne to refrayne our selues, and to haue our eyes as it were closed vp in respect of his secrete judgementes, vntill wee be come vnto the last day, where he will shew vs the things perfectly, which are now out of order.

Nowe let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs feele them more and more, that we may bee sorie for them in such wise, as we may desire nothing but to bee gouerned by his holy spirite: and therewithall let vs beseeche him humblie, too vouchsafe too vse his infinite mercie towrdes vs, in releasing the offences wherby wee bee bounde before his iudgement, and that wee may so passe through the worlde, as wee maye not bee wedded too worldly things, but stablished in fayth and hope, vntill oure Lorde haue called vs into his Kingdome, where wee shall fully see the things of which we knowe but a small portion as nowe: and that in the meane while wee maye bee strengthened agaynst all the stumbling blockes of the worlde, and neuer ceasse too giue glorie to our God, notwithstanding that our fleshly reason comprehendeth not the huge depthes that are in his woorkes. That it maye please him too graunt this grace not onely to vs, but also to all people and, &c.

### The Cj. Sermon, which is the fift vpon the. xxvij. Chapter.

and the first vpon the. xxvij. Chapter.

19. VVhen the riche man sleepeth he shall not gather ought: he shall open his eyes and nothing shall bee seene.
20. Troubles shall come vpon him as vvater, and a tempest shall carie him avvay by night.
21. The East vvinde shall beare him avvay, and hee shall bee gone, and it shall hurle out his place like a vvhirlevvinde.
22. He shall rushe in vpon him, and not spare him, hee shall flee from his hande.
23. Men shall clappetheir handes togither agaynst him, and hisse at him out of their place.

### The. xxvij. Chapter.

**S**Iluer hath his spring, and Golde hath a place to grovve in.

2. Iron is taken out of the earth: and Brasse is molten out of the stone.
3. God hath set an ende vnto darkenesse, and vnto all things that tende vnto ende, the bounds of darkenesse, and the shadovve of death.
4. He ouerflowveth the ryuer agaynst the inhabiter, the vvaters are forgotten of the foote, and vwhen they haue risen aboue a man, they sinkeagaine.
5. Out of oneselfsame earth commeth bread, and vnder it there is a chaunge as it vvere fire,
6. There is a place vvhерeof the stones are Saphyres, and the moulde is golde.
7. Nobirde hath knovvne the vvay of it, neither hath the eye of the kite scene it.
8. The Lions vvhelpes haue not vwalked there, neyther hath the Lion pasted by it.
9. He lieth his hande vpon the rocke, and turneth vp the mountaynes by the rootes.



Cording to yesterdays talke, it is sayde heere, that the rich man shall 60 open his eyes and finde nothing. VVhereby it is ment that the riche men shall bee safe for a time, and thinke that they shall never wante any thing. But in the ende al shall bee hidden from them, and there shall be no more hope for them: they shall awake and seeke succour, but not finde it. The summe is, that although riche men sleepe

in their wealth for a time bicause they thinke they shall never want, and haue their eyes blinded with ouerweening: yet notwithstanding God doth afterwarde inforce them too seeke helpe without finding it: and then they perceyue, that their trusting in their riches was in vaine, and so they are confounded. This iudgement of God is dayly scene: and therefore, wee bee warned, that althoughthe God giue vs all that wee can wilhe, so as wee thinke we shall never wante: we must not fall a sleepe in it, knowing that our life is subiect to so many chaunges,

as you woulde wonder to see it. Therefore let vs watch in calling vpon God, let vs watche that we rest not vpon the things that wee haue in oure owne handes, let vs watche too knowe that wee haue neede to bee succored many wayes : and by that meanes let vs learne too returne vntoo God, and to settle and grounde our selues vpon his onely prouidence and goodnesse . This is the warning which we ought to gather of this sentence. But this is not seene alwayes . Therefore (as I sayde) let vs learne , not to make a generall rule of it: and althoughe 10 the riche men overflowe in wealth , and haue a greate trayne aboue them , and euerie man laboureth too doo them seruice : And finally that they want nothing : let vs not thinke that God hath giuen ouer his office , but that hee reserueth too himselfe the iudgement whiche hee executeth vpon some, too the ende wee shold not thinke , but that hee is able too accomplishe it in thy worldc if it pleased him. Other men take this sentence somewhat otherwise : that is to witte , they referre this saying (*hee shall open his eyes or looke aboue*) not too the riche men, but to all men. And [ so the meening shoulde bee] that men shall looke aboue them where those folke are become that liued in wealth, and bare so great port in the worlde, and not see them any more , according as

Psa.57.g.35

it is sayde in the seuen and thirtie Psalme, I sawe hym perking vp as a hie Ceder in Mount Lybanus , and hee touched the clowdes with his heade. But anon after I came backe by hym, and founde his place no more. Ye see then howe God maketh the wicked to vanishe away in suche wise , that the remembrance of them is wyped oute of the worlde : and this sense will agree well too this text.

Furthermore , there are othersome whiche vnder- stande not this sentence, neyther of deaht, nor of buriall as was expounded yesterday: but as though it were sayd, that when the wicked man layeth him downe to rest, hee shall finde none. Yet notwithstanding the easiest interpretation is too say , that the wicked shall not scape, but that God will shewe his iustice vppon them: and (as I haue sayde) this commeth to passe; howbeit not alwayes. 40 So then, we must not ever seeke the execution of Gods iustice in this worlde: for that were an euill principle, and it woulde trouble vs , (as I haue declared afore) if wee sawe not these things with our eyes which we haue imagined vpon. Then let vs vnderstande, that oure Lorde delayeth his iudgements when he thinketh good, and maketh them not manifest too the worlde. Nowe it is consequentlye, *Hee, that fearefulnesse shall ouertake the wicked man as a rage of water.* Hee speakest heere of waters : but hee meeneth , that it is as a sodaine storne; 50 when a tempest or a whire winde commeth by night. As this judgement of God is common, so is it also notable: that is to witte , that God sendeth suche fearefulnesse vpon the wicked , as they knowe not where to become; and that the same commeth as a storne, and as a tem- pest in the night, which a man foresawe not, ne yet tooke heede of.

This is spoken purposely , bycause the wicked doo bear themselves in hande ; that God ought to let themi alone in rest : and yet notwithstanding, thoughte they be 60 not troubled , they cannot bee throughoutly in quiet ; by- cause they haue an euill conscience : but yet they be- bright themselves woonders.. And as it is sayde in the Prophete (specially in Esay.) they make a couenaunte with death; so as they thinke themselves to be in such league and attonement with the graue , that althoughe the earth were couered wyth a floudde , and vitterly drowned, yet the mischeefe coulde not come neare

them.

Yee see then howe the wicked are puffed vp wyth pride , when God pincheth them not, and howe they harden themselves thereby. And surely if a man threaten them, and tell them what shall be the ende of theyr attempts : they are so little moued therewith , that they doo but mocke at it. Thus yee see why it is sayde, *That fearefulnesse shall come vpon them as a rage of water:* according also too the saying of Saine Paule too the Thessalonians, that when they shal say peace, and all is safe : then shall they bee sodainly ouerthrowne, and the destruction whiche they thought not of, nor once doubted, shall come vpon them. So then when there is anie talke of suche alteration whiche God sendeth vpon the wicked , ( whiche is that hee destroyeth them sodeynly, as if he sent a storne or tempest in the night:) let vs learne, not too bee so sotted in foolishe presumption, as too thinke that God will let vs alone in rest : neyther let vs flatter oure selues, but rather let vs knowe 20 that our Lorde intendeth too keepe vs vnder in lowelinesse, too the ende wee shoulde haue oure mindes the freer too come vntoo him , and not bee drawne awaie by the vanityes of this worlde , but rather bee prouoked too giue oure selues wholy vntoo him. Yee see then howe it behoueth vs too seeke peace in God, and not in worldely goodes. If wee doo so, let vs not bee afraide that wee shall bee ouerthrowne wyth anie sodaine tempest, or that God will sende anie suche fearefulnesse vppon vs , as shall trouble vs : but con- trarywise, all suche as presume vppon their earthly prosperitie , muste bee fayne too feele the hande of God: And althoughe not in this worlde, yet in the worlde too come , they muste bee fayne too come too an ac- counte : and theri can they not escape the hande of the heauenly ludge . VVheresore lette vs walke ad- uisedly.

Furthermore, though the wicked bee nowe and then without feare, let vs not thinke that God hath forgotten their wickednesse: for wee do not alwayes perceyue his iudgements presently, as I haue sayde. Therefore it behoueth vs too tarie for the discouerie of them , vntyll the last daye : assuring oure selues , that God will sometimes trie oure fayth , by holding his hande as it were hidden from vs. And further, it behoueth vs too note, that althoughe the feare whiche God sendeth vpon the wicked, and vppon the despysers of his woerde, bee not perceyued heere: yet notwithstanding, they feele a secrete feare continually in theyr heartes, as it is sayde by the Prophete Esay, That there is no peace for the wic- Esay.48.d. ked , but that they are lyke the waues that beate one a- 22 gaynste an other. So long as there is any violent winde, wee see the water is so turmoyled, that the waues breake one agaynste another. Euen so the wicked (withoutte trouble at other mens handes) doo torment themselves, and are hangmen too theiselves in all their thoughtes and affections. They shall quake at the falling of a leafe when no bodie followeth them. But this fearfulnessesse shall Len.26.r. bee secrete : for outwardly they set a good countenance upon the matter, and also they knowe not themselves, but are dulled in theiselves, and chafe at God , and admit not the warnings that hee giueth them too moue them too repentance. Therefor let vs learne too seeke this peace that I haue spoken of, whiche is too haue a good and pure conscience, so as wee leane vntoo God and call vpon him! And theri althoughe hee sende vs troubles: yet shall wee, not bee so vterly ouerthrowne , but wee shall haue whereof to reioyce in his goodnessse. But it is said finalliy,

finally, that they shall bee caryed away by the Eastwinde, driven out of theyr place, and overwhelmed with miseries, and shall flee away. These similitudes of the Eastwinde, and of VVhirlewindes are added, all too one purpose. For in respect of the Countrey of Iewrie, theyr Easterne winde was boystousest, as all the holy Scripture sheweth. And so it is ment, that when the wicked haue prospered, and are become riche and mightie, they shall nevertheless bee caught awaye or throwne downe, as if there rose a great tempest, and that there came sodainly such a winde as shoulde beare downe all things, so as they shoulde bee compelled too flee a waye. And whereas they thought themselues well fenced, yea and trusted also theruntoo: they shall well feele, that all that cannot restreyne the execution of Gods iustice vpon them. Although then that they scarre poore men, and bee a terroure too every man: yet muste they bee faine too runne awaye themselues. And why? For there shall bee no more power in them too withstande the inconuenience: they shall well knowe that they muste needs bee vtterly ouerthrowne, bycause it is the hande of God that persecuteth and punishmenteth them. Too be short, it is shewed vs heere, that such as bee so bolde in troubling others, shall bee so daunted by the hande of God, that they shall forget the stoutenesse that was in them, and the Lionlyke courage, and all their pride, and shall become as cowardely as Curres. And why? For they shall feele Gods hande which they had despoyzed afore.

Heereby wee bee warned too foresee Gods iudgements a long while aforehande, that wee may wayte for them paciently. So then although God let vs alone in rest, yet let vs not ceasse to examin our sinnes, and to acknowledge our selues worthie too bee beaten with his roddes. In so doing let vs cast downe oure heads, and learne to bridle our selues, and not bee so bolde as to doo amisse. Let all our boldnesse be in calling vpon our God, and in despising of sin, the deuill and the world through his power, in that we be vnder the protection of our god. But yet theerwithall let vs walke alwayes in lowlinesse and modestie, knowing that such as haue after that sort beene a terroure vntoo others, shall bee constreyned too hide themselues, and shall finde no safetie, according as it is certaine, that the wicked shall be forced to flee. For needes muste that thing bee fulfilled in them whiche is sayde in the Psalme. Lorde, where shall I become, that

*Psa. 139.4.7* I maye scape thy handes? If I shoulde flie aboue the clowdes, thy Maiestie is there aboue too stoppe mee. If I get mee ouer the Sea, thy hande will ouerrake me. If I go downe intoo the deepes, thou art well able to fetch mee backe againe. So then, the wicked may desire the *Osee. 10.6.8* Mountaynes too fall vpon them, but it shall not boote *Luc. 23.4.30* them: for the hande of God shall take holde of them, *Apo. 6.6.16* wheresocuer they hyde themselues. VVherfore let vs assure our selues, that they are in a wrong boxe, that seeke peace when they bee persecuted by the hande of God: they may well shunne it, but they cannot escape it. Nowe although this bee not seene in all matters presently: yet dooth not God ceasse too bee the iudge of the worlde still: that is the poynt wherevntoo wee muste continually haue recourse. And finally, it is sayde for conclusion, *Tbat every man shall clappe bis handes, when he seeth the wicked after that fashion, and every man shall biffe at them in the way of scorne and mockerie, out of his place.* That is to say, the poore folke that had beene oppressed afore, and durst not shewe themselues abrode in the streetes, bycause of these Robbers that fleeced them, and were readie too eate them vp, shall reioyce

when our Lorde dooth after that maner destroy such as had beene in credite and authoritie, insomuch that they shall clap their handes, and mocke at the pride and ouerweening that is in such despisers of God. Here it might be demaunded, whether it bee lawfull for the good and faythfull, too bee glad when they see the fall of the wicked.

This were as a superfluous question in this place, bycause it is not tolde vs that it is lawfull so to doo: but onely barely shewed vs, that the worlde is glad of it, according also as it is seene by experiance, that when the pillers and pollers that haue molested all men, as well great as small, do die, and are beaten downe by the hand of God: it is a thing that all men reioyce at. And why? For they haue beene the enemis of the worlde. But yet wee muste marke this caueat, that if our reioysing were not fleshly, ne proceeded of a desire to reuendge, it were good and holy, and allowable before God. But if wee bee prouoked too reioyce through aduengement, or throught fleshly affection: then is our gladnesse cursid, and too bee condemned. And so when men are moued by theyr passions, whether it be to gladnesse or too sorrowe: surely their ioy, or their sorrowe is commonly sinfull. VVherefore if a man will reioyce at the fall of the wicked, hee muste not doo it vpon any fleshly desyre, but onely in allowing Gods iustice, and in agreeing too that whiche hee sheweth: and yet in the meane while he must always be stablished and grounded more and more in his feare and loue, and also haue good government of his owne affections. Thus you see that it may bee lawfull for vs too reioyce in the destruction of the wicked. But let vs take good heede that we bee not stirred therenvnto by our fleshly affections, ne intermeddle any thing of our owne. Yet notwithstanding as touching this present text, let vs marke how it is shewed vs here, that the wicked which are full of ambition and vainglorie, and seeke to haue the estimation of the whole worlde, wist nedes become lothsome, and God wyll bring them so intoo hatred, that euery man shall reioyce at their destruction. Ye see then that they shall be disappoyneted of their expectation. Although this happen not at all tymes: yet lette not vs thinke that oure Lorde hathe therefore forgotten his duetie, but let vs tarie for the reuelation whiche is promised vs at the laste daye.

And heere ye see why Job declareth many of the secretes of nature that are seene in the worlde, and therevpon concludeth, that if a man had the vnderstanding of all the things that are hidde, yet notwithstanding, Goddes wisedome, surmounteth and is farre higher. Some take this as though it were sayde: things chaunge in this worlde, and wee see no continuance in the order of nature: for where frutefull seedles haue beene, that haue borne good corne, there men see fyre: that is too saye, barreynnesse. And where a man woulde haue thought there had beene but grauell or sande, there oftentimes hathe beene Golde, and precious stones.

VVee see then manie chaunges in the worlde, as it is sayde in the hundredth and seventh Psalme. That is the matter whiche the Prophete treateth of there, shewing that by reason of mennes sinnes, the earth becommeth barreyn, insomuche that it seemeth that menne haue sowne Salte there: And the places that were well inhabyted, become desert, so as menne are constreyned to eschue them for famine, and for the heate and colde, which greeue them in suche wise as they wote not where to become: And also that God with his goodness,

nesse ouergoing the naughtinesse of man, maketh the feede:s frutefull which were barren before, and maketh store of sustenance, where grewe not one graine of corne before. Some then are of opinion, that Job ment here to make suche a description, as is conteyned in the sayde Psalme. But I haue alreadie shewed you his meening: that is too wit, that there are many things in the worlde whiche are secrete, and wherein there seemeth too bee no reason: and yet notwithstanding men shall finde reason in them at the last, and also fynde the things that are hidden: but as for Goddes wisedome, menne shall never attaine too it, nor reache so high. And this comparison holdeth from the smallest to the greatest: as if Job shoulde say, go to my frendes, it is a verie harde thing to mans vnderstanding, too seeke out the meanes howe to finde out golde and siluer, and precious stones. True it is that men do neuerthelesse bring it to passe: but yet may it well bee called a secrete of nature. Also there are other things wherein men are grauelled, and can doo no more but woonder at them: for that sometymes ryuers run out of some place where none was euer thought to be before: according as there be waters which sometymes rise, and sometimes fall, so as a man may sometimes go through a place on drie foote, and anon after the wa-  
ter shall swel vp to his chinne, and one while the brookes shall drie, and another while increase. Verely there seemeth to bee no great secrete in this: for the brookes increase by the melting of the snowe, and by great raine: but you shall sometimes see springs dried vp, and anon after gush out water so abundantly, as a man cannot say, but  
that God mindeth to shew his power in such chaunges. These therefore are things which are scene in the world, and serue for this present life, and yet are darke. But it is yet further true, that mans reason may well inquire of them, and studie vpon them, so as hee shall finde some reason. But Gods wisedome is another maner of thing.  
VVhen we come to his iudgements, let vs not thinke to conteyne them in our brayne, or to compasse them with our wit: but let vs reuerence the things that wee knowe not, confessing that the Maiestie of God is ouer hic for vs, and that it becommeth vs not to go about too abace it in suche wise, as too imagine too determine of it as we thinke good: but let vs content our selues with that which God sheweth vs, assuring our selues that there is an ouerlong distance betwene God and vs, and that he must bee fayne too come vnto vs, or else we shall never come vnto him: howbeit in comming too vs, his meening is not that we shall yet knowe the things that he wil shewe vs at the last day. Thus ye see what Iobs meening is. Notwithstanding, it is not necessarie as now to stand vpon all the things that are spoken here. For the intent of the holy holy ghost, is not too shewe vs the cunning of such mynes. It woulde be a verie small profitie, if I shoulde bestowe three or four Sermons too teache you to seeke out the mynes of golde and siluer: For it is not the thing that wee haue too seeke, and every man would not occupie himselfe in that trade. So then we must not stande vpon euery peice when wee finde mention made of mynes of golde and siluer, or when it is sayde vnto vs, that there is golde or graynes of mettall to be founde in the sande or in some ryuer. But it ought to suffice vs, to see that God hath put such secretes in nature, to the end to be magnified by vs. Thus ye see the effect that wee haue to beare in minde: which is, that if we ought to acknowledge Gods infinite power and wisedome, yea euen in the least things in the worlde. Much more ought wee to doo it in the secretes that are so straunge too vs, as is golde and siluer, and suche like things. For then ought

we to bee more moued, and our mindes ought to be better wakened, that wee may the better perceyue and vnderstande the inestimable power of our God. For our Lorde will not haue vs dullardes like blockes of wood: but hee woulde haue vs too beholde the woorke:s of hys hande. And indeede it is good reason that wee shoulde knowe them, and thinke vpon them: yea euen in suche wise, as wee may ycelde him his due glorie, and be moued thereby to knowe what the worker is, so as wee become not like the vnhaippie wretches, that walke in the worlde, treading Gods workes vnder their feete, and knowing not his Maiestie. Therefore let vs not bee so brutishe, but at leastwise although we bee not so heauie and grosse as not too consider Gods Maiestie and power in common and base things: yet when we come to things that are straunge to vs, let vs be moued in that case, and beginne to consider that there is a God that worketh by wonderfull meanes: Or otherwise our vnthankfulness will be vnxcusable, if we thinke not vpon it. But therewithall let vs marke, that God will not haue our mindes tied too the things of this worlde: he had leauer that we shoulde come vnto him, and that we shoulde know how too profite our selues by the warning that hee giueth vs. VVe see then that the principall poynt which we haue to marke in this streyne, is that when we meeete with any of Gods highe and excellent workes, wee shoulde set oure mindes vpon them, too consider them well, and that in considering them, wee shoulde also glorifie God. It is sayde exprefly, *that God hath bounded the darkenesse.* Yee see howe darkenesse hydeth all things. In the day time men may discerne white and blacke asunder: but when night commeth, beholde, all things are defaced, our sens:es fayle vs, we discerne not a man from a stone, we discerne not a man from a stone, wee discerne not a house from a hill. But yet for all this, the darkenesse which berecueteth men after that sort of their sight and discerning, is bounded, and God setteth it a stint in the ende. Hereby Job meeneth, that although there bee great diuersitie of things in the worlde, yea euen vnto the verie darkenesse that hydeth away the sight of all things: yet notwithstanding men do go through with them: for anon after, God sendeth light, and the darkenesse continueth not for euer. And here we haue a good and very profitable lesson: which is, that mans reason may haue some abilitie to vnderstande and iudge of these lower things, which concerne the present transitorie life: but as concerning the things that are heauenly, and belong too the kingdome of God, and as concerning his iudgements: al those things are hidden from vs. I said that this doctrine will bee verie profitible, yea verely if it bee well vnderstoode as it ought to bee. Truly there are many euen of the smallest and lowest things, whiche wee cannot conceyue, except God giue vs abilitie: according as wee see howe there are many simple idiotes (as men terme them) which knowe no more than brute beastes. Such maner offolke are set of God before our eies as looking glasses, to humble vs withall. VVhen we see a starke idiot that hath no wit nor reason, it behoueth vs to looke well vpon him, for he is a mirrour of our nature. VVhence come the reason and vnderstanding that wee haue? Is it not the singuler gift of God? Then let all those whiche haue reason and vnderstanding, know that it is God which hath indued them with such grace, and therefore that they bee the more bounde vntoo him. Marke that for one poynt. And surely whereas our Lord hath made some more sharpe witted than others, and giuen them more handesomenesse to compasse the things that they vndertake, so as they forecast, and conclude, and bring

bring all their matters to passe wisely, and compasse many things in short time: and otherfome are so slowe and dull witted, that a man must be faine, as it were to beate it into their heades with beetles, if hee will leare them any thing: such diuersitie among men sheweth evidently, that if we haue any power too iudge and discerne aright, it is the special gift of God, & it must not be fatered vpon nature, so as we shoulde not acknowledge that our Lorde dealeth to euery man according as hee himselfe thinketh good. Lo what we haue to marke. Furthermore, when he sayth that mans wit is by nature able to conceyue the things that are here beneath, and which concerne the present life: the worde *Nature* barreth it not from being Gods gift, but serueth to do vs to understand that the thing is giuen to the viibeleeuers also, & to those whom God hath not forgotten againe by his holy Ghost, who is named the spirite of adoption, bycause he is the marke that God imprinteth vpon his children. So then, although we haue not the holy Ghost, too bee regenerated, and to haue the earnest pennie and pledge of the hoped saluation, yet may we well haue vnderstanding. For it is a common thing both to the beleeuers and vnbeleeuers, too iudge of the things that are heere beneath, yea and oftentymes the wicked, and the despisers of God, to be the sharper witted, and skilfuller in their dooings, according also as our Lorde Iesus Christ speakeith of them. Yee see then howe wee muste beare in minde, that wee may well after a sort comprehend the things that are heere beneath. Not that wee haue the same abilitie, of any other than of God, as I haue sayde

Luk.16.b.8.  
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afourse: neyther that men haue it all in like measure: for God distributeth it to every man as hee thinketh good. Yet notwithstanding, God putteth not men into this worlde, without giuing them some portion of Reason, so as they may be able to iudge of these inferior things, and moreouer also discerne betweene good and euill. VVhere shall we finde so beastly men, that will not condemne robbery, murther, and whoredome? For verie nature teacheth vs so to do. Againe, all men haue some lawes and forme of common weale, and they see well that they cannot breake order, and guide well the matters that perteyne to this present life of man. Furthermore, they haue also trades and handicrafte: as, one is a Baker, another a Plowman, another a Shoomaker, and another a Clothyer: and all these trades are the gift of God, and they be common, as well to the vnbeleeuers, as to the faythfull whome God hath inlightned by his holy spirite. Howbeit, such giftes serue but for men, bycause mankinde coulde not bee mainteyned in his state, without such helpe and meanes. Ye see then in effect, that the thing which we haue too remember, is that althoughe there be a great number of secrets in nature, and that the things be high which belong to this present life: yet hath God giuen men abilitie to attaine vnto them. As for example: to speake of some handicraft: before a man come to be cunning in the occupation, he shall find straunge things: yea there are some woorkes that require such cunning, as ye would woonder. Howe is this possible to be done, will men say? Howe coulde men know where Golde lyeth in the earth? Beholde men make Salt of water. Howe commeth that to passe? Surely euuen bycause God hath giuen men the skill. Againe, what is the Golde and the Siluer that are spoken of here? Beholde, the metall is mingled with earth, it hath not so much as colour, yea and it seemeth to be vtterly vnprofitable. And howe can a man discerne it? Howe can he fine it so as it should serue his turne, and become a preciuos metall, and a meane of traffike betweene man and

man, according as we see both golde and siluer applyed to that vse? Howe might that be done? Againe, as touching other artes, there is no handicraft so base and common, but that at the first men are to seeke how to worke in it. Specially when we see howe men sowe corne, how can it growe will some say? Howe doo men make wine and such other things? VVhen wee once knowe these things, wee thinke them not straunge at all, but yet is it God that hath giuen vs the skill of them, for otherwise we shoulde be too seeke. The thing then that I meane, is that there is some capacicie in men to comprehend naturall things, notwithstanding that they be darke at the first enterance. And although men be harde and grosse of vnderstanding: yet do they attaine to the cast of this earthly life, because God giueth them the aydes and meanes wherewith too passe through the worlde. But when it commeth too mounting aboue this transitorie life: then we finde that all of vs come too short. Here ye see wherin all proude folkes misbehaue themselues. For they beare themselues in hande, that bycause they bee sharpe witted and subtle in these lower things: they are able also to iudge of all Gods secretes, of the whole doctrine of the lawe, of the Prophetes, and of the Gospell. But God maketh them double blinde, when they bee so presumptuous. For fayth is a spirituall light. The insight of Gods iudgements groweth not in vs, neither haue we it in respect of kind, but we haue it giuen vs from aboue by Gods good pleasure, ouer and besides the order of nature. Yea, and we see howe God punisheth the pride of such as trust in their owne wisedome, in these base and inferiour things. Beholde these lustie worldlings: if they come once to a finenesse in their suttillties: they can finde in their hertes to mocke both God and the world: yea and they be so poltyke, as (too their owne seeming) nothing shall escape them: and therupon they deuyse wonders, they vndertake enterprises aboue their abilitie, and God suffereth them too runne a heade after that fashon, and in the meane while so blindest them at theyr neede, that little children can laugh them to scorne. For oftentimes it commeth too passe, that the craftiest and such as take themselues to be peerlesse in polycie, are destitute of all reason, and put to the foyle, according as the Scripture sayth, that God catcheth the wise in their owne wiliness, as in a pitfall. VVe see this. And howe is it possible that a man which was so well aduisyd, shoulde as nowe be so overtaken, and dazeled in so small a matter? Hath he no wit in him? Verely as though God were not in heauen, too blinde suche as thinke themselues too see cleerely, and trust in their owne skylful wisedome. It standeth him in hande too punish suche pride. For inasmuch as they presume vpon themselues: they rob God of his honour, and he must be faine to reuenge himselfe of such trayterousnesse. Againe, for somuch as men applie their wittes to naughtinesse rather than to goodnesse: it behoueth our Lord also to punish them for misusing the gifites that he hath bestowed vpon them. For it is a singular gift when God giueth vs a good and sharpe vnderstanding: and if we turne the same to craft and naughtinesse, is it not reason that God shoulde punishe vs for it? For we defile the thing that he had appoynted, not onely too our owne welfare, but also to the common benefit of our neighbours. Nowe if God punishe suche pride when men trust to much too their owne wit in these base and transitorie things: I pray you must hee not needes cutte their combes, and plunge them into the bottome of hell, to reuenge himselfe of their pride and statelynesse, when they bee so loftie as they woulde faine mount vp into heauen, and be priuie to all the heauenly secretes, and knowe

Iob.5.b.13.  
1.C.3.d.12

knowe the things that God hath reserved too himselfe, and ought to belong to him alone? So then let vs learn, that although our wit serue vs well ynough too discerne the things that concerne and belong here to this earthly life: yet it is not to be sayd, that we be able to mount vp into heauen, and to enter into Gods secrete determinations, and to conuey that thing into our wit and braine, which our Lord hydeth in himself. To be shoit, let vs assure our selues, that all things which concerne the euer-lasting life, are farre aboue our reach, and that our Lorde must be faine to worke in vs (yea even supernaturally) & not only to inlighthen vs after the maner of men, but also to give vs the new light, which is hidden from vs, because it proceedeth of the sayde spirit of adoption, whereof I haue spoken. Furthermore, sith it is so: let vs consider what mans free will is, and howe mad they bee that will mainteyne themselues by it. For if we haue freewill too guide our selues to Godwarde, and to attaine too euer-lasting life: it woulde follow of necessitie that first of all, we shoulde haue sayth, rightuousnesse and holinesse. But we see that the Scripture condemneth vs as blinde wretches, and telleth vs that wee must not aduaunce our selues so high, as to thinke to atteyne to Gods secretes: but that wee muste confesse our selues to be destitute of wit and reason. Thus then ye see that the first lesson which wee muste learne when wee come too Gods schoole, is to become fooles, as Saint Paule sayth. Truly this seemeth straunge too vs: but yet must wee passe that way: so that if we intende too bee taught at Gods hande, and that he shoulde play the schoolemastery towards vs, we must become fooles: that is to say, we must acknowledge that there is not so much as one droppe of reason or vnderstanding in vs, but that wee bee more destitute of it than the brute beastes are, and haue lesse skill and discretion in vs than they haue. And therefore let vs learne to humble our selues, to the ende that God may reach vs his hande. Sith the cae standeth so: what must wee do nowe? First let vs vnderstande, that too comprehendre Gods secretes, hee muste bee faine too giue vs his holy spirite, and to inlighthen our darkenesse: and for somuch as wee bee so farre too seeke, hee must shewe vs what

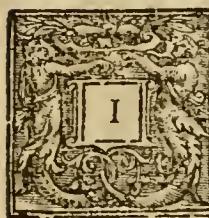
is for vs to know, and we must not presume to haue any knowledge, other than he giueth vs. Marke that for one poynct. But wee must also consider further, that when we haue receyued this heauenly light, and gift of vnderstanding that commeth of the holy Ghost: we must also come to the holy scripture, and not take vpon vs too search further of Gods woorkes and iudgements, than is conteyned there. Then let vs content our selues with the knowledge that God sheweth & teacheth vs, and let vs haue the mildenesse to say, well Lorde, whensoeuer thou telllest vs what thou wilt haue vs to knowe: let vs receyue it quietly. And when thou goest no further, let our minds stay also. The two things therfore which we haue to marke for our owne behoofe in this doctrine, are first not to thrust forth our selues with fond presumption to know more than is permitted vs, but to pray God to gouerne vs in that behalf, and to inlighthen vs with his holy spirit: and secondly to hold our selues to his word, and to suffer our selues too be taught by the same, coueting too know nothing but that which is conteyned there: according also as oure Lorde sheweth vs there whatsoeuer is meete and necessarie for our welfare.

And nowe let vs fall downe before the face of oure good God with acknowledgement of our sinnes, praying him too make vs feele them better than we haue done, that in beholding his iudgements, we may always be prouoked to walke the more in his feare: and that when we haue profited in sounde vnderstanding, it may please him to make vs to go forwarde more and more, so as we may not hereafter bee wrapped in the vtter destruction which is prepared for the wicked that are hardened and stubborne agaynst him, but that by correcting our vices, we may preuent his judgement, and obteyne grace and mercy: and that after he hath afflicted vs in this world, he may giue vs the rest that he hath promised to those which are his: that is to wit, that being deliuered from all the miseries which we haue to indure in this worlde, we may bee gathered vp into his heauenly glory, to be made partakers of all his goodes, and to be reformed to his Image in true perfection. That it may please him to graunt this grace, not onely to vs, but also. &c.

### The Cij. Sermon, which is the second vpon the xxvij. Chapter.

10. He cutteth the riuers in the Rockes, and his eie seeth euerie precious thing.
11. Heebindeth the Riuers that they ouerflowe not, and bringeth too light the things that are hidden.
12. But vvhether is vvisedome founde, and vvhether is the place of vnderstanding?
13. Man knovveth not the value of it, neither is it founde in the lande of the liuing.
14. The depth sayeth, it is not in mee: and the sea sayth it is not vwith mee.
15. The fine Golde shall not bee giuen for it, neyther shall Siluer be vveyed for the exchaunge of it.
16. It shall not bee valued vwith the vvedge of Golde, nor vwith the precious Onix, nor vvyth the Saphyre.
17. Golde and Christall shall not matche it, neyther shall it bee exchaunged for plate of fyne Golde.
18. There shall no mention bee made of Corall, nor of Gabish: VVisedome is more vvoorth than Pearles.
19. The Topas of Aethyop shall not be made equall vwith hir, neyther shall she be pryzed vwith the vvedge of cleane Golde.
20. VVhencethen commeth vvisedome? Or vvhether is the place of vnderstanding?
21. It is hid from the eyes of all that liue, yea and it is hid from the foules of the ayre.
22. Destruction and death say, vve haue heard the renoume of hir vwith our eares.
23. God knovveth the vway of vvisedome, he can tell vvhether hir place is.
24. He beholdeth the endes of the vvorlde, and seeth all that is vnder heauen.

25. It is he that hath vveyed the vvyndes, and measured the vvaters.  
 26. VVhich hath set a lavve vpon the raine, and appoynted the vvay of the rotting tempestes.  
 27. Then did hee see it and knowe it, he dispozed and ordeyned it.  
 28. And hath sayde vnto man, the feare of the Lorde is vvisedome, and too eschue euill, is vnderstanding.



Hau declared alreadie what Iobs intent is here, and what he meneth by the worde *VVisedome*. His intent 10 is to shewe, that men are too farre ouerseene when they wil comprehend all Gods secretes, and be ignorant in nothing. And that wee may knowe what the woerde *VVisedome* meeneth, hee taketh it for the knowledge of all things, and specially of those which God concealeth from vs, till hee giue vs the full discouerie of the things whiche hee dealeth to vs nowe by measure, according as hee knoweth to be for our profite. And nowe (as I haue sayde) Job sheweth 20 heere, that there are manie secrete and darke things in nature, and yet men attayne too them, yea and wee see some reason of them, so farre foorth as oure Lorde graunteth vs. For too that poynt must we alwayes come backe. Furthermore, let vs marke well, that the same is by measure: and therewithall let vs vnderstande, that our reason and vnderstanding extende no further, than too the things heere bylowe, and which concerne the present life. But if we woulde mounte vp too the kingdome of heauen, and seeke the things that perteyne 30 too the euerlasting life: there wee fayle and are vtterly blinde. And so yee see why it is demaunded here, where wisedome shall bee founde. *It is not to be founde* (sayth hee) *among men alive or deade*. True it is that many may take vpon them to be wise, and also bragge that they carrie wisedome in their selues: but yet for all that, God holdeth it in couert: and euen they which are departed, althoughe they bee no more wrapped in this mortall fleshe, nor sotted in this worlde, doo notwithstanding not comprehend the things that are in the secrete purpose of God. So then wee maye well go aboue heere and there, and seeke aboue and beneath: but wee shall never come where wisedome is, by the diligence of man, or if God holdeth it in his owne hande. Agayne, if a man intende to purchase it by riches, hee beguileth himselfe: men maye beare themselues in hande that they can well become riche by their owne trauell: but too become wise, it is not in theyr power. Ye see then that wisedome is so excellent a treasure, that a man cannot finde an equall thing too exchanng for it. Let a man 50 heape vp both Golde and Siluer: Let them gather togither all precious stones: and all this shall not match it. So then wee see in effect, that Iobs meening heere, is too humble vs, too the ende wee shoulde not thinke oure selues able too comprehend Goddes secretes: but rather shoulde willingly bee ignorant of the things that passe oure capacite.

And furthermore if wee intende too knowe what is meete for vs, let vs desire God too shewe it vs by hys holy spirite: for too that poynt muste wee come. By 60 the waye also let vs come too the conclusion that is set downe heere: that God hathe all wisedome in himselfe, as hee hath well shewed, if it were but in the creation of the worlde, when hee ordeyned the counterpeyng both of the windes and of the water. Therefore like as onely God hath all wisedome in himselfe, and is the welspring thereof: So also hath hee ordeyned men too bee wise, by fearing and seruing him. Yee see then in

Iobs conclusion, that the wisedome of men, is not to bee inquisitiue to knowe all things through fonde curiositie: but to keepe themselues within their boundes, and too knowe that it behoueth them too serue God, and too submitte themselues vntoo him. That is the true wisedome, and there muste men holde themselues as it were bridlede and at a stay. Thus much concerning the letter of this sentence.

Nowe let vs consider howe wee may profit our selues by it. And first of all let vs marke well, that when hee sayeth, *that wisedome is not too bee founde among the living*. It is alwayes to admonishe men, that they may not trust too their owne reason, nor attribute so sharpe and subtle witte too themselues, as too comprehend the reason of God woorkes. And this admonishment is verie needefull considering the prude that is in vs. For if wee bee so proude and presumptuous in naturall things: muche more doo wee overshoote oure selues in other things, so as euerie one of vs taketh himselfe too bee so wittie as nothing maye scape him: and wee contende not anie more who shall beare the Bell amonst vs, or who shall bee wyser than his fellowes: but wee fight agaynst God, whiche is a horrible thing, and yet wee bee so madde, that wee doo it. For prooife whereof, if men trusted not too muche too theyr owne witte: wee shoulde not haue so muche adooe too bring the worlde in order: For both greate and small doo mounte vppe intoo suche presumption, as there are verie fewe that yeelde themselues pliable vntoo God, too suffer themselues too bee gouerned by him. But specially when God intendeth to teache vs, the vnskilfullest, yea I saye the veryest Idiottes of vs all, will carpe agaynste him. And why? Because euerye man taketh hymselfe too bee wyse, saying: *Tushe I knowe howe too gouerne my selfe, I trowe you take mee for a beast*. Beholde, G O D dooeth vs the honour too shewe vs hys will, and yet notwithstanding wee can not abyde that hee shoulde teache vs.

Seeing then that men cannot abyde that God should bee theyr mayster and teacher: muste they not needes bee worsse than madde? And whereof commeth this but of the sayde ouerweening, that wee woulde all of vs seeme wise? And therefore I sayde, that thys admonishment is woorthie too bee borne well in minde, and too bee practized of euerie man, considering that wee haue thys vice rooted in vs by nature, so as wee woulde fayne haue God too let vs alone too oure owne fancie, and not too meddle with teaching of vs? And why is that? Because wee thinke oure selues too bee of sufficient abilitie of oure selues.

Therefore let vs marke well, that whereas it is sayde heere, *that wisedome is not too bee founde among men*. Job (or rather the holy Ghost by Iobs mouth) meeneth here in effect too beate downe all the loftinessse that is in vs, when wee imagine oure selues too haue so good and so sharp vnderstanding, that we can comprehend all things. Here the holy ghost auoucheth, that men beguile themselues in vaunting after that sort: for they want wisdom. And what wisdom? The wisedom to know gods secretes.

For

For (as it hath beeene sayde) we may well haue some vndirstanding of the things that are heere beneath : And although they bee darke, yet God discouereth them too vs : and that knowledge is called naturall, bycause wee see all men partakers thereof, althoughe it bee not in egall measure. But when the case concerneth the knowing of God and his iudgements: There all mans reason must needs be dazed: and so muche the more, as men thinke too aduaunce themselues, so muche the more must they bee beaten downe and confounded. Marke 10 that for one poynt. But Job sayth exprely, *that wisedome is not purchased with Golde nor Siluer, nor precious stones.* And that is to bereue men of all their vaine presumption: for if a man bee riche, hee thinketh himselfe a huge and meruayous man, and vtterly forgetteth himselfe, bycause hee is esteemed of other men. And so Job sheweth, that whatsouer excellencie there is in vs, we are not therefore the wyser, neyther muste wee grounde oure selues therupon. Nowe then, this is no more than needeth: For wee see howe the wretched worlde is beguyled with the riche men, and men of great estate which are in authoritie, when they speake any thing. Saying, what? VVee may not replie agaynst it, for beholde such a one sayde it. Men are forepossessed with suche an estimation of them, that they discerne no further, if it bee a riche man that hath spoken it. And althoough hee bee a verie beast, yet are men so dazeled at his authoritie, that they are as it were amazed at it.

And nowe adayes what hindreth so many simple 30 folke too come vntoo Gods truth, and too frame themselues thereafter: but bycause they looke vpon the great ones of the worlde, saying, beholde them that governe all, beholde the riche men, beholde all the Noble men: none of all them wil receyue this doctrine, and therefore it is a token that it is nothing woorthe, and that it is doubtfull, and not for vs too meddle wi. hall. VVee see howe riche men are put intoo the ballance, so as men thinke that wisedome is as it were tyed too them. But (God wote) it is cleane contrarie. For yee shall often see the riche men so blinded wylde vaine presumption, that their ryches bring nothing but follie too rocke men asleepe, and too make men vtterly brutishe. As much is too bee sayde of great estate and dignitie. A man of meane and small degree wil knowe himselfe, and gather his wittes too him, when oure Lorde giueth him discretion: and contrarywise, hee that is lightly aduaunced, forgetteth himselfe, and is blinded. For lyke as hee spreadeth ouer his VVings in imagining hymselfe too bee more than hee is: so oure Lorde suffreth all his reason too vanishe awaie, and him too become as an Idoll. VVee see this with our eyes, but wee consider it not: wherefore let vs weigh well that which is sayde heere: (that is too witte) that wisedome is not purchased wylde Golde or Silver, least men should trust too muche too the things whiche they may attayne too heere beneath: and let vs assere oure selues, that too vnderstande Gods secretes is a speciaill gift of hys, and a treasure that is shette vp from vs, till God of hisowne meere goodnesse come too infligten vs, and giue vs thercof what seemeth good too him. And heerewithall, let vs marke well howe in conclusion Job sayeth heere, *That God hath seene, bad, and disposed wisedome from the creation of the worlde, and afterwarde bath sayde too man, Beholde, howe you shall become wyse, that is too say, by fearing mee.* Hecre Job comparreth God wylde vs, bycause it is vnpossible too abate or tame oure prydē otherwise than by force. And the onely meane of

that is by bringing vs too God: for men may well y-nougue shewe vs the infirmite and ruderesse of oure witte: but yet will wee euer drawe backe, nor never come to that poynt, nor ceasse too kepe still some pride in secrete.

Although then wee bee conuincid that oure wit is so weake as is pitie too see it: yet notwithstanding wee will not giue ouer this foolish opinion that wee haue of beeinge wise. But when wee bee brought vntoo God, then are wee driven too knowe that wee are nothing, and that wee muste not deceyue oure selues by oure owne selfswreening. See howe Job setteth God before vs heere: and too the ende wee shoulde knowe the wisedome that is in him alone, hee setteth the creation of the worlde before our eyes. VVellsayeth hee, are men so sharpe witted, as too comprehend all Gods secretes, as howe he disposeth the order of nature, and how bee bath as it were weyed the windes and waters, and other things? True it is as I haue sayde, that the Philosophers haue well conceyued the reason of the things that are seene in this worlde. But if men come too the Creation, it is so woorderfull a thing, as they muste needs bee abashed, and reverence the infinite wisedome of God, and confessе themselues vnable too comprehend it.

Thus ye see Jobs meening in this sentence. And therepon hee sheweth vs that wee muste throughly beleue, that our wisedome consisteth not in searching, examyning, and seeking out of all tylings: But in knowing that which is profitable for vs according to Gods ordinance. Beholde heere an excellent sentence. For it is all one as if it were sayde, that Gods secretes are knowne to none but himselfe, and that no bodie is of counsell with him, as it is sayde in other textes of the Scripture: and therefore that wee muste not presume, too enter into his secret determination, nor too knowe more of hym than is lawfull for vs, but muste learne onely what pleaseith him to shewe vs in his schoole, and assure our selues that all our wisedome is there. And this is the cause why I sayde that this is an excellēnt sentence. And why? For there are two vyees in men which are harde too correct. The one is ouerboldenesse, and the other foolish vanitie. As touching the Ouerboldnesse, it is in that men are desirous to knowe more than God hath appoynted: and too bee short, that they woulde be wise whether God woulde or no, whereas God onely is the fountayne of wisedome.

Thus then ye see an outrageous vice, and yet notwithstanding it is verie hard too correct it. For we see that men proceede with a furious outrage too saye, I wyll knowe this or that, what soeuer come of it. Yea, but God permitteh it not, hee setteth a barre in the waye, the gate is shutte agaynst thee, and whiche waye then wilt thou enter? But go too: yet will men bee inquisitive of that whiche is not lawfull for them, whatsoeuer come of it. Furthermore, they thinke too attaine therenvto by thair owne power. Yea, for they bragge alwayes of their owne reason and witte. So then it standeth vs in hande too fight agaynst this boldenesse and prydē which are in our nature, and to learne that we are able too doo nothing, and that it becommeth vs not too knowe more than our Lorde will haue vs. Marke that for one poynt. The seconde vice is the sayde fonde vanitie: whiche is, that men doo leaue the thing that is for their profite, and wherevpon they ought too rest, and wherevntoo they ought too applie theyr whole studie, making none account at all of it: and in the meane whyle fall too tormenting themselues wylde vayne things

things that are nothing to their profit. That is all their traueling and discoursing. I would knowe this (say they). And why wouldest thou know it? For it liketh mee. Behold how we be led with fonde desire to know the things that are nother for our profit, nor can edifie vs, eyther in faith or in the feare of God. And the cause why our Lord concealeth many things from vs, is first for that he intendeth to humble vs. For he knoweth our prude, and that we would be intollerable if we knew all things, seing that notwithstanding our ignoraunce, yet men see there is no hold of vs, but that we would seeme to be otherwise. Loe how God abaceth vs: and when wee desire to be wiser, we become so fonde, that euen little children may mocke at vs. But although our Lorde holde vs so in awe: yet cease not we to bragge still, & to beare our selues in hand, yea and to perswade other men also, that there is no wisdome but in vs. And why? doth God keepe vs ignorant of the thing which is hidden from vs, bycause he enuieith vs. No: but he meeneth to learne vs humblenesse thereby. And the principall poynt of our wisedome, is to be modest and sober: yea and to feele our owne infirmite, that we exalte not our selues. Yee see then that God hideth many things from vs, to the end we should learne to be lowly: which thing we would not be, if nothing were vñknowne to vs. Againe, he discerneth what is good for vs: and that is the thing wherein he intendeth to occupie vs and to hold vs wholy. For wee finde not in the Scripture, that our Lord is minded to feede our curiositie, & to let vs know what we would desire. Our eares are alwayes itching and tickling in our desires: & would fayne know what is this, and what is that. But all these are fond things that can do no good: and God, to redresse this vanitie & foolish longing that is in vs, sheweth vs only those things that are for our behoofe. And so let vs remember wel this sentece where it is sayd, that God disposeth wisedome, yea and keepeth it to himself: and yet notwithstanding hath sayd vnto men, feare yee mee and you shall be wise. For hereby Job meeneth, first that menne beguile themselues when they be so desirous, & that they do but breake their neckes when they flie so hie: for it is asmuch as if they would flie without wings. So then let them learne to content themselues with that which it shal please God to opē vnto them. Marke that for one poynt. And for the second poynt, lette vs acquaint our selues well with that which God sheweth vs, and wherein he will haue every one of vs to exercise himself: which is, that we must know such things as may edifie vs in his feare. For he will not haue vs wise to be heauengazers, and to flitter in the ayre: but to know how we ought to liue, & to match our wisedome with the knowledge how to rule our life as becometh vs. Now then we see, first that wee must let God alone with his secrete iudgements, & not presume to know the things that are aboue vs: but content our selues to discerne the things that God sheweth vs, knowing that many things are reserved to the latter day, at which time wee shall see the things fully and perfectly, and that as now it must suffice vs to know the things in part which our Lord vouchsafeth to distribute vnto vs. This is it that is shewed vs here. Now when I say that we muste not couet to know aught of Gods secret iudgements: my meening is, that we must not desire to passe beyond that which our Lord teacheth vs by his word. For when wee know that God will guyde vs, wee neede not to be afayde that we shall erre. But if we fal to gazing after our own fancie for the things that God hath hidden frō vs: we enter into a bottomlesse depth, & it is reason that we should be ouerwhelmed. Loe how God punisheth the pride of many me that cannot be cōtēted with the knowledge of the things that are meete

for thē. And so Job, to correct the two vices that we speake of, sheweth vs that God hath spoken this vnto men. This saying, *that God bath spoken it vnto men*, is of great weight. For it is all one as if he shoulde say, that God intended to cut men off from al occasion of searching his secretes and determinations, further forth than he sheweth them, and therewithal declareth that the doctrine which he wil haue men to learne in his schoole, is profitable to edifie them in holy life, that they might learne to submit themselues vnto him that created and formed them, and walke in his obedience. Thus ye see the wisdome that God hath ordyned for vs. To be shorte, Job in setting the feare of God before vs as our whole wisdome: meeneth that our Lord plucketh vs backe from that which we haue moste minde vnto: that is, from our vayne speculatiōs which cā serue vs to no purpose, but to puffe vs vp with foolish vainglory to haue the sayd windie knowledge which will make vs presume ouer far, and yet hath no profit nor instruction in it. Job then hath set those two things one against another, one on the one side, and an other on the other, saying: will men be wise, they must not make themselues wise after the manner of God. Behold, God hath all perfection of wisdome in him, the neerer wee preache vnto him, the more shall we be confounded: for it is not for vs to make our selues like vnto God in wisdome, but rather to submit our selues vnto him. Lo what our wisdome is. VVe see what happened to our father Adam & our mother Eue: for God was not so niggardly as not to indue them with such wisedome as he knew to be good for them. Yee see then that Adam was formed after the image of God, to haue vnderstanding of all things that pertayned to him, in such wise as he could not wilhe any thing more, if he had had a modest and well ruled desire. But what? Satan blowed him in the eare, that he should be like vnto God in knowing all things. Therepon he ouershot himself, and playd the horse that is broken loose, [thinking with himselfe,] ô, then shall I be ignorant of nothing. VVe see howe he caught him in that poynt: for wherof cometh the beastliness that we haue at this day? If a man speake to vs of God, needes must wee (spight of our teeth) know that we are wretched beasts, and that all the delight which wee suppose our selues to haue, is but darkenesse as the Scripture also sayeth of it. VVhereof cometh it that the sense of man comprehendeth nothing of Gods misteries, & that if God call vs on the one side, wee shrinke backe on the other side, or else are so lazie, as we cannot finde in our hearts to come to him? wherof commeth this? It is the paymens of Adams prude, in that he was not contented to be so farre foorth inlightned in the knowledge of things by Gods spirite as was expedient for him to his welfare, but would needes become like vnto God. And when he was so lifted vp, he coulde not but meete wi. Gods mightie hande to cast him downe into this horrible gulfe of cōfusion, wherein we are at this day. Ye see then why Job sayeth exprefly, that God sayd it vnto men: as if he shoulde say, go to, advise your selues well what way you take to become wyse. It is not to bee desirous to mount aboue the clowdes, and to search out many things which ought to be vñknowne vnto vs, as to say, why did God delay the creating of the worlde so long? what hath moued him to do this or that? wherfore dispositeth he things after this sort? why suffereth he things to passe after this manner? your wisedome consisteth not in those things: for when you shall thinke your selues wise after that maner, you shall but go astray, and ye shall never be able to gette out of that maze, you shall but shrinke aside in such wise as you shall be shamed foreuer. VVhere then will you finde wisdome? It belongeth too Gen.3.1.5.

me(sayeth God) to discerne and determine what is good for you. Learne to be cōtent with that which I tell you and teach you: for it is my charge to see what is for your behoof: and that is, to feare and honour me: Therefore hold you there and passe not your bounds. Nowe we see the meening of Job, or rather of the holy ghost. And so let vs learne, not to giue heede to this our foolish and tickling lust to know the things which can stande vs in no steade, and to enter into Gods secrete determination, of purpose to search out the reason of all his iudgements: that is not the thing wherein we must occupie our selues, and wherevpon wee must set our mindes. VVherevpon then vpon suche things as may serue to true edifying.

*2.Tim.3. d.* 16. And that is it which S. Paule meeneth by saying, that all holy Scripture is profitable. But how is it that God hath sayde vnto men, that it is wisdome to feare him? he sayd it and also shewed it in deede, when he published his lawe and expounded it, first by the Prophetes and lastly by the Gospell. Yee see then how God sheweth vs, that our wisdome is to feare him. But nowe, to make this doctrine the more profitable: let vs note first what the goodnessse of our God is, in that he maketh vs partakers of the wisdome which he knoweth to be good and expedient for vs, notwithstanding that wee be bereft of it and shet out from it by nature. It hath ben sayd already, that wisdome is not to be found, nother amongst the liuing, nor amongst the dead, and that a man may go into the deepe for it and tarie there foreuer confounded, without finding it. For there is no wisdome but in God. The dead may say, we haue hearde speaking of it, but that is all: we know it not, nother haue wee any familiaritie with it. But now beholde, our Lord doth vs the honour and grace to offer vs this wisdome, which is a secrete and inestimable treasure. VVee haue no accesse to it of our selues, and God offereth it vs after such a sorte, as wee neede not to make any long circutes for the finding of it. And why? Let vs but onely suffer our selues too bee taught of our God, and this treasure shall be put into our handes. Then is it a singular benefite of God, when he vouchsaueth to communicate that thing vnto vs which we were so vnaquainted with, and from which we were vtterly deprived and banished. And here yee see why he vpbraydeth men with this vnthankesfulnesse in the eight Chapter of the *Prouerbes*, where he sayeth, that wisdome crieth out in the Streetes and in the open places, come yee to mee, I am readie to shew my self to you. She knocketh at the gates, shee declareth that hir desire is to dwell among men, and yet no man receyuyeth hir, men mocke at hir, and make none account of so greate a benefite that is offered them.

Ye see then that the blame which God vpbraydeth vs withall, is that we may well know that wisdome is such a precious thing, as nother golde nor siluer may be comparable to it, and therefore that wee must needs say wee be worse than straught, and that the Diuell hath bewitched vs, if wee make none account of the sayd wisdome, seeing that shee offereth hir selfe vnto vs. There needes no great seeking and rāsacking for hir, there needes no great paynes taking or farre going: wee neede but to receyue hir when shee is set afore vs, and yet for all that, wee see that noman makes accōut of hir. VVhy so? The weyght of a pinne (as they say) will occupie our heads, and there is not any one of vs all, but he is so wedded to his owne selfe profite, as wee sette more by the gayne of a penie or a shilling, than wee do by the wisdome of God.

Agayne it is no one thing that letteth vs: but according as every man is giuen to one vice or other, so is he eally turned aside and drawne away from God. A whore-

hunter will bee so weltred in his filthinesse, that his eares shall bee stopped, yea and he will bee vitterly deafe, so as it is no speaking to him: God may crie out alowde vnto him, but hee will not heare aught at all. The couetous persone doth the like, and the drunkarde as muche. To be shorte, we seethat the lettes are many which turne menne aside from suffering themselues to bee taught by God.

But yet for all this, the vyee that God findeth faulte withall in this texte of Salomons, is ouercommon and ordinarie: that is to wit, that when he sendeth this treasure of wisdome which ought to bee common to all menne, knocking at their gates, and bidding them to the feast: every man doth rather shrinke away, than drawe neerer. Furthermore, as God in that place accuseth and condemmeth men for their beastly carelesnesse and vnthankfulness: so sheweth he all the faythfull, howe greatly they ought to esteeme to be taught of him: according as it is sayde in the fourth of Deuteronomie, behold, thy wis-  
*Dent.4.a.6.* dome and vnderstanding is to haue thy God come vnto thee, and to shewe thee his will, what is good for thine instruction, and to edifie thee in him. Lo wherevnto our Lorde calleth vs, when he intendeth too bring vs to himselfe, by shewing vs that all our true wisdome and vnderstanding, is to hearken vnto him, namely by conceyuing what he sheweth vs in his woerde. As if he should say, yee wretched soules, deceyue not your selues by setting your mindes vpon vayne things as the worldlings and vnbeleeuers do: but hold ye to that which I tell you, assuring your selues that that onely is your true wisdome and vnderstanding, and that you are but fooles, yea and mad men, if yee attempt to steppe out of those boundes. And therewithall he vpbraydeth them newe againe, and in vpbrayding them sheweth, that wee be vtterly without excuse if wee walke not aright, seeing we haue his woerde. And why? Say not any more (sayeth he in the thirtith of Deuteronomie) who shall climbe vp into heauen? or *Deut.30. c.* 12. who shall go downe into the deepe? or who shall passe ouer the Sea? Beholde, the woerde is in thy heart and in thy mouth. Our Lord then declareth, that we cannot alledge that it is ouerharde for vs too conceyue the things that are aboue vs. For if we alledge the dulnesse of our vnderstanding, or the highnesse of the secretes of heauē: No no (sayeth God) I haue prouided for all that, I haue made way aforehande: for by giuing you my lawe, and by shewing you my will, I haue so taught you wisdome, as the same would very fayne dwell among you: according also as it is sayde in the eyght of the Prouerbes, My *Pro.8.d.3L* delight is to dwell among men. Ye shall not neede therfore to make long iourneyes to come vnto mee, ye neede not to stie aboue the clowdes, yee neede not to go downe into the deepes, nother neede yee to go ouer the Seas. For when my woord is giuen into your mouthes, and put into your hartes: behold, that is all your wisdome, that is the thing that you must rest vpon. Now then, first of all, seeing the cage standeth so: if menne disprise this grace of God when it is offered them by communicating his woerde vnto them: they make warre against him asmuch as in them lieth. Therefore lette vs take good heede to our selues. For wee see heere a saying that ought to wey greatly with vs, when it is sayd, that wisdome delighteth to dwell among vs. God in that place bringeth in his owne wisdome which he sendeth vs, as it were in his owne persone. So then seeing it delighteth God that we should receyue his wisdome: let vs assure our selues, that in refuzing, it we make warre against him, as I haue sayd, and that it is all one as if wee woulde spite him of sette purpose, and driue him quyte and cleane away from vs.

And

And is not that an ouerheynouse thing? Furthermore whereas we desire our own welfare, and God is readie to shewe vs the way, and calleth vs to him, to the ende wee shoulde finde the fulnesse of all welfare in him: wee vouchsaue not to come, but turne our backes vpon him. Againe when he teacheth vs: it is to the ende we should knowe him, and be as it were transformed into him. And wee know that his image and glorie are to be preferred before all things. Therfore, when we cannot abyde to be taught, it is as much as if we would turne light into darkness and deface Gods glorie, that it might not be seene nor knowne any more. And muste not men needes be become terrible monsters and Diuelles incarnate, when they labour so to abolish Gods glorie and to quench the light, euen the light that was their whole welfare, soule helth and ioy? But yet is this vice ouer common. So then let vs learne to esteeme this benefite that God doth for vs when he vouchsaeth to call vs too his schoole, and openeth vs the doore to the end wee shoulde learne of him: & wheras of nature we were bereft of the sayd wisedome, he cometh to set it before our eyes, and offcreth it vs familiarly: yea and tarieth not til we seeke it, but knocketh at our doores, and calleth vpon vs, desiring nothing but to winne vs to himself. Seing then that our Lord vs eth such gentlenesse towards vs, as to allure vs so curteously: lette vs learne to make account of that honour, and let vs not be so vnkind when he would haue vs to come vnto him. And specially let vs remēber what hath bene sayd: namely what our own nature is. For it is not requisite that God shoulde teach vs as the Angelles of heauen. Astouching 30 the Angels of heauen, although they bee of a noble and excellēt nature, although they be partakers already of the heauenly glorie, although they holde still the soundnesse which they had in their creation: yet notwithstanding, they be exceedingly bounde vnto God, in that it pleaseith him to make them priuie to his will, & needes must they be rapt into astonishment at the grace that he hath giuen them. But the cace standeth not with vs as with them. For firste, as in respect of our bodies wee be earthly creatures: and although God haue giué vs immortall soules: yet dwell wee here in houses of myre and clay, as hath bene declared heretofore: there is nothing but corruptiō in vs, and we are here with brute beastes, with woormes, and with things so base and heauie, as there seemeth to be an infinite distance betweene vs and Heauen. But there is yet a worse thing: which is, that we be bereft of the vnderstanding that was giuen too our father Adam: and

Job. 4. d. 19.

therfore we bee as forlorne creatures. VVhereas Asses and Oxen keepe still their owne nature: men are so corrupted & marred, that when God calleth them to him, in steade of being in loue with such goodnesse, they be lesse moued with it than the brute beasts. Beholde, God desirēth earnestly, that wee should be partakers of his glory, yea and of all the good things that are in him, and that we should enter aforehand into the possession of them when his woerde is preached vnto vs. Now then if we profite not our selues by these things: I pray you what a matter is it? Therfore seeing the time will not suffer me to speake any more of it as nowe: let vs advise our selues, firsē to be ignorant where God will haue vs, for he onely knoweth what is meete and conuenient for vs: and therefore let it suffize vs to bee taught in his schoole, and to learne the things, that he sheweth vs. And secondly let vs learne to know his will in such wyse as is conteyned in the holy Scripture. And therewithall let vs not be so thankelesse, as to reiect the benefite that he mindeth to bestowe vpon vs and offereth vnto vs: but let vs be attentiuē, and indeuour to put away all our euill affections, and suffer our selues to be so taught of God, as we may be edified by the things that he sheweth vs, and profite in them more and more, & be desirous to be stablised in them all the time of our life.

Nowe lette vs fall downe before the face of our good God with acknowledgment of our sinnes, praying him to make vs feele them better, that wee may returne vnto him with true repentance and acknowledge the miseries wherewith wee bee fraught, that he may vouchsafe to cleane vs of them, and to bring vs fully backe vnto him, and to reforme our frowarde nature: and that seeing wee be helde in the darkenesse of ignorance, so as there is nothing but blindnesse in vs, it may please him so to inlighthen vs by his holy spirite, as wee may dispise all worldly vanities, and keepe on our way to the heauely life, wherunto he calleth vs. And furthermore that wee may haue the modestie, to keepe vs to his woord, & not to couet to know more than he thinketh good for our edifying. And that whyle wee be here in his schoole, wee may profite more and more, vntill that hauing taken vs frō this earthly pilgrimage, he gather vs into his kingdome, to giue vs full and perfect fruition of the things which wee know now but in portion and measure, according as our capacicie doth bear. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth, bringing backe all poore ignorant &c.

### The ciij. Sermon, which is the third vpon the. xx viij. Chapter.

This Sermon is yet still vpon the former texte.



Hauē told you already that Iobs intent was, to shewe menne that they ought to holde thēselues in such sobrietie, as not too couet to knowē more than God permitteth them: and also that they muste not runne gadding astray, but followe the way which is poynted to them. For this cause Iob setteth a difference betwene God and vs, and sheweth that it is no reason that a mortall man shoulde presume to seeke the things that are in God, and be contented to be ignorant in nothing. Let vs be contented to be subiect vnto him to whome wee cannot atteyne furtherforth than it pleaseith him to lift vs vp to himselfe, and specially which is so gracious vnto vs, as to abace himselfe to the ende wee shoulde know him. For it were impossible for our infir-

mitie to mount vp to the highnesse of God: and therefore he muste be fayne to come downe vnto vs. And so let vs not thinke that our wisedome is to know all things: but let vs understande that it behoueth vs to be in farre lower degree vnder the highnesse of God, and to worship that which is hidden from vs, that is to wit, the wonderfull secretes of God.

60 Yee see then in effect what we haue to marke vpon this text, where it is sayd that God in creating of the worlde, hath well shewed that there is an other wisedome than wee can attayne vnto. For it is not in our power to measure the windes or the waters, or to dispose of the whole order of the world and of nature. Now seeing these things surmount our capacicie, let vs learne to hūble our selues, and to be contented with the vnderstanding that is giuen vs. And now accodding to that which hath bene declared

I.iij. already,

alreadyc let vs wey well this saying, *that God bath sayd to man.* For it serueth to shew that it is not lawfull for vs to know more than is giuen vs frō aboue. And furthermore let vs marke well the grace that God graunteth vs aboue other creatures. For where as Job sayeth exprely, that God turned himselfe vnto men to giue them some wisdome by measure: therein he sheweth, that we be not like brute beastes that liue without discretion, but that God hath giuen vs an excellent priuiledge, which is that wee shold haue vnderstanding and some light of reason, to know what it is to liue, so as we might haue some modestie and honestie in vs. Therefore let vs learne to esteeme this grace of God, & to honour him, for that it hath pleased him to do to vs, in separating vs after that sort frō the brute beastes. And this is well worthie to be noted, because we see two extreme vices in men, by reason whereof they can neuer keepe any good measure. Such as would fayne be wise and full of vnderstanding, do giue themselues to many vaine curiosities, they gaze about them, they trudge vp and downe, they are vnfaciable, they are desirous to 20 knowe this and that, and they are neuer at any rest, because they labour alwayes for vayne and vnprofitable things. Behold here a very euill extremitie, when menne cannot knowe their owne abilitie, but flitter in the ayre, and plundge themselues into so deepe dungeons, as they can neuer get out agayne. On the contrary parte, what do such as minde not to trouble theselues in vayne after that sort? They become brutish, as we see by experience: specially in the papacie. I pray you, haue we not there a fayre mirrour of this doltishnesse which is in men, that to hold 30 themselues within modestie, they will knowe nothing at all, but shet theselues frō that which ought to be comō to all men? To be short, for feare to overshot themselves in curiositie, they become as Calues or other brute beastes without any other vnderstāding. And we see that such as vnderstand no woordē of latine (to the intent to play the beasts) speake thus in latin: *Mitte arcana Dei:* the meening whereof is, that they must not inquire of Gieds secrete. See how men do retch their boundes continually, and cānot keepe a good meane Therfore let vs remember how 40 it is conteyned in this streyne, that God sayeth exprely vnto men, *This is the wisedome.* Job then magnifieth this knowledge which God hath giuen vs in separating vs frō other creatures: according as it is sayd in the first chapter of S. Iohn, that we not onely haue life to eate and drinke, and to exercise our bodie: but also that we haue the light of vnderstanding. And forasmuch as this benefite deserueth to be magnified: let vs take good heede that wee be not depriued and b̄gref̄ of it thorough our owne unthankfulnessse. VVhen God openeth our eyes, & we shut 50 them, are wee not worthy to be blamed as peruerters of the order of nature? when God giueth vs discretion to know good from euil, and setteth vs here to beholde his workes, to the end wee should approch vnto him, and be partakers of his image in respect that wee be reasonable creatures: if we desile all this, & will not know any thing: is it not a manifest fighting against God, and an eter renouncing of the benefite which he would bestow vpon vs, yea, and of such a benesite as is most principal & highliest to be esteemed of al others? ye see then in effect two 60 things which we ought to haue in minde. The one is that God hath not set men in this world to bereue them of al vnderstanding. For he will not haue them like Asses or horses: he hath indued them with reason, and would haue them to vse vnderstanding: and therefore when he sayd, *this is the wisedome,* he speake purposely vnto them? VVhy speake he not also vnto other creatures? Because he listed not to do them the like honour that he hath done to vs,

nor to aduaunce the to so high degree. And therfore (as I sayd) al they which passe not to profite in wisdome while they liue, do well shewe that they go about to withdraw themselves wholly from their creator. Marke that for one poynt. And for the second also, we haue to beare in mind, that our Lord hath set vs boūds which we may not passe, and that such as will be wise and politike, must not stray at rouers, and give theselues to fond speculations and doctages, but hold the first to this lesson of not coueting any 10 thing which God sheweth them not. Lo what our wisedome is: let that be alwayes our entraunce: and when we intend to shew our selues wise, let vs herkē to this voyce, namely that our Lord holdeth vs within such listes, as he will not haue vs to run out here and there, but to receyue that which he thinketh good to teach vs. And now let vs come to the *fearing of God.* It is our wisedome to feare God. It seemeth here, that Job restrayneth mās wisdome to much, when he incloseth it wholly within the feare of God: for we know that our Lord teacheth vs other things also in his woord. But yet so it is, that our whole wisdom is to harken vnto God when he speaketh, and to beare in minde whatsoeuer he sayeth, and not to make our selues wilfully deafe: but to haue our eyes & eares open when he sheweth vs his will & speaketh to vs: according as it is sayd in the 4. of Deuteronomie, behold thy wisdome and vnderstanding is to profit in the schole of thy God, seeing he vouchfauth to be thy schoolemaster. Then had it rather bene meete to haue sayd, that the wisdome of mē is, not to be inquisitiue of whatsoeuer liketh theselues: but to come to Gods woord wherevnto he will haue them to hold theselues, and to submit theselues all wholy without passing of their bounds. In steade hereof Job sayeth: *that our wisedome is to feare God.* But wee muste briefly marke that besides the modestie whereof mencion hath bene made, he sheweth vs here, that our wisdome is the thing which edifieth vs to walke in the feare of God, and to obey him. Then his meening is not to withdraw vs from fayth and frō that which dependeth therepon, that is to wit, from knowing the infinite goodnessse of our God, to rest therepon, so as we should not doubt but he is merciful vnto vs, because he pardoneth our sinnes for our Lord Iesus Christ sake, and also hath adopted vs & will loue vs as his children to procure our saluaciō vnto the end: Job (I say) excludeth nor fayth in this place when he speaketh of the feare of God: but he sheweth briefly, that the true wisdome, is not speculatiue, as we see many men trouble and disquiet themselues very much to know this or that, & they wote not why, there is no certaintie. If a man aske them saying, when wil you haue cōprehended the things which are hidden from you? To what purpose are they? what shall they profite you? It is certaine they shall not profit the at all, nother shall they be a whit the better for them. It is not inough to feede theselues with winde and with foolish fancie, nor to be puffed vp as S. Paule speakeith of them, saying, that knowledge puffeth men vp. See what mēs fondnesse is. But contrarywise Job sayth, that if we be wise after the māner that our Lord hath ordeined, we shal be well edified to walke in the feare of God. Here ye see also why it is sayd in the first and 9. chapters of the Proverbs, that the feare of God is the enterāce or begin- 1. Cor. 8.4.1. ning of wisdome. True it is that some mē take this beginning to be as an apcee. VVhy is the feare of God the beginning of wisdome? Because it is the thing that we must begin at: like as men will not at the first dash set a yong childe to the hie and profound sciences, but muste firste teach him his entrances or principles. But they which take Salomons wordes in that sense, do ground theselues vpon that which is sayde in the Canonicall Epistle of S. Iohn, where

*I. John. 4. d.* where it is sayd, that true & perfect loue doth driue away feare. But in that place, S. Iohn speaketh of the feare that the Infidels haue when they shunne God trembling at his Maiestie, because they know not in what case they be. For who soeuer haue not caught holde of Gods goodnesse to come vnto him and to trust in him, (of whiche number all they be which know not that God intēdeth to be at one with vs in our Lord Iesus Christ, and therewithal that forasmuch as he hath adopted vs, we must not doubt but that he will alwayes shew himselfe louing toward vs, and receyue vs to mercy:) all they (I say) that haue not taſted of this, are afraide and astonied when men speake to them of God, and are like a wretched offender that could finde in his heart that all Justice were abolished. Yee see then what the state of all vnbeleeuers is, how they be half besides themſelues, and ſchewe God asmuch as is poſſible. But when we be once perfwaded of Gods mercy: we be drawne to him by that gracious goodnesse, to ioyne with him, and wee come vnto him as it were with our heads vpright. Not that we do at any time omit our reuerence and humilitie: but because wee are fully resolued, that God liketh well of vs. And ſo wee are no longer in the doubt and vnciuitenesſe where with the wretched vnbeleeuers are tormented. S. Iohn speaketh of the ſayde feare: but when it is ſayde in Salomon that the feare of

*I. John. 4. d.* God is the chiefe or beginning of wiſedome: it is to ſhew *Prov. 1. a.7.* that it is the chiefe poynt. And to be ſhort, the very meening of all the things that are taught vs here by Iob, is that if men wil be wiſe, they muſt leарne to walke in the feare of God, and be edified to rule their life accordingly, and *9. c. 10.* not giue themſelues to ſpeculations which hold them in a manering without any certaintie. And ſurely here you ſee also why Salomon in an other text ſayeth, that the ſelfe ſame feare of God is the fountayne of life. He would not call it the fountayne of life which draweth men out of deſtructiōn (as he addeth there): except it behoued vs to holde vs wholly to it, and that it were our perfeſt felicitie: So then we ſee, now what is the meening of this text: Namely that ſuch as are edified to feare and obey God, are men of right underſtanding: and that the ſame is the thing wherepon we muſt ſet our mindes, and not vpon wandring ſpeculaciōn: this will be the eaſer to vnderſtād, if we add one other goodly text of the Prophet Eſay in

*Eſay. 33. a.6* the 33 chapter: There he ſpeaketh of the true reſormaciōn of the Church, that was before the ſcattering and deſtructiōn thereof. Therfore he ſayeth, that the things which were ſeen to be turned vppide downe as then, ſhoule come to their ſtate againe in the time of Ezechias, verely in asmuch as he was a figure of our Lo:d Iesus Christ: for no doubt but the Prophet Eſay treateth there of the perfection which ſhould be at the comming of Iesus Christ. For he ſayeth that ſtefastneſſe, ſtrength, and ſaluation ſhall be the wiſedome and underſtanding of the tyme of Ezechias, and that the feare of God ſhall be his treasure. Here wee ſee howe the Prophet declareth, that where God is not knowne, there all things muſte go to hauock and vter deſolation, like as it is alſo ſayd in another text,

*Eſay. 5. a.13.* where the Prophet complayneth, that all was turned vppide downe, because there was no knowledge of God in the lande, and men were giuen ouer to all euill. And is it any wonder when men abuse themſelues wilfully after that forte, if God giue them ouer to a lewde minde, ſo as they be no more ashamed to caſte themſelues into ſo outrageouſ and haynous things as are euen lothſome to the worlde? Yee ſee then why the ſame Prophet Eſay ſayeth, that the people were caſted into deſtruction becauſe they had no knowledge. So on the contrary parte, in the texte which wee haue alledged, he ſheweth that

when the Churche is ſet in her perfect ſtate agayne, and things brought into good order: then ſhal wiſedome and underſtanding be the ſtabliſhment, welfare and strength of them. As if hee ſhould ſay, that the Churche cannot otherwiſe ſtande in good caſe, than if menne be taught purely, to knowe what is for their proſtie. And here it is to bee ſeene, what the popiſh Churche is. For they haue pompe ynough, and wee ſee alſo that they dare as it were face God with a Diueliſh prude, and ſtrayne no curteſie at all in attributing theſe braue titles to themſelues, that they haue the holy gouernement of Heauen amonſt them, and the auſſuredneſſe of Gods truth and doſtrine, and that they carrie the holy ghost in their ſleeue, and holde God locked vp betweene their walles. But yet for all that, what maner of knowledge is it that they haue? Cleane contrarywiſe wee ſee that they ſeekē nothing, but to make the wretched worlde brutiſhe. And ſo wee may well conclude, that all the buylding of Gods Churche is ouerthrowne by them, and put too horriblie conuſion. And why? for they want the wiſedome which the Prophet Eſay auoucheth to bee the welfare, ſtrength and ſtabliſhment of the Churche. Thus much concerning the firſte poynt. But to ſit the ſayde texte to that which is conteyned here, it foloweth that the feare of God was the treaſure of Ezechias, and of all his people. Eſay therefore doth well ſhewe there, that which Iob meeneth here: that is too witte, that ſuche as knowe the things that God teacheſt by his woordē, wil not bee wedded to theſe ſmall and fonde ſuttleties, but will bee well grounded in knowledge howe to rule their lyfe, and too walke in the feare of God. For vnder the woordē *Treasure*, hee ſheweth that that is the thing wherepon men muſt wholly ſetle themſelues, as vpon their full and perfect felicitie, and wherein they muſte take their full contentation and reſt.

Nowe wee ſee that the thing which is ſpoken heere, is very true, that is to witte, that men ſhall then bee wiſe and ſkilfull, when they ſhall haue profited ſo farre, as to walke in obedience to God and in holinesſe of lyfe. And furthermore leſte vs come backe to that which hath bene touched already: that is to witte, that therewithall wee muſte applie our whole ſtudie, and ſette our whole minde, vpon the things that are conteyned in the holy Scripture, becauſe there is nothing there which is not for our proſtie. And ſurely it is vnpoffiſible to feare God and to gyue our ſelues to his ſeruice, vntiſſe wee be acquainted with his geodneſſe: according as it is ſayde in the hundred and thirteth Psalme. *Lorde thou arte good and Ps. 130. b. 7.* there is mercie with thee, to the ende that menne ſhould feare thee. VVee ſee then that men cannot bee groundeſ in the feare of God, vntiſſe they haue knowne Gods mercie, and taken holde of it, to the ende to come to him with a free heart and to ſeekē him. For ſo long as wee ſhunne God, we are fierce agaſt him, and conſequently rebelleſ. But men ſhall neuer conceyue a right taste of his geodneſſe, except they bee taught it by the Scripture. And that alſo is the place where true feare is. For wee muſte not thiſke that vnder this woordē *Feare*, the Scripture meeneth onely ſome bondage that men ſhould yelde vnto God, as though they were enforced therewnto. But this feare here, importeth that wee muſte bee fully minded to ſuffer our ſeiuſ to be gouerned by Gods hande, and aboue all things knowe what his geodneſſe and mercie is, and yelde him ſuch reuerence as wee may be truly ioyned vnto him. And vndoubtedli when he ſpeaketh of the honor that belōgeth vnto him, he net onely alledged his maiestie, nor onely ſayth that he is master and Lord: but therewithall alſo ſayeth that he is a father.

*Malach. 1.  
b.6.*

For he crieth out by his Prophete Malachic, If I be your  
mayster, where is your feare? And if I bee your father,  
where is your loue? True it is that in that place he putteth  
a difference betweene loue and feare. But afterward  
he sheweth that those twoo woordes come bothe to one  
ende: that is to wit, that forasmuch as wee ought to ac-  
knowlede him both as a father and a mayster: we ought  
to loue him, howbeit with suche reverence as in all our  
lyfe wee desire nothing, ne secke nothing but too obey  
him.

So then we see now, that Job is so farre off here from  
intending to reiect sayth : that he rather leadeth vs vnto  
it. For that also is the poynt whereat wee muste beginne  
to walke in the feare of our God. And this is the cause  
why Sainct Paule (when he speakeith of wisedome) pray-  
eth God to open the eyes of the Ephesians, to the ende  
they may know how to hope for the salua.ion that God  
hath prepared for them in Heauen by the resurrection of  
our Lord Iesus Christ. And afterward in the third chapter

he sayeth, that it behoueth vs to knowe the kindnesse of 2  
our Lord Iesus Christ, and the loue that he hath shewed  
to assure vs of our saluation: in somuch that he is our  
length, bredth, heighthe, and depth. As if he should say,  
wee might well creyne our selues on all sides, but if wee  
would mount vp never so high, wee could not be able to  
go beyond the cōprehending of the loue which hath ben  
shewed in the person of our Lord Iesus Christ. Also wee  
may well sceke all depthes, but yet must we hold this for a  
certaintie, that when we haue gone to & fro, all that euer  
it behoueth vs to knowe, is but to conceyue howe God 30  
sheweth himself a father & saviour, according as he hath  
adopted vs in the person of his Sonne, minding to make  
vs partakers of his goodnessse and mercie, wherin our wel-  
fare consisteth. Now then we see, that to feare God it be-  
houeth vs to be sure of his goodnessse. But here lo! hath  
set downe one particular for the whole, purposely to con-  
demne the fond toyes wherevnto men giue themselues,  
when they haue not the affection & zeale to be edified in  
the feare of God. Furthermore wee haue to gather vpon  
this text, that the worde which is given vs, and also con- 40  
teyned in the holy Scripture, is so excellent a treasure, as  
we cano set store ynough by it. VVe know that wiſdom  
shall be esteemed, yea cuen of the most ignorant and ve-  
riest idiothes. For our Lord hath giuen vs this insight by  
nature, that wee know true wiſedom to be an amiable  
thing. And our Lord decketh his woerde with that ho-  
norabile title, and telleth vs that if we profitere therein, it is  
the thing wherein our whole wiſedom consisteth. This  
then ought to inflame <sup>P</sup>greatly, to ſeeke the things that  
are contayned in the holy Scripture. To be ſhort, that we 50  
may profit in the ſchoole of our God: we muſt needes  
have that, or els wee ſhewe our ſelues to reiect the thing  
which is to be desired of it owne nature, yea and that we  
would fayne be bereft of it. VVherefore let vs leарne to  
be enflamed with ſuch zeale to profit in the holy Scrip-  
ture, as wee may preferre the doctrine that is contayned  
there, before all our owne fansies, and before all the va-  
nities of the worlde that carie vs away. Furthermore it is  
not ynough for vs to haue ſuche a deſire to profit in the  
holy Scripture: but we muſt leарne alſo to honour it ac-  
cordingly. VVe ſhal ſee many fantalſical persons in thſe  
dayes, which diſpife Gods word, because (as it ſeemeth to  
them) there is nothing but ſimple ſtuffe for the common  
people, and that it would be but a dulling of their wittes  
if they ſhould ſet their mindes vpon the holy Scripture.  
But our Lorde payeth them as they are worthie. For if a  
maſtric what is in them: he ſhall find them double blind,  
and that our Lorde hereueth them of comon reaſon, ſo

as they become the veriest fooles, doltes and Idiotes in the world. See (I pray you) what is the wages of their pryde, that make no account of Gods woerde. True it is that at the first blissh we shall see great simplicitie there. For our Lorde vseth no high stile, but rather tempereth himselfe both too great and small. Yet doth not that imbrace the Maestie of the holy Scripture at all. VVhy so? Shoulde Gods goodnesse deface his glorie? Ought it to barre vs from humbling our selues vnto him, and frō yelding him his due honour? No, but cleane contrarie. For what is the cause that our Lord speaketh so grossly in the holy Scripture? It is his infinite goodnesse: who seing our wittes so dull, stamereth with vs. Seing the case standeth so, let vs learne to yeeld reverence to the holy Scripture, notwithstanding that our Lord vse an ordinary maner of speach, yea euen such a grosse speach as serueth for homely folks that are vnlearned. But there is yet more, for S. Paule tellet vs, that we must so much the better beholde the heavenly power and godly maestie that is in the holy Scripture, sicing there is no paynting nor fild language after the manner of the worldlings that studie Rethorike, and colour their woordes with a fonde brauery. In the holy Scripture then, we finde grosse language: But behold, the Maestie of God sheweth it selfe therewithall. There is no fleshly nor earthly thing to set any gloso vpon it: but wee are conuineced that God discouereth his owne arme there, yea and we be constrainyd to seele it and to speake it. And therefore so litle ought the simplicitie of the holy Scripture to cause vs to despysye it, as wee see the proud slinking sorte do, which make no account of it: that it ought rather to make vs perceyue, that God needeth not to borow any helpe elsewhere, and that his power sheweth it selfe there, as it were to eyesight, to the ende wee shoulde be the more moued to honour him, and to submitte our selves wholly vnto him. Therfore let vs marke well that it is not ynough for vs to haue a good desire to profite in the holy Scripture: but also that we must come to it with all reverence, and desire nothing but to imbrace all that is contayned there, not hauing our tongues fild  
to prattle with God, nor bringing any doctrine or disputationes against the pure doctrine of the Scripture, but concluding generally, and saying: looke whatsoeuer is sayde to vs here, or whasoever wee reade here, wee know it to be the truth of God. Lorde, seing thou hast spoken it, it is ynough for vs: It is not for vs to replie, it is meete for vs to stande to that which thou hast vitered, without any gaynesaying. Yee see then, that the thing which we haue to note in this woerde *VVifdone*, is that where as menne are drawen away by their owne vayne imaginacions,  
when they buylde newe wisedomes in the ayre: we must say, that our Lorde hath not without cause intituled his woerde by the name of wisdome. For his qualifying of it after that sort, is to shewe vs that we must come thither, and submit our selues vnto it, and rest wholly there. And why? For it is the thing wherein lieth our whole perfection. And as touching that which is sayd of the feare of God: lyke as Golde and Siluer are tried in the fornace, or by the tutchstone: so muste wee bee tried, that it may bee knowne whether we haue profited in the holy Scripture, that is to say, whether wee be edified in the feare of God or no. VVee go to a sermon: and they that haue the commoditie do reade Holy Scripture also. Very well, it is a good and holy exercise, and woulde God wee were yet much more giuen vnto it without all comparison than wee be. But yct therewithall it behoueth vs to know whether wee haue bestowed our time well or no. And howe shall wee knowe that? Not by that wee can skill to talke of it, and give fayre answeres to mennes de-  
maundes.

maundes, nor that wee bee able to resolute all doubts that shall be alledged, nor that we can giue fitte expositons to the texte, to say, thus must they be vnderstood. True it is that these things are necessary: but that is not all. Howe then shall it be knowne whither wee haue profited eyther by Sermons or by reading of Gods woerde? [wee shall knowe it by this,] namely if our lyfe yeeld recordes of it. If wee feare God, it is a token that wee haue studied well in his schole, and that like as he on his side hath bene a good and faythfull schoolemaister, so wee on our side haue not lost our time. Thus muche haue wee to marke.

And furthermore wee see, that when the holy Scripture intendeth too giue a good and sure marke too discerne the faythfull from the despizers of God: it

*Psalms. 22. f.* sayeth, let them that feare the Lord prayse him: you that  
*24. & 115.* feare the Lord enter into his house. Let them that feare  
*b. 11. & 118.* God be gladdē and rejoyce. Let men that feare God rest  
*a. 4. & 60.* boldly vpon him. Yee that feare God blesse the Lorde.  
*b. 6.*

*Ecclesiastes. 2. b. 7.* This (I lay) is the true marke whereby to discerne Gods flocke from all the wilde beastes that rauge abroade.

So then if wee come to a Sermon, or haue the Bible in our handes: lete vs learne to knowe, that God meeneth not to piffe vs vp with vayne presumptiō of knowledge, nor to scratch our eares when they itch, nor yet to teach vs nyce pointes: but to edifie vs in his feare, that we may honour and serue him. If wee shooe at this marke: then shall wee not roue in the holy Scripture as wee were wont to do. For whereof commith this vice, that men cannot finde in their hearts to stoope to take holde of that which is for their profite, but euery man forgeth I wote not what by himselfe? whereof also proceede so many Errours, Heresies, and false opinions so far out of square? It is because we know not wherevnto God would guide vs by his woord: & that also is the cause why we cast the feare of God behind our backes, bearing our selues in had, that the holy Scripture is giuen vs to a farre other vse. Nowe seeing that men do so abuse Gods woerde, and euery man vnhaloweth it vngratiuously: so muche the more behoueth it vs to marke well this Texte, where the holy ghost giueth vs the manner of examination, whereby too trie who be of good and right vnderstanding. To bring this to passe (as I haue sayde alreadie) wee must know God as he is. For we shall never feare him aright, vntill that like as he sheweth himselfe to vs, so wee know him to be our God, our Master, our Sauiour, and our Father. And here

*Proverbs. 1. a. 7.* you see also why Salomon (in the text which we alledged out of the first chapter of his Proverbes,) sayeth that the

knowledge of holy things is the true vnderstanding. After he had spoken of the feare of God, he setteth downe the knowledge of holy things. Seing then that the holy ghost hath knit these two things togither in vnseparable bonde: it behoueth vs also to knit them togither. Hereby he meeneth, that the feare of God will never be in vs, till we be come to the poynt that we speake of: which is, that we know Gods mercie as it is offered vs in our Lord Iesus Christe: Namely that wee be drawne vnto him by his goodnesse, where through he allureth vs, and that we haue the boldnesse to call vpon him as our father, so as wee returne vnto him euen when wee bee vtterly dis-

*Jeremiah. 9. f.* mayed. And this is the cause why he sayeth in Jeremie, lete not the wise man truste in his wisedom, nor the strong man in his strength, but lete such as rejoyce, rejoyce that they knowe mee, mee (sayeth he) that am the Lorde which executeth iudgement, rightuousnesse and mercy. After that Jeremiy the Prophet hath abated mens prude, and shewed them that all the wisedom whiche those thinke themselves to haue that dispise God and

shrinke away from him, is but smoke and leasing: he bringeth them to this poynt, let not the wise man (sayeth he) boast of any thing but that he knoweth God. And how shall we know him? Is it by knowing the rule which he hath giuen vs, and which he hath apointed for men to followe? It is not onely by that: but by knowing him to be our Protectour, assuring ourselues that it is his office to gouerne the worlde, and that he holdeth all things in his hand: and therfore let vs pray him to receyue vs into his protection, and aboue all things to guyde and gouerne vs by his holy spirit, forasmuch as of our selues we should always be confounded: assuring our selues also, that for asmuch as there is nothing but want and wretchednesse in vs, he muste be fayne to watch for our welfare, and to bring vs to that perfectiō whervnto he willeth vs to tend and trauell al the time of our life. Thus ye see whervnto it behoueth vs to apply al our indeuour that we may profite our selues by this doctrine. For the meenes whereby God draweth vs vnto him, are his feare and loue. True it is that many lightheaded persons ca speake ynoch of the grace of our Lord Iesus Christ, and of the rightuousnesse that is giuen vs in him, and can babble well of fayth: but yet they neuer tasted what it is to haue the grace of God, except they were rauished to come vnto him, and that in so doing they haue the sayde feare that is spoken of here. And in good sooth seing that God hath bought vs so dearely, is it meete that euery man should be giuen to himselfe and to his owne lustes? is it not reason, seing that he hath purchased vs, that every one of vs shoulde dedicate himselfe vnto him, and become his true possession and heritage? Seing that he hath gathered vs as it were into his housholde: ought wee not to be obedient vnto him? Yee see then that the thing which wee haue too marke here, is that when our Lord calleth vs, (as he calleth vs now being here assembled to heare his woord, and as he calleth vs by giuing vs his holy Scripture, and by commaunding vs to exercise the same: wee muste come vnto him in such wise, as we acknowledge him to be our father and master, and learne to submit our selues to his obedience and seruice, and vnhalow not his holy Scripture, by seeking there for trifling things, but keepe on forward continually to the sayde marke of knowing our God to be such as he sheweth himselfe to vs, and as he vtereth himself by his woord, which is the measure that he will not haue vs to passe nor to turne aside from, whatsoever come of it. And herewithall let vs marke, that the feare of God ought also to teach vs to shunne euill, according as it is set downe here for a conclusion: namely, that such as desire to submit themselfes vnto God, and to rule

50 their life according to his will, must fight against euill, as the thing whervnto wee are inclyned by nature: and as

we know that wee are beset with many temptations, and other things that turne vs from our God, so as wee haue greate neede to resist the temptations of our fleshe and all the allurementes of this worlde, and so to strengthen our selues, that our wicked affections prouoke vs not to stryue agaynst God, but that all things which stirre vs vp thereto, may rather bee cutte off and hewen downe.

60 And so lete vs marke briefly, that we cannot go forwarde in the feare of God, but by renouncing our selues. For what haue wee else in our nature but a Sea and bottomlesse pitte? But we muste cast off all that geare, and learne to excrise our selues in the things that God sheweth vs by his woord, to the end we fall not in the confusio

whereof wee haue spoken, but maye walke in the

obedience of our God, and profite more and more in his

schoole, so as he may alowe vs for his schollers, and wee

yeelde such triall of our seruice, as he on his side may accept vs for his children, and shewe himselfe a father towardes vs.

Now let vs fal downe before the face of our good God with the acknowledgement of our sinnes, praying him to forgiue vs our faults past, and to call vs in such wise vnto him, as we may be increased and settled more and more in the grace of his holy spirit, so as we may be rid frō all the vices of our flesh, and therewithall that he forbear vs in our imperfections, vntil he haue taken vs out of this present life, to make vs partakers of his euerlasting glorie. So

let vs all say, Almighty God our heauenly father we acknowledge in our selues, and confess as truth is, that wee are not worthie to lift vp our eyes vnto heauen to come before thy face, and that we ought not to presume so far that thou wilt heare our prayers if thou haue an eye to that which is in vs. For our consciences accuse vs, and our sinnes beare witness agaynst vs, and wee know that thou art a righteous iudge that iustifieth not the sinners and vnrighteous, but punisheth the faultes of them that haue transgressed thy commaundements. Euen so Lord, in considering our whole life, &c.

### *The.ciiij.Sermon, which is the first vpon the.xxix.Chapter.*

**I**Ob tooke vp his parable againe and sayd.

2. VVould God I vvere as I vvas in tym past, vwhen God preserued mee.
3. VVhen his lampe shyned vpon my head, and I vwalked in the darke by his light.
4. As I vvas in the dayes of my youth, vwhen the Prouidence (or companie) of God vvas in my tent:
5. VVhen the Almighty vvas vvith mee, and my seruants round about mee.
6. VVhen] I vvashed my paths in butter, and the rocke povvred mee out Riuers of Oyle.
7. VVhen I vvent outto the gate of the Citie, and made a chayre to be set for mee there.



T seemeth at the first sight, that Job bewayleth here the time past, and is grieved that God had chaunged his state by afflicting him so sharply, whereas he had made him to prosper before: but his meening is not so. For he setteth himselfe agaynst those that had judged amisse of his affliction, as if he had bene a man forsaken of God. His intent therefore is to shewe, that those men iudged vntowardly, because they looked no further than to the things that were seene. For (as we shall see in the knitting vp) Job sheweth that if it were to be deemed so, they shoulde rather haue an eye to the time of his prosperitie. VVherefore lette vs marke, that Job repineth not here as one that was greeued for the losse of ali the goodes that God had giuen him: but rather that he reproueth his aduersaries, shewing them that they take a wrong way to iudge of him, because they thinke a man to be vtterly damned, by reason of the chaunge which they see in his state, and remember not at all, that in tymes past he had bene had in great reuerence as an excellent and chosen man among all others. Therefore by the reading of this text, lette vs learne too take example, not too be out of pacience though God afflict vs. For wee ought rather to remembere how wee haue herde Job say, that sith wee haue receyued good at Gods hande, why shoulde wee not be patient to endure the aduersitie also which he sendeth? For wee be vnthankefull to God, if the remembiring of his benefites affwage not all our grieves when it pleafeth him to exercise vs and to bring vs lowe. For then it behoueth vs to thinke, how now? hath not our Lorde dealt in such wise with vs heretofore, as it is good reason that wee should receyue whatsoeuer it pleased him? yea and it ought to confirme vs in Gods goodnesse, so as we should not doubt, but that he loueth vs, seing wee haue founde him so good vnto vs by experiance. And haue wee not cause to bee contented when God sheweth his loue towards vs, although things fall not out as we would wish? Thus then yee see howe and in what sort it behoueth vs to remember our former prosperitie, when God afflicteth vs, it muste not encrease our heauiness, nor pricke vs forwarde to any grudging: but it must rather bridle vs

if we stromed to much: and if our passions were over-heady, the sayd remembrance (say I) ought to affwage the miserie which we feele, in that God hath made vs to tast his goodnesse which is sufficient matter of comforte for vs. Agayne, seing he hath had such care of vs, it is good reason that we should yeeld our selues wholly vnto him, to suffer what soeuer it shall please him. And it is a right necessarie warning for vs, that when aduersitie pincheth vs, and wee be at the last cast, wee ought to call to minde, that God hath not pressed vs so alwayes, but hath had regarde of our feblenesse, and borne with it, and thereby wittnessed his loue towarde vs, to the ende that we should trust in him, and not doubte but that when he shall haue tried our pacience in that sorte, he will remedie our aduersities, and bring vs backe agayne to our former state. Behold (I say) how it behoueth vs to practise this doctrine in all our afflictions. But nowe lette vs returne to the principall poynt of Iobs intent. I haue tolde you heretofore, that here Job meeneth to shewe, that his aduersaries are as it were blinde and iudge foolishly, because they stay vpō the things which are seene with the eye. For, because Job was in so great extremitie, they imagined that God had forsake him, & that he was to be esteemed for a cursed man. But (as wee haue seene heretofore) wee must not go so to worke: but wee muste haue the wisedome that is spoken of in the Psalme, namely of bridling our selfe that wee haue compassion of suche as are in aduersitie. And furthermore, wee muste beginne at this poynt, that if wee see a man smitten by Gods hande, wee muste consider what his lyfe hath bene. If he haue bene a wicked and disordered person: then our Lorde sheweth vs the thing which he telletth vs so often, namely, that his threatenings are not in vayne, and that it behoueth vs to learne at an other mannes coste (as they say) to walke in feare. It will seeme nowe and then that God looketh not downe here, and that he suffereth things to go to hauecke: but when he executeth his iudgements, the same ought to teach vs righteousness (as it is sayd in the Prophete Esay) and wee muste consider that it is no playng with God. For although hee wincke at things for a tyme, he will in the ende call those too account which thought themselves too bee escaped, and of whom the worlde supposed, that they should abyde vnpunished.

Yee

Esay.26.b.9

Ye see then that we must not settle our iudgement simply vpon affliction, but consider what the life of them hath ben, whom God punisheth, to the end wee may acknowledge their chastygements according too their deserts, for the better profiting of our selues therby. For if wee see a good man punished in such wyse as God may seeme to haue forgotten him, yea and euen to persecute him: what ought we to say to that? It behoueth vs to suspend our iudgements: for it were an ouer greate rashnesse, for vs to iudge of things secret and vnknowne. Therfore let vs knowe, that our Lord intendeth to humble vs, and that we must confesse him to be righteous, although the reason of his doings bee not altogether apparent. And so ought Iobs frendes to haue iudged, which condemned him wrongfully: For inasmuch as they had seene him to be as a mirror of holynesse and al perfectio during al his whole life: when they sawe him so smitten downe as it seemed that God ment to ouerwhelme him vtterly. They ought to haue come to this point, to haue sayd, we knowe not what to say, our wittes are dazed in this behalf; this man hath liued holily, doubtles he was neuer any wicked man, any whoremonger, any drunkard, any periured person, any looce liuer, any cruell person, nor any proude man: there were none of all these things in him, why then doeth God handle him so rigorously? we cannot tell. And therfore God myndeth to humble vs here, to the end that we shoud knowe, that sometymes his iudgements are as a bottomlesse pit, and that it is not for vs to wade into the, but rather wee ought to glorie him, yea euen by shetting our eyes vntill he shew vs why he worketh so. Ye see then what the wisdome is

*Psa. 41. 4. 1.* wherof the Psalme maketh mencion when it sayeth, that the man is happie which iudgeth rightly of him which is in aduersity. But herewithall it behoueth vs also to apply this to our instruction. For (as our Lord sayeth) if

*Luk. 23. 6. 31* God do make the greene wood to be burned after that sort, what shall become of the drie? Then let vs compare ourselues with such as we haue knowne to be good men and to haue God. And wee shall find so grosse faults in ourselues, as we shal be constreyned to say, alas I see well that God beareth with mee and pitith my weaknesse in handling me so gently: for I am worse thā such a man: I see that if I should be compared with him, I come farre short of walking in such vprightnesse: and yet notwithstanding see how God afflictest him, and I am still at myne ease and rest. And is this bycause I am worthy of it? No, but my God knoweth me to be so weake, that I could not beare such afflictions: by reason whereof he spareth mee, and therfore I must impute it to his goodnessse. But if I be striken downe, and be fayne to endure afflictions, I must not therfore cease to call still vpō God, assuring my self that it is for my profit and welfare: and when I do but heare of his threatninges, I must therewithal prepare my self to beare aduersity, to the end that when it shall please him to touche vs with his rodds, we may not think it straunge, bycause wee haue ben prepared for it a good whyle before hand. Thus we see nowe what Iobs meaning is, for he sheweth, that such as iudge by the present state of things, and by the outward appearance, shal be conuinced by experience, bycause he had walked after such a sorte, as he was vnlblamable, and every man did rather woonder at him, than cōdemne his life. Then must it not be concluded, that bycause God afflicted him so, therfore he was a reprobate, and that all that euer he had done was but hypocrisie: that were to vntoward a dealing. By the way, although Iob speake but to those that come to accuse him falsely: yet is this written for the instruction of all Gods children. So then let vs gather that

which I haue sayd already of this text: namely that we must not iudge at randone of any of the chastygements and roddes wherewith God striketh men. Verely wee must hold this for a generall rule in all afflictions, that they be witnes of Gods Justice vpō our sinnes. For if we were vtterly pure and innoēt: vndoubtedly God would handle vs after an other fashyon than he doeth. Therfore wheras we see men so miserable, and tormented after so many fashyons: they bee the fruits of their sinnes aswell seuerally as in cōmon: but yet notwithstanding we must not measure all men by one meatyard as they say. And why? For there be diuers causes (as I haue declared afore) why God sendeth afflictions vpon the world. Seing then that God hath diuers respects, we must not wrap vp all together, nor make all to passe vnder one collect (as they say:) But we must bee wyse in this behalf, and as it were bridle our owne reason, that wee passe not our measure and compasse. VVherfore (as I sayd) let vs thinke vpon euery mas life: And if that those be afflicted which haue despised God & his word, and led a lawles life, giuing the selues ouer to all naughtiness: let vs assure our selues that our Lord instructeth vs in their persōs to the end we should open our eyes to see that our faults shal not escape clere without comming to account before the heauenly iudge. But if we see no cause why our Lord shoulde punishe this man or that, but rather, the cleane contrary: Then let vs learne to say, Lord thou art righteous howsoever the world goeth: true it is that we bee dazed in this behalf, and that our sinfull flesh prouoketh and inforcest vs to murmur against thee. Neuerthelesse wee wil not say as they do which demaund why God shuld be so mynded, and could find in them hartes to go to lawe with him: No: but we wil be quiet and pacient, and tarry thy leyisure, till thou shew the things that are as yet hidden from vs. Ye see in effect what we haue to remember in this text. But herewithall let vs marke also, that when we come to the iudging of ourselues, we must cal this doctrine to mind, to the intent we fal not in dispaire although God pressevs and we feele his hand ouerhard vpon vs: but that we take courage to call vpon him, and leauē not to comfort ourselues in him. Thus ye see how it behoueth vs to practise still this doctrine. Contrariwise, in time of prosperity, let vs not be so sotted in our owne ease & pleasure, as wee see the world is, which abuseth Gods goodnesse in such wise, as they become vtterly blind, except God constraine the by force to think vpon their sinnes. Then if God let vs alone in rest, we haue as it were a spirituall drunkennesse, so as our witts be rauished, and we play the restie lades. Let vs therefore vs from mounting after that sort into prude and presumption, when God maketh vs to prosper: and rather let vs knowe (as I haue sayde already) that he giueth vs leyisure to dispose our selues to the receyving of the aduersities which he shall send vs, being well assured that he will pity vs, and not handle vs rigorously. Likewise if we see that God letteth the wicked runne at rouers, and layeth the bridle in their necke, and destroyeth them not at the first brunt: let vs not thinke they make the better market for that, neither let vs be tempted to enuy their good fortune, as it is sayd in the seuen and thirtith Psalme: but let vs exercise *Psal. 57. 4. 1.* our faith in this easē, tarrying Gods leyisure, till he shewe vs his iudgements which are hidden from vs for a tyme, according as it is not for vs to determinye the day nor the houre. Then must the faythfull hold theriselues at a stay, as often as our Lord sheweth himself favorable too the wicked, and to such as haue deserued to be quite and cleane rooted and wyped out of the world. For a though he leauē them in prosperity, they are not therfore in his

fauor: but it is to make them the more vnexcusabla: and needs must they pay deare for their abusing of Godspatiencie in that wise, when he calleth them to repentaunce by handling them so gently. Lo in effect what we haue to marke of this doctrine. And now let vs come to the particular words that Job vseth here. *VVby (sayeth he) am I not as in tyme past when God kept me?* In saying that God kept him, Job meeneth that he had as now forsaken him. Not that he was setled in that opinion, but for that he had an eye to his owne naturall vnderstanding, as all the faithfull do diuers tymes in praying vnto God. For they may wel vse this maner of speche to say, Lord thou haste forsaken mee: Lord how long wilt thou forget mee? Lord how long wilt thou turne thy face from mee? Lord how long will it beere thou ease me of my misery? whē the faythfull speak after that sort: it is not for that they think that God hath forsaken them: for it were in vayne and to no purpose to call vpon God, if he had forgottē vs. *VVhat should we gayne by resorting vnto God and by desiring him to helpe vs at oure neede, if God would not kepe vs?* I pray you were it not lost labour to say vnto him, Lord helpe vs! So thē the faithful in cōplaynning that God hath forsaken them, meene not that it is so: But there is in vs a double feeling and cōceivung. The one is by our naturall wit, the other by faith. But what are the things that our naturall wit doeth rest vpon and looke at? The things that we feele, see and touche. Therfore when God leaueth vs in such extremitie as we know not what shall become of vs, there seemeth to be a thick clowde betwene him and vs, and that we be no more vnder his hād & guiding. But yet notwithstanding see how God promiseth to be nere at hand to vs. *VVhen we think he is furthest off frō vs:* And when it shall seeme that his eyes are shut: he will haue vs to think thus, hath God spoken it? Let vs hardely hold vs to his promis. Now then we see that there is a double cōceivung in the faithfull: and it standeth vs in hand to practise this well. It is not ynoch enough to say it, but every man must put it in vre in himself. *VVhe any aduersitie befalleth vs, we cānot but think that god hath turned his back vpon vs.* See whervnto our nature drijeth vs. But afterward it behoueth vs to run immediatly to the promises of God who biddeth vs call vpon him in the day of our trouble. In that he willettē vs to call vpon him it is a token that we are in his keeping & protec̄tiō. So thē we see that faith must ouerrule our natural reason, to the end wee may bee quiet in the middes of all our miseries, wayting for Gods succour, & walking as he cōmandeth vs. According hervnto Job sayth here, *VVhere are the times become wherin God preserued*? For he meeneth that God hath shewed by effect and by very eysight, that he had preserued him, as if some mā shuld say, seeing that Job is so persecuted, is it to be sayd that God keepeth him? Is it to be sayd that God maaintaineth him? No, but rather that God hath forsakē him as a wretched creature. Job thē speaketh not here of the thing as it was in verye deede, as though god had at that time forgotte him: but he speketh of that which might seeme to mē, & of that which he perceiueth by his naturall wit, howbeit that he resisted it by the force of faith, resting himself vpō Gods promises, and fighting against the tētation that was put vnto him. Ye see then in what wise it behoueth vs to take this text, and therewithall to apply it to ourselues: and so let vs vnderstand, that if we be in prosperitie, we must not terme it good fortune (according to the maner of mē which always are so malicious, that they rob and bereue God of the honour that belongeth vnto him) but we must vse such lāguage as this, namely that God preserueth vs. *VVhat is the cause then that God prospereth vs?* what is the cause that we liue &

are stil mainteyned whē we be beseged with a thousand deathes? It is because God pitieh vs & is our Protectour. Lo how it behoueth vs alwayes to resort to Gods prouidence, that we may yeeld him the prayse of al the benefites which he bestoweth vpō vs, yea euē in respect of this trāsitory life. And furthermore, whē our Lord chaungeth to outward apperance, and suffereth vs to be assaulted on all sides so as one mā pilleth vs, and an other defameth vs, & many aduersities light vpō vs: might it not be sayd to mās seeming, that God hath forsakē vs, & will no more come at vs? Yet notwithstanding let vs not cease to receive the promis which God giueth vs, yea and to hope euē against hope, as which is the lesson that is taught vs in the person of our father Abrahā, as S. Paule speaketh of him. But Job addeth, *that in that time God had lighted his lampe vpō him,* *Eo. 4. d. 18.* and that he had walked in bis light in the middes of darknesse. Let vs marke how it is diuers times sayd, that God inligh- teneth vs when he teacheth vs by his word, and for that *Psal. 119.* cause is it termed a lāpe. But in this text it hath an other *Nom. 105.* sense. For Job meeneth not simply that God taught him by his lawe, or by any revelacion of the holy Ghost. But that God had giuē him comfort in al his aduersities, and therewithal also a good and desirable issue of thē. *VVhat then is this lampe of God?* it was Iobs prosperitie, in that God stode by him, according also as we see that the scri- pture likeneth the afflictiōs of this present life vnto dark- ness. As for exāple, if we be in warre or be troubled with famine or pestilence: we are as it were in the night: Gods countenance is hiddē frō vs: and we know not on which side to turne vs. So on the contrarie parte, when our Lord hādleth vs louingly, it is asmuch as if the sunne did shine vpō vs, we see that the daylight maketh mē glad, and cōtrariwise that the night maketh men sad and heauy. Also when it is clowdie and raynie weather, we are after a sort beaten downe and euery one of vs shrinketh. Sothen let vs marke, that Job doeth here continue his matter, by say- ing that the lampe of God shyned vpon him, whē he was in happie state and euery mā laughed vpō him. *VVherin is cōfirmed yet better, the doctrine which I haue touched:* *Esa. 5. g. 30* *& 42. 1. 16.* *& 45. 4. 7.* *40* namely that neede must not fater the prosperitie of this world vpon fortune, as we see these worldlings do, which looke not vnto Gods hād nother in weale nor woe. Thierfore we must not do so, but rather whensoever we haue any prosperitie, let vs consider that God shyneth vpō vs, and sheweth vs a louing countenance, and would haue vs to knowe him to bee our father, that wee might glorifie him. Behold then how our Lord sheweth vs his counte- nance in all prosperitie, to the end that by seeing him, we might haue occasion to prayse his goodnessse, and also be drawen vnto him by his gentle allurement, and that both of thē might giue vs courage to loue him and to yeld our selues to his seruice. Now we see that these manner of speeches are not superfluous, when instead of saying after the manner of the vnbēleuers, I haue had good fortune, I haue liued at myne ease: Job sayeth that God had shone vpon him with his lampe, and addeth, *that God had giuen him lyght in the middest of darknesse.* And he sayeth this, bycause it is not possible but that wee must bee in many inconueniences and daungers in this world, I meane even those which seeme to haue all things as they would wish. Although we perceyue some man to bee as it were exempted from all trouble: Yet notwithstanding so long as he is vpon earth he must needes walke among thornes. *VVe shall alwayes bee threatnaed with many deathes:* and though a man haue his Garners and Cellers full: yet is it not to bee sayd but that he may bee made poore in the turning of a hand. So thē let vs marke well, that in the middes of this world, we be alwayes as it were

were in darknesse: that is to say we be besette with many troubles and daungers, insomuch that if our Lord prouided not for vs, we could not step one pace forward, no nor so much as stirre one finger, but wee shoulde stumbel into many miseries. But God remedieith all things by shewing v<sup>s</sup> his lampe, and by making it to shine vpon vs. Therfore let vs learne to yeeld him the prayse that he deserueth: which is that we cannot hold ouer in this transitory lyfe, vnlesse he do alwayes looke vpon vs and guide vs. And let vs pray him, that in guiding of vs he will also make vs feele by effecte, that he is neere vs, and that he hath vs after such a sort in his protection, as we be exempted from many miseries, bycause he suffereth vs not to fall into them. Now if God deserue to haue this prayse yelded vnto him in respect of all things that concerne the state of this life: I pray you what deserueth he in respect of the i<sup>n</sup>struction which he giueth vs by his word? So long as we liue here bylowe we liue as it were in darknesse as S. Peter sayth, and we be as it were blind wretches: and moreouer as in respect of our witts we be so grosse headded, as 20 of necessitie we shoulde fal into confusion at every steppe, if we were not inlyghtened by the lampe of Gods word. VV<sup>e</sup> see then that in this greate and thick darknesse, wee had neede too knowe Gods goodnesse, and to open our eyes to behold it, and to be diligent to marke it, to the end we may honour him for al his benefites, and not deuoure them, but depend wholly vpon his prouidence. Thus much haue we to marke in this sentence: Now it is consequently sayd, *that Job in the tyme of his youth bad the prouidence of God also in his tent.* The Hebrew word which he vseth here, doeth signifie a latter tyme: but by a similitude it is taken for youth, not for the youth of fifteene yeeres, but for the tyme of mans chif corage and lustinesse, as from the yeeres of fiftie and twenty vnto the yeeres of fiftie and thirtie. And why? For then is a man in his chief floure, not for begetting of children as some haue expounded it, (for that were to fond and grosse): but because that man is then in his full rypenesse to giue counsell and to do any thing that belongeth to mans life. For in that age we see that men do so dispose themselves as they may be put to the doing of some seruice. So then, like as the latter tyme bryngeth foorth his fruts: so also in that age man is fit to yeeld his fruts, that is to say, to bee employed to some seruice. But in this text, a man may well take that woord both in that signification, and sometymes otherwyse also by similitude: which is: I would I were as in my later seazon, that is to say, as in the tyme when men gathered the fruts of mine abundance. Lo what Job meeneth. VV<sup>e</sup> when it is spring tyme of the yere, we see how the blade that shal beare corne, shooteth foorth, and the vynes beginne to bud. Howbeit as yet there is nothing but hope: VV<sup>e</sup> see the meadowes spring vp with grene grasse: but in the latter season the cattell are fat and well fed, bycause they haue had pasture, and the ryches of the yearth are gathered and laid vp. Thus ye see the tyme of abundance. And so I dout not but Job ment to say, when I was in my riches, when God had giuen me so greate aboundinge of goods as they flowed in my house. And afterward he addeth, *that the prouidence or company of God was vpon his tent,* purswing the thatter which he had talked of already. The Hebrew word which Job vseth, signifieth prouidence or company, and both of them agree very well: therfore men neede not to trouble themselves much, for the sense continueth all one. Therfore [the meening of it is,] when I had the prouidence of God vpon my tent, that is to say, whē God watched ouer me to guide all my affaires: or else when God kept mee company, that is to say when I found him

faurable vnto me, so as he was neere me to hold me as it were in his lap. Here Job conynueth his acknowledging of Gods benefits. And let vs marke well, that if a man which was tormented after that sort, was notwithstanding not so farre besides himself, but that he alwayes glorified God: what is to be sayd to vs, if we thinke not vpō God whē he letteth vs alone quietly in the middes of our easē? VV<sup>e</sup> know that when a man is pinched with aduersity, he is so dismayed as he remembreth nother God nor himself, but is caried away, and his wits be amazēd. And now in what state was Job? Haue we not seene, that there was neuer yet almost any creature, that was tormented after that fashion? And yet neuerthelesse it is seene, that he stil directeth hi nself vnto God, and glorifieth him by confessing that the benefits which he had receyued in times past, tell not to him by casuall aduenture, nor were purchaysed by his owne trauell and pollicie, nor that he was beholding vntoo men for them. How then? It is God (sayeth he,) who hath lighted his lampe vpon me, it is he that hath guided me, it is he that hath bē at hand with me. VV<sup>e</sup>hen Job speaketh so, ought it not to be a record to cōdemne those men double and treble which are not so dismayed, and yet neuerthelesse do forget God, and swallow vp his benefites without dooing him any honour at all? Then let vs learn to gloriſe God for all things, after the example of Job, both in prosperity and aduersitie. And in so saying, he addeth what his state was for the tyme that God was with him as his companion and gard, that is to wit, *that his feete were bathed in butter, and tha: the riuers flowed into him with oyle.* By these similitudes Job signifieth, that God had set him in such prosperitie, as he wanted nothing. And when he sayth that he trode in butter and bathed his steppes in it: it is as much to say, as that God made him too walke vpon all pleasant things, according as it is sayd in the fourescore and eleventh Psalme, that the faythfull shall be borne vp by the hands of Angels, so as their feete shall not stumble nor dashe against any thing amisse. After the same manner Job sayth in this text, behold, God hath delt so with me in tymes past, that I did not as it were treade vpon the ground, nother felte I the hard pauement vnder me, but rather God made me a path as it were of butter and all swete things. To bee short, he meeneth that in steade of being in the common state of men, he did as it were swimme in all pleasures. Not that he sorteth him self in them, as they do that: are rauished in loue with their owne case, and overjoy and overshoote themselves in all things, as gluttons, drunkeards, and wanton folke do: Job intended no such thing, but he meeneth that God hid him in so great prosperitie, as he was not able to expresse but by excesse of wordes. And herein it is to be seen, that he magnified gods benefits as much as he could, like as we also ought to do. And it is a point that we ought to mark wel, bycause that when we be inforced to confess the good that God hath done vs: our acknowledg<sup>i</sup>ng of it is not to magnifie it so hyghly, as so greate a benefit ought to be: but rather we diminish it through our owne maliciouſnes. Lo how God is abated of his due by vs, as though some man that cold not deny a whole debt, shou'd iay, ô I thought it not to be so much, according as we see, that these euill paymasters are not so shamelesse as to say, I owe you nought, when the thing vs knowne and evident ynowgh: but they could find in their harte, to make an hundred florens but shu<sup>r</sup>, if it were possible. Euen so play we with God: we nicke him through our vnkindnesse and vnsaithfulnessse, diminishing the gifts which we ought to magnifie. Contrariwise Job sheweth vs here, that whē god hath done vs any good, we must not thinke to discharge ourselues by saying in

one word, I am very much behoiden vnto God, and this commeth to me of his grace, (these are to trifling ceremonies:) But we must learne to esteme Gods benefits according as they be worthy. And in good fayth what are we? I pray you, let vs consider our state, and from whence our Lord hath drawen vs. Let vs consider on the other side, if we haue deserued that hee should stretch out his hand to help vs and bestowe all his creatures vpon vs too doo vs seruice. Let vs marke these things a little, and surely we shall find the cleane contrary: that is to wit, that God ought to shake vs off altogether, and yet notwithstanding he ceaseth not to do vs good. Therfore let vs learne to esteeme this fatherly loue which he beareth vs, and to taste it more earnestly than we haue done hytherto. Lo what we haue to marke in this similitude of butter and oyle, as if he shold say, when I compare my self with others, I find my self so greatly bound vnto God, as it is not possible for me to acknowledge it sufficiently. And herevpon he sheweth the honour wherein he was. He had spoken of his riches, saying: *that his feete were bathed in butter, and that the stones yelaid him bonnie,* that is to say, that euen the hardest things were turned vnto him into pleasure: And nowe he sheweth that he was had in honour and estimation. *The Gouernors (sayeth he) taried at the gates, there I made a chayre to be set for mee, and every man yelded mee honor and reverence.* VVhen Job sayeth so, it is not in way of bragging, (for he beareth the shame that God had layde vpō him, with al humilitie) but he reproueth his aduersaries. As if he shold say, you iudge of mee as nowe that I am a damned and cursed man. And why? For ye see me a wretched carcasse, destitute of all helpe, and euery man scorneth me. But see whither ye iudge rightly or no. For it is not long ago since I was honored of all men, and the wold you haue doulked to me too. Therfore your iudge-

mēt is not right and indifferent, bycause you stay vpō visiblē things, wheras you ought to looke further. Now you see what Iobs meening is. VVhersore according to that which hath bē declared, forasmuch as we cā go no further as now, let vs lerne as oftē as our Lord doth vs any good, let vs lerne (I say) to acknowledge that the same commeth not of fortune, but of the hand of God. And on the contrary parte, whensoeuer it pleasest him to afflicte vs, let vs knowe that his intent is too waken vs by that meanes, and that it serueth not to put vs out of hart, but to humble vs. And therfore let vs not cease to resort still vnto him, assuring our selues that when he hath beaten vs with his roddes, he can well cure vs againe, as he that knoweth the remedies that are fittest for our welfare.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him too make vs feele them in such wyse, that being har- tely sory for them, wee may seke nothing but to rid our selues of our fleshly affections, that we may be fully clothed with his holy spirit, to the end wee may yeeld our selues to his obedience. And that we may knowe howe to profit ourselues in such wyse, both by our owne afflictions, and by the afflictions of our neyghbours, as wee may be still instructed more and more in his feare, and gloriſe his judgements, and not be so wrapped in these presente things, but that we may alwayes looke hygher, and that in the middes of our afflictions, wee may not cease to resorte vnto our good God, trusting that he will continue his goodnessse towards vs, euen till he shew vs that thing in effect and experience, which he now war- ranteth vs by his word. That it may please him to graunt this grace, not only to vs, but also to al people and nations of the earth, bringing backe all poore ignorant soules from the miserable &c.

### *The .cv. Sermon, which is the second vpon the. xxix. Chapter.*

3. VVhen the young men savve me, they hid themselues, the princes rose vp, and stooode vp̄ on their feete.
9. The Gouerners left speaking vwhen I spake, and laid their hand vpon their mouth.
10. The princes held their peace, and their young cleaued to the rooife of their mouthe.
11. The eare that heard me sayd I vvas happie, and the eye that savve vtinced vwith me.
12. For I deliuered the poore vwhen he cryed, I helped the fatherleſſe that vvas succorleſſe.
13. The blessing of him that vvas ready to perish came vpon me, and I comforted the hart of the vvidovve.



He more precious that a thing is, the warelier ought a man to keepe it, & the more wylfully to dispose it, and to put it to the better vſe: and we see that every man doeth so in respect of worldly goods: True it is, that some spare nothing, but wast all: and yet euen those do knowe, that it is a vice to be reproued, when men knowe not how to order a good thing, which they ought to ſet store by, howbeit herewithall, although wee confesse that honestie is a mannes cheef treasure: yet notwithstanding men make no ſpare of it, but ſell it for little or nought. For prooufe hereof, looke vpon them that be in moſt reputaciō, and to whom men make moſt courtesie: are they in estimation for th̄ir vertues? No: but cleane contrary, if a man a ke those that humble themſelues before the greate and riche ones, what moȝeth them ſo to do: they will not ſay, bycause they are worthie of it: For th̄ir owne conſciēce beareth them wiſeſſe, that the moſt parte of them are

ſtarke naught. VVe ſee then, that honestie is quite ſhaken off, and yet notwithstanding, men can well ynough ſay, it is the moſt precious thing that can be: And that is a foule faulte, according alſo as we ſee, how ſaint James, not on- Lane.2. ly ſcorneth, but alſo sharply rebuketh thoſe that honour the wicked after that ſort: For it is a defiling of the thing, which God had dedicated to a good vſe. VVhat ought men to honour ſauing God, and that which proceedeth from him? Therfore when wicked men are had in ſuch reputation: the thing that belongeth vnto God is plucked from him, and giuen too the diuell. True it is that if a wicked man be in auſthoritie, men may well honour him, not in respect of his owne person, but in respect of his office. But when vices are had in estimaciō, and prayſed for vertues: Is it not a mingle mangle to ouerthrowe all order? Therfore we ought to marke well this text, that where as Job ſpeaketh of the honour that was done vnto him, he ſayeth not that it was by reaſon of his riches or of his credit: but for his vertues, *The young men (ſayeth he) bid themſelues when they ſave mee.* VVhat moued the young

young men to hyde themselues: for if a man passe his bounds, young men will rather take the more boldnesse to do euill, when they shall haue such a shadowe and prop to beare them vp. Then if men stode so much in awe of Job, that they hid themselues from his sight: it is a signe that he had such vertues in him, as men were informed to honour him for them, and not for his riches. Lo what we haue to marke in the first place. But herewithall let vs marke also, that this word *Hyde*, importeth a shame which those had that feared not God. For yet neuerthelesse they were hild in awe before men, and were lothe to haue their leudnesse knowne. And specially if a vertuous man that hath some grauitie in him, do come in the way: they that meene to do euill, hyde themselues from his presence. To what purpose serueth such shamefastnesse? For it seemeth to be a superfluous thing. It is certaine that ys a man absteyne from doing euill, only in respecte of some person: therby he sheweth, that he hath not as yet profited: and it is also a slender honouring of God. But yet notwithstanding, there commeth double profit of it. The one is, that like as a child before he knowe what reason is, or haue any discretion, shall neuerthelesse be inured to good things: Euē so our Lord causeth this shamefastnesse (which of it self is naught) to serue to drawe those forward by little and little, which haue not yet proceeded so farre, as to loue vertue for it owne sake. As for example: loke vpon a man, that is vnconstant, and hath not the feare and loue of God yet rooted in him, but is altogether as it were dazeled, & taketh leauue to do euil, and to quershoote himself: Yet hath he still a bridle, and is not vtterly past shame. VVe shall see diuers which of themselues will commonly be ouerseene, when they are in euill company, and a man shall no sooner intice such to do amisse, but they will bend to and fro: and yet for all that, if they haue any shamefastnesse, as soone as a man whome they reuerence, doeth but cast his eye aside vpon them, they will be so abashed, as they could find in their hearts to bee buried: and if a man tell them their faults: they haue not a word to answere, but wil rather fall a weeping, than reply. Thus ye see it is some token that a man is not altogether past hope of amendment, when he keepeþ still this modestie of knowing the shamfulnes of his owne sinne. Neuerthelesse it is evident, that this shamefastnesse is not a vertue of it self. Howbeit such a man will come home by little and little, and our Lord causeth that medicine to serue him as a sirop for a preparatiue against some disease, to the end that the pacient may afterward receyue some strong medicine. Lo here a sirop which doeth but alter. And what commeth of it. It healeth not the pacient, but yet it is a good preparatiue, and when a man hath taken half a chaunge after that sort, so as he is redy afore hand for the medicine: the medicine hath the more force. In like case is it with shamefastnesse. For of it self it is not able to heale our vices nor to clese vs of them, nor to make vs to walke as it becommeth vs: but it prepareth vs, so as we do not vtterly passe our bounds. Thus then ye see one vse and profit, which our Lord picked out of the shamefastnes that is in wauering and lyght mynded folke: which (as I sayd) haue not such foundation as they ought to haue, and in whom the feare of his name is not well rooted. But there is yet one other vse, that is to wit, that all excuses are taken from vs, and that God giueth vs a marke, as if he ingraued it, and brened it in our forehead, to say that we cannot iustifie our faults. VVhy so? I will go hyde me from the presence of a man. And what is the cause of it? Shame. And whence commeth this shame? God hath printed it in mee, as it were with a searingron, insomuch that whereas otherwyse I

would suffer the sunne, the heauen, the yearth, and men, to beare witnesse of my lewdnesse: Yet notwithstanding I am restreinde whē I see that men shal point at me with their fingers, and that I shall be hated and abhorred: For vice is cursed of it selfe. VVee see then that this shamefastnesse whiche mē haue, is as a processe, that God maketh against vs aforehande, as if he should charge a Jewrie, and take informations and inditements against vs, to the end we should be cast, and that notwithstanding all the shifts that we could alledge, yet neuerthelesse our brondmarke should bewraye that ali vices are vices, and worthy to be condemned. And so although a man bee otherwise blockishe, and not touched any whit with the knowledge of his sinnes: yet inasmuch as he hath shāfastnesse, by that meanes he is made vnexcusablie. Nowe then wee see what doctrine wee haue to gather of this streyne. The first is, that our Lord warneth vs, that when we haue any shame of euill doing, and shun mens presence, and would be loth to haue our leudnesse knowne: we must vnderstand, that thereby God aduertiseth vs, that it is not for vs to flatter our selues in our sinnes, nor to hide them, but rather that wee must learne to condemne them. Furthermore, if wee be so abashed before men: let vs assure our selues wee can not escape the presence of God. VVee maye w.l. locke vp our selues in our lurking holes, but wee shall gaine nothing by it. His eye must always see vs, and not only marke the woorks that are to be seene of the world, but also our secretest and deepest thoughts. Therfore let vs learne, not only to feare men, but specially the heavenly iudge that seeth vs: and also let not the said shamefastnesse gouern vs, for we must not stay there, as I haue sayd already. It were all one as if a childe should abyde alwayes in his Apree, or else as if a sick man should content himselfe with a preparatiue, and afterward die vpon it for want of taking further phisick. Then must not this shamefastnes raigne alone in vs, but it must leade vs further: that is to wit, that although men perceiue not our defaults, and that we might haue couerings to hyde our selues withall and to beguile the world: yet neuerthelesse our owne conscience may watche, and kepe ward, and the iudgement of God may presse vs, and that we may so dispose all our whole life, as wee may not desire only to be had in good reputation of men, but also to be allowed of our God. And for the bringing hereof to passe, we must not only absteyne from open euell doing: but our harts also must be cleansed, and we must haue our affectiōs corrected, so as wee may not haue any backenooke to hyde our filthinesse in. Thus ye see what we haue to remember in this streyne. But yet notwithstanding we see in what times wee bee. For now adayes, like as there is not any feare of God, so is there no shame of men: Iniquitie doeth so ouerflow, that they which bee most shamelesse, are most valiant. At leastwys, youth ought to haue some modesty: and vndoubtedly it is not without cause, that the Paynims did of their owne naturall wit, knowe that shamefastnesse is the peculiar vertue of young folks. And why? For young folke are not yet so well gouerned as were requisite. They are full of boylings that stirre them vp vnto euell, the fier is in their head, and therewithall their lusts are so violent, as it is very hard to represso the. Herevnto our Lord gineth a remedy: which is, that although young folkes be very heady: yet notwithstanding they are conuictid and constrainyd to know the selues, and they perceiue that they haue not yet such a stayednesse in the as were requisite: and that is the cause why they haue some shamefastnesse in the. But what is seene nowadayes? Ther wāteh no store of young ruffians: behold these young Cockerells, they are no soner crepon out of the shell, but byand-

by and by they must haue a sword by their side, and you shall see them vterly voyde of all shame. They think they ought to be like brothels of the stews, and that (what soeuer they do) nother reverence, nor Justice nor any things else ought to gouerne them. To bee short, wee see how youth is become allogither diuelishe, and that not only there is no feare of God, but also no honestie at all in them.

Sith wee see this, let vs assure our selues, that there is a floud of iniquitie, and that things are so farre 10 out of order, as they bee past remedie. For it appeareth, that the thing which ought to be imprinted by nature in all men, and specially in yong folke, (that is to say, shamefastnesse and modestie) is quite razed out, & young folks are vterly shamelesse and stubborn, and passe not though they be mocked for their vnshamefessesse. So then let vs learne to walke in greater feare and carefulnesse. For wee shall not bee excused by alledging that every man doeth as we do: for it is no meanes to acquite vs before God, to say, that other bee no better than ourselues, but 20 rather let the same be an occasion vnto vs to drawe backe, that wee bee not wrapped in the vices that reigne so in all men. And furthermore let vs remember how it hath ben sayd, that we must not walke as men that looke but only vpon the creatures: but let vs set God before our eyes, according also as we cannot scape his presence. True it is that through our inclination to hypocrisie, we seeke many wyndlasses [and startingholes,] but yet must God needs folowe vs euery where. Seing it is so, let vs learne to dedicate ourselues wholly vnto him, and to haue our 30 sight fastened vpon him.

*Licb. 4. f. 12.*

And forasmuch as he inlightheneth vs by his word: let vs thinke also vpon that which the Apostle telleth vs in the Epistle to the Hebrewes. For there he declareth that the word which wee heare, is of the same nature that God himself is: which is to search our thoughts, and to try out all that is in vs, and to devide asunder the marie from the bones, and the vaynes, and all that is in vs. Seing then that when our Lord sendeth vs his word, he will make such a triall, that all that euer lieth hid in men must come too lyght: let euery of vs walke as in the broade day, and confidet that wee bee no more in darknesse, seing our Lord Iesus Christ reigneth among vs by his Gospell. Thus ye see what ye haue to remember in this text. And now Job addeith, that the Princes rise vp afore him, yea and that the clefe men and gourners bld their peace when they heard him speake. Here we see an order that nature teacheth, were it not that the malapertnes of men perverteth all things? And if we followe that which our Lord sheweth, I say even according to the order of nature: It is certayn that if there were a man that had the gift of teaching, and more judgement and knowledge than other men, he should be harkened vnto, and euery man would hold their peace when he spake. VVhat is the cause then that when a man shall speke good reason, and haue the gift to edifie others: he is not receyued, but despised: and many babblers thrust themselues foorth and will needes be heard with their tongues running at ryot, by meanes whereof the truth shall bee put backe, and thrust vnder soote? what is the cause thereof? It is for 60 that men cannot abyde that God should guide and gouerne them, but (as I say) they corrupt all the order of nature by their malapartnesse, or rather madnesse. For needes must wee become wood beastes, when we cannot abyde to submit our selues to truth and reason, and to admit them that are ordeyned ouer vs as it were in Gods fiede. Therefore let vs marke well this text. For Job meeneth not to imaginise his owne person only:

No vndoubtedly, it is not his meening. VVhat then yesterday I shewed you a peculiar reason, which hee had too speake so. But further wee may gather also a generall doctrine that God giueth vs by Iobs mouth: which is, that when there is an vpright and vertuous man, and therewithall indewed with wisedome: we must giue care too him, and receyue him among vs. For if wee folowe not the rule which is shewed vs heere, wee not only doo wrong vntoo a mortall man; but also God taketh the same wrong to be done as to his owne person. And not without cause: for if a man be able to gouerne vs with good doctrine, thinke wee that he hath it of himselfe? Every man can well ynough say, that it is the gift of God. Now when God auaunceth a man in such wyse by giuing him more largely of his holie spirit, is it to the intent he should purchase himselfe estimation, and not rather for the comon profit of all men? He that is so indewed with any greate gifts, is bound so much the more too his neyghbours, and must so bestow that which is giuen him, as all men may be partakers of it. But now if wee vouchsafe not too heare a man, when wee may profit vnder him: is it not a despising of the spirite of God? Is it not a scorning of his maiestie, which he would haue too bee knowne when he sendeth vs a mortal man after that sort in his name?

Furthermore this pryd is matched with vnthankfulness. Behold, God rayseth vp men that are able too teache vs: let vs but only heare them, and it shall bee for our welfare. If wee vouchsafe not too doo that: is it not a reiecting of the benefit that God offereth vs as much as in vs lieth. So then it is not for nougat told vs heere, that if there bee a vertuouse man which hath more skill than our selues, he deserueth to haue care giuen him, and that men should bee heedfull to receyue that which he shall say. For (as I haue declared already,) if men doe it not, wrong is offered vnto God, and we are also vnthankfull, in that we will not be gouerned by him. There is yet more: And that is, that if wee ought too heare men which haue some worldly skill: what ought we to do when they be purposely sent too bring vs Gods word, and are so furnished as they may say, that God sendeth vs the message of saluation by their mouthes? According as he serued his tourne by the Prophetes and Apostles during their lyues, and will haue the same order of gouernement to be at this day in his church, and there too contynue vntoo the worldes ende. Then if we refuse too heare Gods word when it is preached by such as are ordeyned to that office: Is it not a double rebellion? And shall wee not bee somuch the more too blame? So then wee be warned heere, too keepe silence when our Lord sendeth vs his woord, and bothe the greate and small too stoupe vntoo it, and to bee dumb, but not deafe. I say we must bee tungyde: for when God speaketh, it standeth vs in hand to herken without replying, and too receyue quietly whatsoeuer is sayd vnto vs, and to conclude with Amen, So bee it.

Again, wee must not bee deaf: but forasmuch as we see that by nature wee be so ill dispozed too heare God, and too obey his woord, wee haue too pray him too open our eares, and too correct the dulnesse of hearing that is in vs, and our slowenesse of obeying him, and specially too giue vs the vnderstanding of his will: for else wee bee so brutish, as wee should never conceyue the thing that is for our welfare, except wee were inlygheted by his holie Spirit. And therfore let vs learne too brydle, not only our toungs, but also all our affections.

For the thing that hindereth vs from the hearing of God, and from being taught by his woord, is not only that we be to talkatyue and to full of babbling and prattleprate: but also bycause we bee full of lusts and geynstriuings, which do as it were breake off Gods talk. Now then let every man looke well to himself. For when we come to a Sermon, or otherwyse looke vpon the holie Scripture, no doubt but wee shall well understand some good sayings and profitable sentences heere and there: But what? Byandby it slippeth from vs, and we forget it again. And whyso? For wee bee combered with our owne geynstryuings. Therfore it is all one as if there were a greate noyze in vs that brake off Gods word, so as it was not receyued.

Again, wee beare not away the hundredth part of that which is told vs. And why? Because wee bee fleshly, and our affections carie vs away. Sothen, (as I haue sayd) if wee mynd to fare the better by Gods word, wee must not only brydle our toungs which are ouer lauish: but wee must also brydle our affections, too the ende there may bee a peafable obedience yeelded too our God.

Thus ye see what wee haue to marke. Neuerthelesse wee must also haue the sayd sobernesse and modestie of not being too hattie to speake, but rather yeeld our selues teachable. It is sayd that the wyse man shall wex wyzer by hearing. Salomon speaketh not there of the ignorant and idiots: but for somuchas men take themselues to bee greate clerks and doctors at the first day, and beare theselues in hand that they haue profited ynough 30 assoone as they haue any little taste of the doctrine: (as in good soothe men will swell big ynough, euен like toades, howbeeit that all their swolnenesse is but wynd) forasmuch then as men haue such ouerweening of themselues: therfore Salomon sayeth that there is not so wyze a man, but he groweth wyzer by hearing. VVhat is to bee doone then? VVe must not be so forward too speake, but wee must also bee as readie too herken, and to heare what is told vs. Lo what wee haue too beare alwayes in mynd vpon this streyne. And verely seeing that Job sayeth expesly, that the gouerners, (euен such as were practyzed in wisdome, and bare authoritie among men,) had giuen eare too him bycause hee excelled: I pray you what shall become of them that cannot chalendge such skill too themselues, nor haue had the like practize, nor borne office wherby too get so much vnderstanding? And yet neuerthelesse wee see there are verye fewe now adayes that can abyde too bee taught, but euery man taketh vpon him to be a teacher.

And see how ill wee practyze the lesson that is giuen vs by Sainct Iames, where he sayeth, that wee must not couet too bee many maysters: for contrarywise there is none of vs all, but he thinkes himselfe able too guyde the whole world: and in the meane whyle there is not any man that can abyde to bee taught or told any thing, no though he bee but a yoong caſ. So much, the more then ought wee too marke this circumstaunce which I haue purposely touched concerning Job. The holye Ghoste prayseth the men that were wyse and in authoritie, who notwithstanding yeelded themselues peafable, and refuzed not to be taught. Seeing the holye Ghoste sheweth vs this: let vs vnderstand, that it is not only to commend the persons, for they are vnyknowne to vs at this day: but too giue vs example and instruction what wee haue to do. And this present admonition is not more than needeth, considering the pride that is in vs. For (as I sayd) every man will bee wyse, and

no man can finde in his heart too stoupe so low, as too confesse that he hath neede to be taught by others. Thus the cause why the holye Ghoste setteth vs downe such instruction heere: is for that although wee were the excellentest men in the world, yet mult wee not imagin any such perfection in ourselues, but that wee haue neede too profit yet further. And herewithall let vs marke well the gifteſ of God. VVhen wee see a man ſent to vs to teach vs: let vs vnderſtand that God hath ſent vs his treasure too releue our want withall. It standeth vs in hand too receyue the fame of God, as who is the fountayne of all wiſdome. It is true: neuerthelesſe he maketh it to runne downe vnto vs, as it were by riuers and chanells. For when men receyue gifteſ at his hand it is to diſtribute them to vs by their meaneſ. And althoſh a man haue no greate gift: yet muſt wee giue him the hearing, if hee speake reason and truthe: yea though it were a young childe that told vs our faultes, yet is he a messenger of Gods ſending. Now if wee may not refuze a little child, no nor a ſilie Idiot that hath no authoritie nor any excellent gifte, but muſt receyue correction at their hand: I pray you muſt wee not needs bee out of our wits if wee reiect the manifest gifteſ of God which he would haue to bee magnified, by ſetting them in an open place too bee ſene. Or when muſt it not bee ſayd that wee bee ſtarke madde if wee reiect them?

So then for alſmuch as we haue neede to bee conſtantly ſtrengthened by receyuing doctryne and instru-  
ctiō by al meaneſ that can be offered as long as we liue in  
this world: let vs accept Gods giftes (as I ſayd,) and wher-  
ſoeuer wee ſee them, let vs doo them the honour to ſub-  
mit our ſelues to them. Thus yee ſee what we haue to  
marke in this ſtreyne. Job declareth byandby after, that  
he had ben honoured and commended, not only for ha-  
ving a ſharp and ſuttle vnderſtanding. But also for main-  
teyning right among men. And that is a ſentence fur-  
ther well worthy too bee noted. True it is that when a  
man meddleth with teachiug his neyghbours, it is not  
enough for him to bee an honest man, and to haue a de-  
ſire too liue well, and to giue good example too all men.  
But he muſt also haue a ſkilfulness, and God muſt haue  
giuen him wit and reaſon. Neuertheleſſe if a man were  
as ſkilfull as could bee wiſhed, and had his toung ready  
to vtter, ſo as there were no blemiſhe in his ſpeach, and  
yet were of an euill conſcience, ſo as hee were a ſcorner  
of God, or a heathenifh man in his lyfe: hee deserueth  
not too bee heard. For his lyfe makeſ him ſuſpected, ſo  
as men can hardly take any taſt of his doctryne. I meene  
not that the wickedneſſe of menneſ lyues, ought to di-  
minishe the authoritie of Gods word, but I ſpeakē of  
the common iſfirnitie that is in vs, in ſomuch that if we  
ſee a man that is wicked and forward, and without al vp-  
rightneſſe, who in his dooings ſcorneth all vertue: if  
ſuch a man ſpeakē as an Angell, yet would not men vout-  
ſafe too heare him. For they woulde thiſke themſelues  
deceyued, bycause they ſee hee ſpeakē not from his  
heart.

So therfore it is a requisite thing for him that dealeth with teaching, too haue the ſayd vprightneſſe, that men  
may know he ſpeaketh from his heart, and not ſaynedly,  
and that he telleth not a tale in iest, like as a player may  
play his part in an enterludie, and yet when all is done,  
it is but a iest. And this is the cauſe why I ſayd that  
it is not ynough to ſpeakē well, but that he which myn-  
deth too teache others, muſt not only ſpeakē with his  
toung, but also deale ſo as men may knowe that the ſame  
commeth from his heart; and he muſt ſo ratifie and ſee all

his doctrine by his dedes, as men may see that the thing which he speaketh is so settled in his hart, and so printed and ingrauen in him, that he speaketh as it were in the presence of God. Ye see then what we haue to marke in this sentence, when Job (after he had reported that he had ben comended, of the greatest and honorablest sort of me) addeth, that it was because he had succoured the poore, and afflicted, and that the blessing of him that was readie to perish had ben vpon him, and that he had ben the defender of the fatherles, and the Protectour of the widowes. So the this vprightnes purchased him autoritie, according as it is sayd in the fiftenth Psalme, that we must honour them aboue all men, which haue the feare of God. And surely (as was declared not long ago) seing that the feare of God is our wisdome, yea euē our true wisdome: we must also consider, whether a man deserue too be heard or no. Furthermore when a man walketh vprightly, and giueth good assurāce that his speche is not fained, and that he is no dissembler that doth but babble frō the teeth outward, and hath no affection at all in his hart: if a man be such a one, as that his whole life warranteth that he intendeth to teache other men in good earnest, to the intent that God may be serued and honored: let vs assure our selues that we must take such a one for a mirrour or looking glasse: for if we make no reckoning of the good life of such as ought to teache vs, we reiect the assurāce that God giueth vs of his doctrine. True it is (as I haue said,) that men cannot barre the word of God from continuing in his full state: for it dependeth not vpon the vertuous behauisour of men. But howsoeuer the world go, when God is so gracious vnto vs to teach vs by such men as witnesse by their liues, that their only seeking is that men should serue God, I say when we haue such a record: it is as it were a sealing of the doctrine, and it is alone as if God should relieue our infirmities by driving and pricking vs forward, because he seeth vs so negligent and slow to come vnto him. Is it not a signe that we be flouthfull beastes, if wee make no accompt of this? So then let vs marke well this sentence as it is couched here by Job: and therewithall let such as haue the charge to teach others loke well to themselues, that they behauē thēselues in such wise, as their life may be a paterne to all me, and beare witnesse that they speake not in vaine, but that they speake the word of god which is thoroughly ingrauen in them: and let vs also take warning in their persons, to haue the word of God in estimation, that wee may yeeld ourselues too his obedience as well as they. Thus ye see the thing which all ministers and magistrates, and such as haue charge to gouern the people, and generally all such as haue any degree or vocation of teaching, ought to think vpon: namely that our Lords wil is, that they shew the way, and that his calling of them to that office, is vpon condition that they shold not only speake, but also witnesse the same earnestly and truely by their life. Yea and this doctrine extendeth to all men in generall: for there is no man but he ought to teache his neyghbours, in tyme and place conuenient when neede requireth. Therfore let vs consider that in condemning other men, wee hyde not our owne faults, ne cause them to be forgotten. He then that would be a good correctour of his neyghbours, must first correct himself. He that will teache other men, must first be his owne schoolemayster: that is to say, he must begin at himself and receyue good doctrine. Also let vs not forget that which wee haue sayd: namely that wee must be ready to receyue instruction at every mans hand, and yeeld ourselues teachable without refuzing so greate a benefit, when our Lord goeth about to teache vs by any manner of person. As touching that which Job sayeth

here: the effect of it is, that he hath shewed himselfe to bee a man that feared God. Such as are led with ambition, would fayne shewe themselues to be men of renoume, and they neuer do any thing, but they looke for some prayse and commendacions for it afore men. Contrariwise Job declareth here, that he bestowed his doings where was no hope of recompēce nor of purchasing any greate fame or renoume to the worldward: and that he indeuered to do good vnto men, euen when they seemed to be dead. Herby he sheweth well, that he was not led by vaine glory, ne sought his hyre here beneath in earth, but that he walked as in the sight of God. For if a man seeke his owne preferment: it is certayne that when he ought to do any man a good turne, he will looke twice vpon it, and see whether the partie bee able too counteruail it, and to render like for like. And thus ye see that none of the good turnes which are done in the world, are done frely, but rather for wages, and therfore their doings can not be sayd to be a vertue. For it is not charitiē that leadeth them to do good one to another, or to helpe such as haue neede: but every man hath an eye to his owne profit, and to see whether the good that he doeth vnto others, may retorne home againe to himself. But contrariwise, it is shewed vs here, that in serving of God, wee must not haue regard of any worldly recompence, nor couet to be commended and praysed, according as wee see how Job sayeth here, that the blessing of him that was readie too perish, came vpon him. Let vs marke wel this saying: for whē a man is at deathes dore, it seemeth to vs, that what soever good we shall haue don vnto him, it is as good as lost, and also as to the worldward it is all quite gone. And verely Job speaketh here of such as were vterly forsaken, and had no succour: insomuch that no man voutsafed to think vpon them. There is then as it were a buried man, or as it were a wretched coarse, and I succour him: If in so doing my respect bee to purchace any prayse among men, then is it certeyne that I will seke some man to blasē abroade my goodnesse, and to tel how much he is beholding and bound vnto me. But if I take a poore man, that is as good as half dead, and seemeth that he must perish out of hand: it is a token that I seke not the prayse of men. Againe, what is the hyre that I shall looke for. The man is as it were condemned to death and there is no more hope of him. So then, if we mind to procede in such vprightnesse, wee must thrust all ambition vnder foote, and there must no couetousnesse leede vs, but we must looke ryght forth vnto God. That is the thing which Job ment to betoken in effecte, and the same also is the cause, why he setteth downe here all the particulars that we haue touched, namely of wydwes, of fatherles children, and of such as bee dispossed of the whole world. For vndoubtedly these also are the parties which are specially recommended vnto vs of God. As for them that haue the meanes to recompence the good turnes which they shal haue receyued: they recommend themselues. But when a poore man is destitute of all fauor, and hath nother kinsfolke nor freendes nor goods nor authoritie on his side: if wee succour him, it is a signe that wee looke ryghtforth vntoo God: And if we do not, it is a token that there is no charitiē in vs. And truely forasmuch as every one of vs is so wedded to his owne profit: therfore doth our Lord exprefly commend vnto vs both the widowes, and the fatherles, and those that are in such extremitie and are not able to helpe themselues. God (I say) presenteth them vnto vs, to try our charitiē in that behalf. Yee see then a point in Job which it standeth vs in hand to marke, yea and to marke it in such wyse, as wee must assure our selues that all these

these things are spoken for our learning. For (as I haue touched alredy) Job vseth no brauerie here, neither maketh he any brags to get himself estimation: but rather in his person the holy ghost sheweth vs what is to be esteemed: namely, not that which appereth outwardly, & hath the fayrest glosse afore men, for that oftentimes shal be but abomination before god. VVhat then? when a man walketh as hauing none other record but god, so as al his doings are leuelled at that mark, to say, my God hath commaunded it me, it is the thing wherin he will trie me, it is the thing whervnto he tasketh me, when a man walketh by that rule: it is all one as if he should banish all worldly respects to gather himselfe vnto God. And euen so also must we do. Let vs seke none other allowance but of god: and let that suffice and content vs, & let vs not be turned aside, nor drawen away by ambition or vainglorie. VVhe we intend to serue God, let vs not looke for our recompence at mans hande, but let vs serue God with such vnfeynednesse and soundnesse, as wee may not stay vpon the things that haue fayrest shewe, but vpon the things that are commaunded vs: and let vs fully conclude and be resolued, that wee ought to desire no further, but that God be obeyed. Therfore in all these things, let vs follow still the example of Job, and shew that we feare God: yea and let our shewing of it be, not by lwoe not what Ceremonies, wherin there is no substance, but by the things that oure Lorde commaundeth vs, especially in hys

lawe : which are that wee shoulde execute iustice, righ-  
tuosnesse and mercie : that is to say, that wee shoulde  
yeelde euerie man his right, that wee shoulde absteyne  
from all euill, from all iniurie, craft, and violence , and  
indeuour to serue our neighbours cheefely in hauing pi-  
tie and compassion vpon those that are in aduersitie, too  
the ende to succour them after the abilitie that God hath  
giuen vs.

Nowe let vs fall downe before the face of our good  
10 God with acknowledgement of our faultes, praying him  
to haue pitie vpon vs , and too make vs so to feele our  
sinnes, as wee may be humbled in true repentance , and  
come too seeke him in the persone of our Lorde Iesus  
Christ : and that when hee shall haue receyued vs too  
mercye , it may please him so to guide vs wyth his holy  
spirite , as his glorie maye shine in vs , and wee in the  
meane while may not conet too bee honoured of men,  
but holde oure selues contented , that his glorie shineth  
so in vs , as his name bee exalted : and that it maye  
20 please him too make vs too walke in such soundnesse  
vnder his obedience, that such as wander and go astray,  
maye bee brought intoo the way of saluation by meanes  
of oure example, so as all of vs togither may serue him  
wyth one common accorde all the tyme of our lyfe.  
And for the perfourmance heereof , it may please him  
too stire vppe true and faythfull Ministers of hys  
woorde, &c.

The. Cvj. Sermon, which is the thirde vpon the. xxix. Chapter.

13. The blessing of him that vvas readie to perishe, vvas vpon mee, and I comforted the vvy-dovves heart.
  14. I vvas clothed vvith rightuousnesse, I apparayled my selfe vvith iudgement as vvith a Robe or a Crovvne.
  15. I vvas the eye of the blinde, and the foote of the Cripple.
  16. I vvas the father of the poore, and I sought out diligently the cace that I knew not.
  17. I brake the chavvses of the vvicked, and plucked the pray out of his teeth.



  
E. beganne yesterday too shewe  
howe Iob giueth here a triall of the  
vertues of a man that feareth God:  
which is that he dooth good with-  
out regard of the world, or without  
seeking his recompence there, and  
is not led either with ambition or  
seite profit, but walketh as in the sight of God. For as for  
those which make a shew of vertue, and yet notwithstanding  
walke not vprightly: they in doing good, haue al-  
wayes an eye whether men be able to recompence them.  
And where they may be praysed & comded, & purchase  
credite by the meanes of it. But if a man give himselfe to  
do good freely, that is to say, without hope of recópence  
in this worlde: the same sheweth, that hee is minded too  
serue God. And therfore Iob declareth, that he regarded  
not whether those to whom he did good, were able to re-  
compence him or no. For he did rather imploy himselfe  
vpon the poore, the fatherlesse, the widowes, the lame and  
the blind. Herein then he sheweth that his whole intent  
was to serue God. Besides this, he shewerh that he was  
not led by ambition, ne sought that men should comend  
him. Howe so' for hee holdeth him selfe contented, that  
the blissing of him which should haue perished was vpon  
him. And this importeth as much as if he should say, that  
he had a desire to succor those that were already as good  
as halfe dead. It seemed that if he shewed them any fauor  
or did thē any good, the same should be lost, & it shoulde  
neuer be spoken of. But this respect hindreth not Iob fro

40 doing well, because he was sure that although men die,  
God kepereth a reckening of our doings, and they cōtinue  
in his regesters. To be short, we see alwayes that Job was  
none of those, that are drawne hither & thither by flesh-  
ly affection: but had alwayes his eyes vpon this marke of  
regarding and folowing the thing that god aloweth. And  
here ye see how we ought to rule our life : for Job heere  
preacheth not his owne prayses, but sheweth vs how we  
ought to behauie our selues. And as much as there is  
nothing easier than to aduaunce ourselues when the world  
50 laugheth vpon vs, and men prayse vs, and we be in reputa-  
tion and credit : here Job bringereth vs vnto God, and tel-  
leth vs, that as he onely is our iudge, to whom perteyneth  
the authoritie to gouern vs, & to be our lawmaker: so also  
we must seeke to please him onely, and to obey him in all  
that we do and say. Marke this for one poyn特. Herewith-  
all let vs marke also, that God(to trie the loue which we  
bear him)offerereth vs such persons as haue no meanes to  
recompence vs For behold the true proefe that we serue  
god, is that we serue our neighbors when they haue nei-  
60 ther pleasure nor helped vs afore, or when it shall seime  
that we haue lost both our labor and our cost, & yet notwithstanding  
ceasse not to imploy our selues still VVhy  
so? For it is inough for vs that God aloweth our doings.  
That is the thing which wil make vs not to play the hire-  
lings. Now seeing it is so, let vs be weladuised, that when-  
soeuer we see any pore men in aduersitie or misinreated,  
(as whēsome are in necessitie for want of worldiy goods,  
some are wrested and wronged by other men, some stand

in neede of counsell, and othersome lacke helpe:) then doth God meane to trie our charitie, then putteth he vs to the touchstone: and if we shrink aside when the poore crieth, and giue no eare to him: thereby we shew that we are neither zealous nor willing to serue God. And let vs assure our selues that this threat (the poore cried, and thou wouldst not heare him, and therfore thou shalt crie and not be heard, neither shall any man pitie thee) shall be executed vpon our heades: for we shall find no mercy neither before God, nor before man, when we haue bin 10 pitilesse to such as God hath sent to vs to bee succoured. And thereafter as our hart shall haue beene hard and vnkinde: so will God shet the eyes of such as see vs in pouertie, so as they shall haue no remorse of vs: wee may well complaine and smart, but no man shal regard it. And why? For it is the payment that we deserued, whē we had not compassion of those that were in distresse: specially seeing God sendeth vs such a triall, of purpose to knowe whether we be willing to serue him or no. To be short, we see here, that mercy is one of the principall partes of 20 our life, if it be ruled by gods order. And what importeth this saying? Euen that whē we see any man in aduersitie, and that he hath need of our helpe, we should be sorie in our hart, & suffer with him in our own person, & therby be led to do for him according too the abilitie that God giueth vs. For it is not inough for vs to help such as haue need of our aide, but we must also do it of a hartie loue. The word almes importeth asinuch as mercy. But men think they haue done an almesdeed, whē they neither regard nor esteem the person more than a dog, nor suffer any part of his greef, nor (to be short) haue any compassion on him, prouided only that they giue him somwhat: but (to speak properly) that is no almes at al. Truly it is a witnessesse of almes, that is to say of mercy: but yet is it but a false witnessesse when a man hath not the said compassion & hartie affection that I speake of. So then let vs marke well, that god will the a low of our life, whē we be hard harted, in pityng such as are in aduersity, & therby are moued to succor the to the vittermost of our power. Such as deal so, may wel say that they are gouerned by gods spirit, & that their life is allowable. True it is that God comaundeth vs many other things in his law, nother said I that this is all, but that it is one of the principal parts. Yet notwithstanding a man may be as it were a little Angel in the residue, & the world may haue him in admiration: & yet if he be cruel as a wild beast, & so hardharted as he careth not for the pore, nor for such as be in aduersity: it is certaine that god wil abhor all bis exerces, which might be had in estimation. So the, are we desirous that in liuing chastly and soberly, in yelding euery mā his right, & in offring no mā wrong, violence, nor deceit, are we desirous (I say) that our Lord should take al these things in good worth, and that our doing shuld be an acceptable seruice vnto him. The let mercy be matched inseparably with them. For like as meates are vs sauery without salt: so also when we be not pitiful to relieue our neighbors, & to reach out our hand to such as seeke our succor: it is certaine that god taketh neither taft nor sauer of all the rest. Thus yefee what we haue to bear away in this text, whē Job saith, *that the blis sing of him that was redy to perish, was vpon him, and that he bad bin the father of the widowe, and the defender of the fatherleſſe.* And furthermore let vs mark wel, that according as we see the wants & necessities of our neighbors, so is it all one, as if he should say to vs, Behold, I shew you, that I would haue men to comunicate togither. For God could wel inough bring to passe, that every man should be contented with his owne person, & to liue alone by himselfe. But we see that ther is none of vs al which hath not need

of others helpe, I speake euen of the richest & those that haue most ease. Let vs take a man that is helthful & lusty of his body, & haue store of goods and welth, so that he shall seeme to haue all things to his own liking: & yet notwithstanding, he hath need of other men. All me cannot be husbandmen, al me cannot be Clothiers, al men cannot be Tanners, & so of all other handicrafts. To be short, we see that god bindeth vs one to another by force, and that necessarie is as it were a cheyne to hold vs fast tied and knit together. And besides this, we see that our lord cōstreineth vs yet better, whē he sendeth one man sicknes, & another man pouerty, & one man this, and another that, so as the rich are no more priuileged than the pore, but we are ofteimes set in such perplexities, as we know not on which side to turn vs. I say that God bringeth the thither as they neuer thought of, euen them I say, which (to their owne seming) had the world at will. And what is the cause hereof? As I sayd afore, God perceyuing that men would set light one by another, and evry one liue to himselfe (if it were possible) draggeth vs as it were by the heare of the head, and sheweth vs that it is an ouergreat folly to desire to exempt our selues from the state wherein hee hath set all mankind. And therfore let vs marke wel, that when any of our neighbors wanteth, (according as it is said here, *of the lame, of the blind, of such as were redy to perish, of the widowes, & of the fatherleſſe.*) evry of vs ought to consider, go to, how ought I to behaue my self in this case? For if god haue giuen vs wherwith, he bindeth vs out of had to help such as want. And if we haue not that consideration with vs: it is a disappointing of our neighbors, & we rob the of the thing that god hath ordeined to helpe the with: & further we must yeld an accōut for keping back of that thing which god had cōmitted vnto vs to the vse & ende, that such as want it should be succored by it. So then let evry of vs consider wel the abilitie that is giue him: for we shall pay deare for Gods gifts, if they be not bestowed as they ought to be: specially, if we consider not that they be precious in gods sight, & therupon do vse the purely as he comaundeth. There is not any of gods gifts so smal which is not worthie to be had in estimation: & that is the done, whē we applie them to their right & lawful vse. Therfore when God indueth a man with any gift: it behoueth him to thinke, this is not for my selfe alone: true it is, that God will haue me to vse it with thanks giuing: but his giuing of it is also to the end, that I should haue wherwith to helpe my neighbors: and therfore I must steyne my self thervnto: and if I play the niggard in that behalfe, god eā wel shew that I am but as a steward of their goods, & that they are not mine to dispose as I list, but that the dealing of the only is committed vnto me. VVherefore let evry man consider in what wise god will haue his gifts esteemed, & let evry of vs so drinke of his owne waters (as Salomon saith) that our riuers may flow forth to our neighbors: let vs not play the gluttōs by our selues alone: Pro.5.c.15. but let vs haue such a spring as may both satisfie our selues, & also releue such as wāt. Let vs drink of the fōntain that God hath giue vs: but yet therwithal let vs so deal, as other men also may feele of it, & let vs not be like wilde beastes. Thus yefee what we haue to remember in this sentence. And furthermore let vs also marke on the other side, that if wee bee not too cruell, the verie necessities themselues ought to moue vs to succor our neighbours. And truely though wee had neither lawe written, nor the Prophetes, nor ought else: Is not nature her selfe a sufficient good mistresse too bowe vs, and too soften our heartes, when we see men in any necessitie? Beholde, one man is blinde, another lame, and the thirde lacketh the goods of the worlde, and another wanteth defence, and

Esa.58.b.7 and another hath need of counsel: in this case we see our owne flesh (as the Prophete Esay sayeth) wee cannot renounce our owne nature. Therefore when we see men which are made after our owne likenesse in necessitie: if we succor them not, are we not as ill or worse than brute beastes? So then let vs bethinke our selues: for we may perchance alledge this and that, but no ignorance can excuse vs. For although we had not one worde of teaching: yet doth very kind it self shew vs, that we are blameworthy, if we indeuer not to help such as are in extremity. And the very heathen men bear sufficient witness, that the very nature of man teacheth vs in this behalf as much as is needfull: yea & every one of vs is sufficiently conuinced by experience. For whē we see any man in aduersitie: it is certain that we haue thē an instinct & motion within vs, so as if it be possible, wee must needs run thither. But what? Every of vs stoppeth his eyes, wee turne our backe at it, and we plucke our heades out of the collar by some vain & trifling shift or other. Neuerthelesse the said inward motiō of ours shal be as a proces against vs afore God, for that we haue not indeuered to help the necessitie of our neighbors. For (as it hath bene said alreadie) we must not think that mens wanting of ayde after that sort, commeth by casual chaunce. God hath appointed it after that fashion, to the end that our charitie might be tryed, or else that we might be conuinced to haue bene to cruel. Now Job addeth, *that he bad made inquisition of the case that was not knowne vnto him*, because he was minded too know the truth out of hande. He speaketh here, not in his owne priuate person, but as one that had authoritie too do iustice, as we haue seene afore. And this is a poynt wel worthie to be noted of such as are in office of iustice. For here he sheweth, that they ought to be watchfull in searching out every mans right, to the end they suffer not any to be oppressed, nor yet to do any deceit or wrōg. True it is that herepon we haue also a generall doctrine to gather. But first and formost, it behoueth magistrates and men of authoritie to knowe, that the holy ghost intended here to shew them their lesson, and give them a sure rule, to the end they might faithfully discharge their dutie, if they listed to bend themselues to it: and contrariwise that they might be left without excuse, if they discharge it not. This is it that is conteyned here. Therefore let vs marke well, that it is not inough for a Judge too doo no man wrong willingly, & to pronounce sentence according to that which he seeth: but also he must be diligent in boulting out of things. It is not inough for a iudge to tarie till men haue made the way ope afore him, & pointed him to the matter with their finger: but he must haue a care too spie out things himselfe: and if the matter be darke and doubtfull, he must bend all his wits about it, to the ende to be wel informed of it. Now if such diligence be required in all Judges. I pray you what shall become of them when they shut their eyes willingly, & let things passe for fauour, or for hatred, or for bribes, so as they be caried away to spoyle one man of his goodes, and to fauor another man, & to incumber the third? VVhat & how horrible damnation shal they haue whē they deale so? Therefore let vs take good heed to this doctrine. For if a man intend to serue god faythfully, & to performe the charge that is committed vnto him, when he is called to office in the common welth: he must first understande, that hee is not set there as an Idol. And in good sooth why hath god promised to giue the spirit of discretion to kings, princes, and magistrates, but because they haue neede of it, as of a singular gift aboue others? Therefore such as are in that state, haue need to pray vnto God, so to guide thē as they may haue such wisdome and right vnderstanding to trie

and discern things, as they may not in any wise deale vn-advisedly. And are they once so commended vnto God? Then the second point is, for them to be diligent to finde out the truth of things: and when a matter is vnkowne vnto thē, they must not thinke themselues discharged by saying, I knew nothing of it, for that negligence of theirs shall cost them deare before god. Therfore the iudge that intēdeth to performe his dutie, must be vigilant to know how things go, and get instruction of the truth to the vt-ermost, so much as is possible for him by any meanes to do. Hereby it is seene, that it is a fond excuse to say, I wist not of it. Yea, men will go about to enforme thē with lies which sit in Gods seat: and I pray you, if they will bee deceyued willingly, and bee contented too list the matter no further, but let the mischeef slip (as truly oftentimes they shut their eyes:) is it not a very iōnd shift? They occupie Gods roome: and is God an Idol that hath a curteyn before his eies, so as he cānot judge betwene white & blacke? But what dishonor do such Judges to their maister, whē they be wilfully ignorāt, or when they fal so aslepe, & can find in their harts that men should beguile thē? Beholde, there is a man that haile the worst case in the world, & he goeth about to blere the judges sight, as if he should cast a handfull of ashes in his eies, or set some other let in his way: and the judge is contented with it, & sayth, I see not awhit: & what a trayterousnesse is that! Gods seat ought to be holy, and men go about to defile it as much as they can. For there is not a more villanous defiling, than lyes, when men suffer thē to peruer judgement & right after that sort. Peraduēture they will say, there is a reaon. And what reason? A stark lie. Thē if Judges be double minded, that men may bend thē like Reedes that wauer with eury wind, & that the Judges like well of it, so as there is no stedfastnesse nor firmnesse in them: I pray you shall they therfore ceasse to be guiltie before God? But we shall see many, which not only are well at ease, when men beguile them, & desire no better than to haue some colour and gloze, but also become thēselues aduocates of vntruthes, & fall to foysting in of lies to ouerthrow the right. Per-chance some case shal be so throughly clere, that euē little children(if they were set there) could tel how the matter goeth according vnto truth: and yet the judges shal cast I wote not what doubtes, the case shall bee true and cleare inouge of it selfe: and one shall come and alledge I wote not what, to intangle all the matter. The Judges (I say) tary not til some Proctor or Aduocate come to bring in his lies, and lewd allegations to turken the whole case: but they themselues are readie ~~to~~ tushe it is thus and thus. The case shal be verie good & vtterly cleare and e-vident: and yet notwithstanding, they will thrust in their lies to snarle and intangle it vtterly. To be short, there is nothing to be seene but so villaynous shamelesnesse, that the very babes may iudge of it. And wil God do nothing in the meane while? VVill hee suffer men to scorne hys Maiestie after that sort, and too defile his sacred seate which he had dedicated too his owne name? No no. So then wee see that suche as are set in the seate of iustice, shall haue a terrible account to make, and that there is a dreadfull curse prepared for them, vntesse they bee vi-gilant in searching out of things, so as they iudge not at aduenture, ne verisie the Prouerbe whiche sayeth, a foolish iudge giueth a hasty sentence, but doo their indeuer too learne howe things go, so as they maye al-wayes protest before God, and also shewe by theyr deedes afore men, that there was no lette in themselues, that they were not fully ensoumed, and that the truth of matters was not knowne vntoo them.

Nowe if this negligence be punished so roughly, and

Kk.ij. that

that such as haue drawne the curteines before them, can not scape the hande of God, what shall become of those which through an euil conscience corrupted with bribes, and forepossessed with parcialitie or hatred, fail to flinging after that sort like wild beastes, and ouerthrowe all as much as in them lieth, insomuch as men know not where they are; & when they flie to iustice for refuge, they are there in as good plight as among a sort of theeuues. And I pray you when they be come to that point, how shall they appeare before god, although he wincke at the for a time? Now then we see, that there is not a harder thing, than to minister iustice, seeing that god requireth such watchfulnes in it. And therewithall let vs mark also, that euery man particularly (so much as in him lieth) ought to make inquiry of good & euil, to the end we grieve not our neighbors. For although we be no iudges to prouounce publike sentence: yet notwithstanding we oftentimes do our neighbors wrong by judging amisse of the, & we may do them harme many wayes for want of true information. Therefore let vs set our minds throughly to try & serch out the truth, that we be not deceipted with lying, and thereby do wrong to any man. Furthermore, when Job hath treated of the wisdom & carefulnes which ought to be in men of authoritie: he addeth one other vertue, which is as requisite in the, that is to say, vncorruptnesse of cōscience, so as they set theselues against all wrongs & violence, & suffer not any outrage to be done to any man, without redressing it as much as in them lieth. And that is the cause why Job protesteth, *that he brake the chaynes of the wicked, and plucked the pray frō betwene his teeth.* But this cannot be done vnto lesse the Judges and Magistrates haue such a stoutnesse in the, as they cannot abide any euil without resisting it. And this vertue is also a speciaill gift of god. For although a man be of stout courage: yet notwithstanding whē he seeth men fal into many inconueniences, by purchasing folks displeasure: it plucketh him backe, & cooleth him. True it is that there are many examples to be found, yea euē among the Paynims, and those which never knewe God, that they bowed not for any cause, but mainteyned the right, and gave their hand and succour, to such as were wrongfully oppressed. A man may wel see many examples of this. But God worketh after that manner in that behalfe, to the end to take away all excuse frō the, which pretend his name, when they haue swarued or dissembled and suffred good men to be oppressed and wronged, and the wolvess to devour the shepe. Yet notwithstanding (as I saide afore) this vertue of invincible stoutnesse or cōstancie, is the speciaill gift of God. And so they which are set in the seate of iustice, after they haue desired God to giue them wisdome to judge rightly, and indeuoured theselues to the vttermost to discharge their dutie, and to retch their hande to such as are troden vnder foot, ought to set theselues as sheldes agaynst such as woulde take away other mens goods by force, and set their feet vpō poore mens throtes: judges ought to applie theselues to this. True it is, that when men see wicked folke haue the bridle lie looce in their neck, and no body resisteth them, they wil say what can I do to it? I cannot redresse it: but such excuses are to no purpose before God. I see (will some men say) that no man beareth me companie, al drag behind in that behalfe, if I would do my dutie, they that should ioyne with me will leau me there: if a lewd fellow or twain do but gree at me, I quake for feare, and I wote not what to do, and so it is not my fault, I woulde faine it were remedied, but I cannot do it alone. These reasons may wel carry some colour before men: but needs must they fal to the ground before God. For (as I haue declared) here the holy ghost giueth a common lesson too all such as haue that charge

committed vntoo them: which lesson is, that they must shewe theselues flat enemies to the wicked: and when they see them so like madde beastes, and that their teeth be sharpened to eate vp one, and too byte another: they must barre them of their doings, and step before them, employing against them the credite and authoritie which God hath giuen them. For it is no small saying when it is said here, *I haue broken the Chaynes of the wicked, and plucked the pray out of their teeth.* But now let vs mark, that when God ordeyneth magistrates, that is to say, when he calleth me to the office of iustice, and armeth the with his sword, in so doing he bindeth them to mainteine the good & the innocent, and to take vpon them the defence of right, & also to set theselues against al wrongs, misdealings, and violences. Now if a Judge say, I know not who had right or wrong: who was to blame for it? For first of all God will never faile to giue wisdome to such as aske it: and again, he wil also blisse their labor, which trauel faithfully to seke out the right. But what Judges are so farre off frō making inquisition for such as are oppressed: that if men do so complaine vnto them, that the ayre shall ring of it, yet notwithstanding in the meane while the cares of such as ought to set to their hands to remedie it, are deafē? If a man haue paciently put vp a wrong, & the Judge be made priuie to the case, he is not to be excused, he cannot say, he came not to complaine to me: no, but the fault was committed before thine eies, and it was thine office to redresse it, but thou hast made no account of it, and thinkest thou to escape cleere before God? But yee shall see poore folke complaine, and come shew their right, & yet can haue no redresse. And cōtrariwise, where no euil hath bin done, there the sword must be drawne, and the matter must be hādled with vehemēcie as if he were mad. Some man wil say, it is but the zeale of iustice. It is much to the purpose: no it is to vilanous a shamelesnesse wherin there is neither rime nor reason, whē they suffer a poore man to be troubled, & in the meane while deale with al the rigor that may be in a matter of nothing. If a poore man that is wronged do complaine and lay forth his right, tushē it is nothing, come againe a seuennight hence: and then hee shall be delayed so long, that he shall be tired. If a plaine man haue not rents and reuenues to liue vpon, if he haue not men at his beck to solicite his matter, if he be a handicrafts man: hee must sterue for hunger, if hee will recouer right in a matter that is never so evident. He hath wrong done him, the worlde seeth it, the matter is apparantly knowne, and yet in the ende will hee haue right? then must he haue a full purse, he must shet vp his shop, and he must make his account to be idle halfe the yeare. And when he hath folowed his matter a good while: yet shall he be but laughed to scorne. VVē see this disorder at this day: and therefore how can they make their account afore God which are placed in the holy seate of iustice? True it is, that they will cleare theselues before men, but yet shall not this doctrine be disanulled for them. And so (as I sayde) it were a very ofward thing to be inquisitiue, sith we see, that when things are brought to light, there is no zeale to succor those that are so misused & oppressed, yea and it is also sene, that the wicked becom the bolder, euen by reason of the libertie that is giuen them whē they shall haue comitted any euil & scape vnpunished: it is all one as if libertie & priuilege were giuen them to do harm to all men. VVē then, they vse it, and abuse it, and therupon proceed further and further: and in the meane while the Judge can stil say, indeed such an euil was committed: yea and there happened a seconde, a thirde, and a fourth, insomuch that at length al is out of order, and yet in the meane while, where is the redresse? VVill not God

God haue his seat to be honored? And how can that be, except there bee the sayde vertue of stoutnesse and constancie to represso the euill? Therefore if there bee such libertie, as the wicked sort may play the Lions, Beares, & other wood beastes: let such as be in the authoritie of God remember with themselues, I ought to serue my maister, and how shall I discharge my selfe? If I do my dutie, then shall I haue him on my side, and I shall be vphilde by his hande. Ye see then wherevpon a iudge ought to thinke, and then shall he haue a Lions heart too set himselfe against the woode beastes, and to plucke the pray out of their teeth, and too breake their Chawes. And in good faith let vs mark, that these maner of speeches are not superfluous: for in effect, Job (or rather the holy Ghost by his mouth) met to declare, that such as will execute justice duly, shal never bring it to passe, except they vse the sword which God hath put in their hand to breake the chawes of the wicked: that is to say, except they vse sharpnesse & rigor. For if a iudge be effeminate, and that whē it commeth too the punishing of offenders, he fall too saying, I wote not where I am, I wote not what to say, and so bee destitute of stoutenesse too redresse matters that are out of order: it is certaine that hee shall never performe his dutie. Therefore whereas here is mention made of the breaking of wicked mens teeth: let vs vnderstande that our Lorde warneth those to whome hee hath giuen hys sworde, to vse it stoulty agaynst the wicked, which commonly are ouerhardie: and that like as they are brute beastes, so the Iusticers also muste haue a stedfast, and stoute heart to represso all their violence and rage. Thus 30 ye see what we haue too marke in this streyne. Nowe for a conclusion let vs marke this sentence whiche Job setteth downe: which is, *that hee had clothed himselfe wyth his rightuousnesse, and that hee had made Justice (that is too say vprightnesse) as his Robe or Crowne*: that is to say that he was decked with vertue, and not with brauerie, as those be whome God hath aduaunced to some credite, who beare themselues in hande, that the worlde is not worthie too looke them in the face: they play the Peacockes, and spread their wings abroade. Ye see then the 40 decking of those which at this day are in authoritie and state of Justice: for there is nothing to be scene but pride, there is nothing but pompe and brauerie, and yet they thinke themselues not to bee mortall men. But contrariwise it is sayde heere, that the man whiche regardeth God, and indeuerereth too execute his duetic faythfully, taketh rightuousnesse for his Robe, and vpright dealing for his Cloake or apparell. I pray you if it were but for honestie sake, woulde a man suffer his coate and cloake too bee plucked from hym, and himselfe too bee sent too picke pagles, as the prouerbe saith? If it were neyther whote nor colde, woulde he not keepe his cloathes still, to the intent he might honestly keepe company among men? But if a man bee stripped, and chaunce to bee in the rayne and winde, so as hee is left readie too starue for colde, or too swelt for heate, and his coate is pluckt in peeces: will it not greeue him at the hart? And yet notwithstanding, rightuousnesse and vpright dealing are our verie cloathes, and coates wherewith we bee apparyled. And if a man haue behaued himselfe faythfully in dooing his duetic: God mainteyneth him, and he is fenced by protection from aboue, hee shall bee in Gods fauour, althoough no man made him good countenance among men. Yee see then in what sort wee ought to be cloathed and apparelled before God and his Angels: namely by keeping the said rightuousnesse and vpright dealing, so as wee haue not beeene spoyled and destitute of it. Then although that diuers tynes either

by flatterie, or by briberie, or by threatening, or by hatred, or by some other temptations, men labour too get away this clothing and apparell of rightuousnesse, and vpright dealing from vs: let vs take good heede that we bee not spoyled of it, except wee will haue our shame and dishonestie shewed openly before God and his Angelles. Furthermore, as touching the worlde, and this present life, let vs bee well ware, that wee lay not our selues open to the colde or heate: that is too saye, that God suffer vs not to fall into manie wantes, and therewithall sende vs no succour. And why? For when wee haue beeene so cowardely or slouthfull, too suffer our selues to be spoyled of oure cloathes: It is good reason that wee shoulde smart for it afterwarde. I had a cloake to couer me, and keepe mee from the raine: and I haue let it go at aduenture. Nowe, am I not woorthie to be wette too the skinne, seeing I hilde scorne to cast my cloake aboue mee. Beholde, God declareth vnto vs, that to the intent wee shoulde bee well clad, hee himselfe hath cloathed vs with his owne rightuousnesse. And wee cast away that rightuousnesse as a thing of no value: we make no account of the sayd vpright dealing and equitie which he commendeth so greatly vntoo vs: But wee cast it away as it were into the winde. Seeing then, that wee vn-clothe our selues after that sort; I pray you, deserue wee not that our Lorde shoulde giue vs vp to all shame, to be mocked and scorned, and therewithall to bee left viterly destitute of all things, and finally too haue no ayde nor succour, neyther of God nor man? Lo what wee haue to marke in this text. But truely we can neuer discharge our selues throughly of that duetic: I meane not onely the Magistrates whiche haue so highe and harde a charge, but also them which haue no more to gouern but them-selues, and theyr housholdes: It is vnpossible that they shoulde haue suche perfection, as to bee garnished with rightuousnesse and vpright dealing in all poyncts. VVhat haue wee then to doo? VVee muste then resort to oure Lorde Iesus Christ for twoo causes. For first wee finde not in our selues the things that are conteyned heere: we bee slowe vnto goodnessse, and swift vntoo euill: there is neyther wisedome, nor discretion in vs: and therfore it behoueth vs too drawe it out of Iesus Christ, to whom the spirite of wisedome and strength is giuen, as it is sayde in the eleuenth Chapter of the Prophete Esay. *Esay.11.2.* Then if we be clothed with the rightuousnesse of oure Lorde Iesus Christ, and with the vprightnesse and wisedome which he will giue vs by his holy spirit: then shall wee bee garnished and decked conueniently to appeare before God. But forasmuch as in this present life, there will alwayes bee some imperfection in vs, and somewhat will alwayes haue amiss. Our Lorde Iesus Christ must of his meere grace couer all our faultes, so as they may bee pardoned for his sake, and hee supplie our wantes, and therewithall continually increase the giftes of his holie spirite in vs more and more, and guide vs by the power of the same, vntill hee haue cleare ridde vs from all the infirmities and corruptions of our flesh, and that wee bee come to the marke wherenvnto we be going.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our faultes, praying him too make vs so too feele them, that beeing viterly dismayde in in our selues, we may make our recourse vnto him, trusting that the same shall not be in vaine, because he is willing and readie to helpe all them that seeke him. And so let vs all say, Almighty God our heauenly father, wee acknowledge and confess according too the truth, that we be not worthie to lift vp our eyes to heauen, too present our selues before thee, &c.

*The. Cviij. Sermon, which is the fourth vpon the. xxix. Chapter.*

- \* Some read 18. I sayd, I shall die in my nest, and I shall multiplie my dayes as the sande,  
as the P<sup>ke</sup> 19. My roote is spred out to the vwater, and the deavy shall lie vpon my haruest, and it shall bee  
vix. verie great.
20. My glorie shall be renued, and my bovy shall be strengthned in my hande.  
21. Men heard me vwith longing, and hilde their tongue at my counsell.  
22. They replied not to my vwordes, and my talke dropped as raine vpon the hearers.  
23. They vwayted for it as for the deavve, and they opened their mouthe as after a desyred  
raine.  
24. If I laughed vwith them they beleueed me not, neyther suffered they the light of my coun-  
tenance to fall.  
25. VVhen I came in vway, I had the cheeze rooine, I vvas among them as a king vwith his ar-  
mie, and as a comforter of them that mourned.



Ob hauing spoken of the authori-  
tie that hee had purchased by his  
vertues, and by the giftes of grace  
that god had put in him, doth now  
adde that it seemed that his state  
should never haue chaunged. And  
therin he sheweth that he was not  
like those which reigne ouer men whether they will or  
no, and are always in doubt and vncertaintie: according  
as we see that such as attaine too horiour and authori-  
tie wrongfully, may well beare great sway, and make all  
the worlde too quake vnder them, but assoone as the  
winde turneth, the least chaunge in the worlde over-  
throweth them. VVhy so? For as they be feared, so are  
they hated, and such as crouch and creepe to them, wishe  
with all their harts to see the ouerthrowne, & to be short,  
they haue no foundation at all. But Iob sheweth that hee  
had not a fletting credit, that should continue but for two  
or three dayes: but that it was so well grounded, as a man  
mighthaue sayde, that his state should never haue beeene  
chaunged it was so wel vnderpropred on all sides. Lo what  
his meening was. Yet notwithstanding, God smote him in  
such wise, as hee became the miserablest creature in the  
world. Therefore it is no maruell though he were in such  
anguish as he could no more: for he fel into an aduersitie  
that he never looked for. And that is the cause why he o-  
uershootes himself oftentymes in his talke: and although  
he haue alwayes an eie vnto God, yet is he excessiue, and  
that to too much. This therefore must not bee thought  
straunge, considering that the miserie which he indured  
was incomprehensible, and such a one as men had never  
thought on afore. But this must serue for our learning,  
that we may alwayes stand vpon our gard. If God send vs  
any prosperitie, let vs not be too sleepe, but let vs consider  
that this mortall life is subiect to all the chaunges that we  
can devise, yea truely notwithstanding all the propes  
that we can haue. And although the whole world seeme  
to fauour vs, & that we haue a hundred thousand shoul-  
ders to beare vs vp: yet must we neverthelesse think, that  
there is no settlednesse here bilow, but that all things are  
transitorie, so as all things are chaunged in the turning of  
a hand, and those that were lifted highest vp, are cast low-  
est downe. Beholde (I say) the lesson that we haue to ga-  
ther of this text. And it is a verie needfull doctrine for  
vs. For there is nothing easier with a man, than to make  
himselfe beleue, that he shall alwayes continue in hap-  
pie state, when hee is once in it. VVee see what Dauid  
*Psal. 30. 4.7* himselfe confesseth, VVhen I was in my prosperitie (say-  
eth hee) I sayde I shall never bee remoued. True it is,  
*Psal. 10. 6.6* that in the tenth Psalme, he putteth it ouer to the dispi-  
zers of God. For in speaking of their prosperitie, he say-

eth, that they beare themselues in hande, that althoughe  
the whole world should be turned vpside downe, yet are  
they so exceedingly well fenced, that they shall continue  
safe still. Ye see then, that the worldlings and vnbelieuers  
presume vpon their owne power, and take themselues  
to be so well armed on all sides, as nothing may hurt the-  
mē, according also as all the holy Scripture speaketh of that  
pride of theirs. But Dauid in his own person (in the fore-  
alleged text of the thirteenth Psalme) sayeth that he fel a-  
sleepē since the time that God had settled him in the  
kingdome, and made him too prosper, and giuen him  
the vpper hand of all his enemies: and that therupon he  
made his reckning, never to remoue from that state. But  
(sayth he) Lord thou hast well taught me by experience,  
that the only fauor of thy good will aduaunced me after  
that maner. For as soone as I fel thy hand, beholde I was  
in such plight, that I was vterly at my wits end. Dauid the  
sheweth, that euē the children of god, although they be  
not puffed vp with pride that is in the vnbelieuers, do set  
themselues in their good fortune as they terme it, and are  
notwithstanding not able to stay frō promising theselues  
more than is needfull. For they imagine that their good  
days shal last for euer, & that their prosperitie shal never  
fail. Sith we are inclined to such vice, insomuch that evē  
Dauid was not altogether clere of it, what haue we els to  
do but to take heed to our selues? And in what sort? Da-  
uid in marking this vice, doth also shewe the remedie of  
it, when he sayth, Lorde the surenesse and safetie both of  
me, and of my kingdome, are grounded vpon thine one-  
ly goodnesse. If wee acknowledge that all our welfare  
dependeth vpon Gods good pleasure: we shal conclude,  
that there is no certaintie nor certeintesse in our selues.  
So then let vs call vpon God, and wayte at his hande for  
whatſoever ſhall please him to ſende vs. And although  
wee hope that hee will continue his goodnesse towardes  
vs: yet notwithstanding let vs not ceaſe too prepare  
our selues whensoeuer it ſhall please him to meeken vs,  
and too exercise our pacience by aduersitie: but let vs al-  
wayes be in a readinesse for it, and not thinke it ſtraunge  
when it commeth. Furthermore let vs marke well howe  
Dauid ſayth, that he was troubled. And why? For it is al-  
one, as if he ſhould come vpon a man that is fast aſleepē.  
VVill not we then be in like trouble when the hande of  
God striketh vs? Let vs diſpoſe our selues to it aforehad,  
and let vs preuent all the changes that are to be ſene with  
the eye, and which God ſheweth vs to the end that every  
of vs ſhould kepe good watch. Thus ye ſee, why I ſay that  
the doctrine which is contained here, is very neceſſary for  
vs: which is, that we muſt not think to dy in our nest after  
the maner of the ſimilitude which Iob vſeth here: but  
muſt be as birds vpō a bough to remoue at gods pleaſure  
that when

when we are enriched, we may be impouerished if he list: and when we haue bene in great honor and estimation, we may come to such reproch and shame, as in maner all the whole world may mock vs, if it be his pleasure: and that we may take all in good worth, and (as I sayd) be in a readinesse before hande, to the ende we be not troubled when our Lord shall visit vs in that maner. And we haue speciall neede to bee warned hereof, because the state of Chritians is to be chaungeable. For S. Paule sayth that both himselfe and his fellowes were without rest. He vsseth that word, not that we ought not to be constant. For it behoueth vs too determine with our selues, never too swarue. But as touching the outward and visible state too the worldward, we mult be faine to be fleeting, and without any rest. So then, seeing that god hath called vs therunto. Let every one of vs take heed that he make not his reckening without his host, ne beare himself in hand that he shall continue, alwayes in one state. And why? For he warranteth himself that which he cannot performe. Behold here two things which we haue to marke. The one is, that what prosperitie soeuer we haue, the same is no certayne and abiding state. And why? For so is the good pleasure of God: like as if a Prince shoulde giue a man the possession of some Lordeship, not in feesimple, but to holde of him as Tenant at will. He hath it but from day to day, and the Prince may reuoke his graunt when it pleaseth him. In like case is it with all the things that God giueth vs in this worlde. For the condition of them is not that we should inioy them both in life and death, but onely when it pleaseth him, according also as hee knoweth what is expediet for vs. Lo here the first point. The seconde poynt is, that we must consider it to be the good will of our God, to remoue vs from time to time, so long as we be in this world. And why? For if he should suffer vs to settle long, surely we would as it were gather rust, and drawe much superfluous baggage to vs. God therefore remoueth vs, that is too saye, hee chaungeth our state, he afflicteth vs, hee maketh vs poore, and after he hath lifted vs vp, hee casteth vs downe: and all is too the ende we shoulde not bee snarled in the goods of this worlde, nor become so folish, as not to keepe on our way continually to the heauenly life. Thus ye see what we haue to beare away in this text. Furthermore, let every of vs inre himselfe too consider the turnings that wee see in this world. For our Lorde sheweth vs them, to the intent wee shoulde fare the better by them. And specially if wee see any thing that was never mistrusted nor looked for afore: as if some man were aduaunced to great credit, and nothing went against him, but he had both wind and weather at will (as they say) so as hee shall haue gathered great riches, and gotten great freends, & haue alied himselfe well, and gotten infinit stayes: if we see such a one fall, because God layeth his hand vpon him to beate him downe: let vs bethink our selues, that it behoueth vs then to wake, and that God declareth vnto vs, that there is nothing certayne in this world, to the ende we should come hide our selues vnder his wings, and also dispose our selues to aduersitie, whensoeuer it shal please him to send it. And if we happen to fall: let vs not be too much astonied and dismayde, because we haue minded it a long time before hande. Verely sometimes God maketh alterations, not onely vpon men, but also vpon Cities, Countries, and Kingdomes. VVhen any of these great Courtiers that were had in such reputation, as men thought them to be aduaunced aboue the Clowdes, are seene to come to decay: that is a chaunge right great and wonderfull. But if you see a Citie, a Shire, yea or a Realm ouerthrowne (as I sayde afore) where a man would haue thought there had

beene so much helpe as it had beene vnpossible too haue come vnto it: I say if we see all this ouerthrowne: let vs vnderstand, that our Lorde setteth that looking glasse before our eies, to the end that euery of vs should think the better vpon his own frailtie, & not fall asleepe in any presumption orvaine trust. Thus ye see howe wee ought to profit our selues by this text, & by the experience which our Lord giueth vs of it al our life long. But Job vsseth the mo similitudes to expresse that which he had sayd, that is to say, that the dew shall lie alwayes vpon his barkest, or vpō his brāches: (for the Hebrew word importeth both twain, & all cōmeth to one end.) And again, that his dayes shall be multiplied as the sand. As if he should say, without nūber. And again, that his glorie shall be renued, and that his bone shall not be beaten downe. True it is, that some men vnderstand these sayings to concerne the hope of the resurrection: but men may see by the whole proces of the matter, that Job treateth of the state of this present life. Therfore wee must not clime so hie, nor seeke so curious a gloze: but content our selues with the naturall sense whiche I haue set down alredy: which is, that Job meneth here to say, that his state was well setled, so as men thought not that euer they should haue seene it fall into so miserable a plight as it was then. And (as I said) that is a circumstance to make many men to woonder. For when we see such changes: we fall to reasoning with our selues, how happeneth it that God thundreth vpon so hie mōtaynes, and smiteth so great heades? Is it possible? we cōsider not that God intendeth to vtter his power in that case, to the end that men should not trust so much to theselues, but learne to referre theselues wholy vnto him, & to rest altogether vpō his goodnessse, & not to promise theselues any thing after their own imaginatiō. So much the more the behoueuch it vs to marke wel this circumstance, that Iobs awaunce-  
ment was not only for a day, two, or thre, or for som short time: but that he seemed to be viterly exempted from all dangers, & to be no more in peril of any misfortune: and yet notwithstanding, that god smote so roughly vpō him with his hand, as he was vtterly defaced. VVherefore let vs understand, that god ment to giue vs a notable lokkingglas here, to the end we should alwayes kepe good watch: and whē we haue calid vpō god, if it please him to send vs any affliction, we might receiuie it paciētly, inasmuch as we had after that sort forsene it. And surely whatsoeuer vertu: there be in vs, the same must not stir vs vp the more, when there hapneth any change: but we must vnderstand that according as our Lorde hath giuen vs of his gratiouse gifts, & specially after as he shall haue gouerned vs by his holy spirit, to rife them well, and as it becommeth vs: the same must serue to stablish vs in p̄sidentnes, notwithstanding that we be weakened, yea & viterly beaten downe in our bodies. Then let vs assure ourselues, that God will come to vtter the strength of his spirit in susteining vs, to the end we may fight agaynst such temptations, and that the victorie which we shal haue gotten, may be so much the more glorious, because his goodnessse hath beene the more increased towards vs. Lo here what wee haue too maake. And now Job goeth on with his matter which he had delt in before: which is the great authoritie that hee had gottē, not through vain reputatiō, but by his wisdom and grauitie, & because he had so gouerned himselfe, that euerie man reuerenced him. Therfore he sayth exprefly, that all men berkned to him, yes and that they berkned in such sort as they wylted for his wordes, and euery man gaped, as a man that is athirst, or as we see how the earth when it is very dry doth crany, as if so be it desired rain to drink. Job the declareth, that he himself was such a one: that is to wit, that he was as the rain & the dew, & that al such as herd hi,

were as it were altered at his wordes, and hung vpon his talke as vpon an vnreouable iudgement. And this is declared vnto vs purposely, to the ende we shoulde knowe first what a man Job was, whome we see so sore smitten by Gods hand. Therfore let vs not complaine & grudge against God, nor accuse him of crueltie, whē he afflieth vs. For we see what Job gayned by it : namely that he abode vanquished and confounded when he went about to striue against the chastisements that God sent him, and yet neuerthelesse, ye see what holinesse of life , and what perfection was in him. Therefore let vs learne that God is alwayes iust in afflicting vs , and that if we compare our selues with Job, we shal find our selues to be far short of the perfection that was in him, and yet was he beaten more sharply than we be. So then we haue none other shift, but to receiuē Gods stripes with a lowlinesse & pacience. Mark that for one poynt. And herewithal we see in Iobs perso, what reuerēce we ought to beare to such as God sendeth to teach vs faithfully. It is sayd that men hearkened to him with longing: wherin he sheweth that me ought to haue a desire to profit in knowledge, & that seeing nature prouoketh them to desire to eate & drinke for the nourishment of their bodies: they must not dispise the food of their soules, which is the knowledge and lerning of goodnesse, wherby they differ from brute beasts.

VVhen we know a thing to be good to mainteine vs: we need neither maister nor teacher to teach vs to couet it: neither need we any prouocation to it, or any body to put vs in mind of it. Euy man(as I sayd) can skill to couet to eate and drink, every man can desire to be clothed. VVhy so? For we know that those things concerne our life. But now, is not our soule the excellentest part of vs? And how ought that to be interteyned? Not with eating and drinking: But there is a thing agreeable too the nature of it, which is to haue reason & vnderstanding, that our life be not brutish, but that we may shewe our selues to be creatures formed after the Image of God. So then, in this verse it is shewed vs, that if we bee not to blockish (or at leastwise if we haue any reason at al in vs) we ought continually to devise how we may profit, by knowing to what end man is borne in this worlde: namely to be more and more stablished in the knowledgē of God, after we haue once receyued it. But we see many so retchlesse, as they passe not to haire any thing: & we see othersom that can not be satisfied with despising the doctrine , but they also hate it & vterly absent themselves from it,asmuch as they can. And do such folk deserve to be counted men? No: for the thing wherein we differ from brute beasts, is that we haue some reason and vnderstanding. Howbeit although God hath put some ſcale of vnderstanding in vs, to diſcerne betwene good & evil: yet notwithstanding there is ſuch groſnes & infirmitie in our wits, as we haue need of furtherances. Yea & though we had al the furtheſſe that could be wiſhed: yet is it apparent, that there is ſtil default in vs. For what is the cauſe that we reiect al the benefits that god offreth vs, but because we be worse than beaſts? So then we muſt nedes concluſe, that if a man knewe the end of his creation, and why he liueth in this worlde: he would always be moued to profit in knowledge, as to ſet his mind therupon, & he would neuer refuſe the meaneſſe whē they were offred, but would think with himſelf, beholde, god intendeth to teach me, & therfore it behoueth me to yeeld my ſelf willing to lerne, & to giue eare to his doctrine which he ſetteth afore me, as which is good & available for my ſaluation. Lo what deſire ought to be in vs. But now let vs loke vpō our owne retchlesneſſe: For God is ſo gracious vnto vs, as to giue vs his word, and not only ſendeth vs ſome man that hath a good wit & vnderſtan-

ding: but also is willing to do the dutie of a maister himſelfe. And although he come not downe from heauen in his own visible person: yet haue we his law, his Prophets, & his gospell, which giue vs infallible assurance & record that it is he which ſpeaketh there. Then ſeeing that God openeth his holy mouth to teach vs, although he vſe mortal men as his instruments: I pray you are not we too vntankfull, if we vouchſafe not to profit in his ſchoole. And yet neuertheleſſe, we ſee howe wee fare in that behalfe.

VVherefore it behoueth vs to remember well the lesson that is ſhewed here, in respect that God vþbraydeth vs, according also as Ieſus Christ hath done the Jewes and hypocrites, ſaying, you can ſkill to diſcern the ſeasons, Mat.16.4.3. you can tel when the Sun wil cheere the earth, you know Lu.12.9.55 when the weather will be cleare and fayre, ſo as you may go about your buſineſſe. And why diſcern we not that which belongeth to our ſoules? Because we are too much wedded to this preſent life. There is none of vs but he wiſheth for raine whē he knoweth it to be needfull, ſaying:

O, now it were good for the earth to be watered. Again, if we haue need of heat, or of faire weather, or of any thing else: we can ſo good ſkill to forecaſt the things that concerne the commodities of this temporal life, as there is no lacke at all in vs in that behalfe. But behold, God ſendeth vs his worde, and we know not the due time of his viſitation, to enter when the gate is opened vs: he calleth vs on all ſides, and we take ſcorne to come in. Furthermore let vs marke well, that this ſimilitude is not ſet downe without cauſe, where Job ſayth, That his wordes were wiſhed & wayted for, as the raine or deaw. And Moyses alſo vſeth the ſame in his ſong: ye heauens (ſaiſh he) let my words drop Deu.22.4.2. as the deaw, or the raine in their ſeafon. Now for the vnderſtāding hereof, we muſt not only conſider the rain in it ſelf, but also marke the vſe and profit that it bringeth vs. Rain in ſome reſpeſt may be hurtfull, as vnto the that are wet to the hard ſkin, when they go abrode in the feedls: and to al other men alſo, when it keþeth them within the doores. But yet for all that, a ſeafonable raine bringeth vs ſuſtenance by moysting the earth which coulde yeeld no frute without it. Thus ye ſee why raine is to bee desired. And ſo let vs vnderſtande, that we on our part are much more barren than the earth. For prooſe hereof wee can bring forth nothing but ſhrewd weedes. True it is that in reſpeſt of euil we be too frutefull: but in reſpeſt of good, we cannot bring forth ſo much as one graine of corne, or one braue che of good hearbe, and much leſſe can wee bring forth any one good nouriſhing frute wherwith to feede our ſelues, or ſhoot forth one blade of good corne, vnu l God haue chaunged our naſure. But hath God put good into vs? He muſt alſo be faine to water it, or elſe it will be either choked with briars, or elſe grow wilde. Our Lord then muſt worke in that behalfe. And beholde the meane that he intendeth to keepe, is that he ſendeth vs his worde as raine, to the ende that being ſo moystned, we may ſee what his working and cheerefulneſſe is, and that the good roote which he hath planted in vs, may not periſhe, but increase more and more, and bud and bring foorth good frute. Furthermore let vs take heede we become not like ſtones and blockes, when God rayneth ſo vpon vs. The raine doth the earth good, when it is well tilled, but will it do any good to a rock? No, none at al, the raine is but lost vpon it. Euen ſo is it with men. If we bee well tilled, and minded too yeeld vnder the obeſtience of our God, when he maketh his worde to raine vpon vs. Certeinly it will enter into oure hear̄es, and wee shall feele the woorking of it, ſo as wee shall bee the more diſpoſed vnto goodneſſe, and our good workes ſhall ſhewe that wee haue not beeene watered in vaine,

and

and that Gods mynd was not that his graces should be loste vs. But yf wee contynue alwayes in oure cursed nature, as many men do which are wilfull and froward: then shall we be like rocks, hee will raine vpon vs, but what for that? VVe shall haue no disposition to receiue the raine, and that will cost vs right deere. Therefore let vs vnderstand, that it is a raine of Gods sending, when he will haue his word preached vnto vs. And that if when it streameth downe vpon vs, we make it to vanish in the aire, and suffer it not to light vpō the ground, we may be sure that such vnthāksulnesse shall not scape vnpunished. Thus ye see to what end it behoueth vs to applye the similitude that Job vseth heere, when he saith *that his wordes were waited for, and longed for as the rayne and dew.* That is to wit, wee must assure ourselues, that the good doctrine which God sendeth vnto vs for oure welfare, commeth to vs from heauen, and that although we heare it at a mortall mas hand, yet notwithstanding it is of Gods sending. Ye see then how Gods desire is too water vs. To o what intente? To make vs receiue good seede out of hand, and to bring foorth good frute according as it is added heere. For Job not only saith that hys words were longed and waited for: But also that men receiued them immediatly with great and earnest good will, and also that there was no more replying to the contrarie. Then if it please God to teach vs, and (for the doing thereof) to raise vp meete mē indued with the grace of his holy spirit, vnder whome we may profite. Let vs giue eare to them with all reuerence, and yeld too their good doctrine without any constraint. True it is that we ought to examine spirits, and that we must not at all aduenture receiue all doctrines that are set afore vs, vntill we be sure that they are of God. But when we knowe that it is God that speaketh, that is to say, when we are sure that we be taught in his name, and as it were by his mouth: then is there no replying, but wee must doo him the honoure to settle ourselues fully vpon his word, so as we may yeld ourselues obedient vnto it, and it may haue full course and authoritie among vs. True it is that many can finde in their harts to suffer God too speake without kicking against him, so as they know the things to be good which are preached vnto the: but yet do they striue agaist him in their life. And that is the thyng wherein our Lord intendeth to try whether we be his or no. Haue we heard Gods word? VVe must not reply against it, but we must glorify God, assuring ourselues that there is nothing better for vs than to obey hym. Haue we once acknowledged that: Let euery of vs (whē we be retourned into our houses) shew by oure deedes that we haue borne away the doctrine, and do allow it as good. For he that doth contrarie to that which he confesseth, is double condemnnable. And surely as there bee folke that do much worse in secret than if their wickednesse were opened to the world: So also, their replying against God, extendeth not only to the mouth, but also to the life. Therefore when folke liue not as they are taught by the Gospell: their works replie sufficiently against God. VVhen any man troubleth his neigbour, so as he riseth vp openly against him and doth him any violence, it is certaine that suche outrage shall not bee borne withall but shall be punished at Gods hand, howe long soever he tarrie. And although our going about to annoy our neighbors, be by suttletie and as it wer by vndermining, so as our slightes be cheefly conueyed and couered, and we cannot be reprooved of men, neither can any man (to our seeming) find fault with vs: yet notwithstanding, the cry mounteth vp to Heauen, and craueth yengeance at Gods hand for the extortio[n] that we haue

so committed in secret. VVherefore let vs marke well, that although we haue yelded such reuerence vnto gods word, as to heare it as good and holy doctrine, and to receiue it as the very foode of our soules, and as the meane too bring vs too the euerlasting life and the saiuacion which we pretend to desire: yet it behoueth every one of vs to take good heede to himselfe, that he replie not against it by his life. And now let vs consider a little, if a man may euer find this vertue in the world. Behold Job speaketh in suche a time as Gods doctrine was yet very darke: for it is not well knowne whither hee liued after the law of Moyses, or before: howbeit it is certaine, that he was auncienter than the Prophets. For when hee is spoken of in the Prophets, he is spoken of as a man that had bin of auncient time. Now seeing it is so, I pray you ought not the world at this day to be more giuen to receiue Gods doctrine, than at that time? For (as I haue said) the doctrine of God was very darke in those days, and God sent it but as it were drop by drop, euē as whē there falleth a small dew i[n] the night. To be short, men are taught it but slightly in comparison of the abundance of grace whiche God sendeth into the worlde in these days. For in the Gospell we haue infinite treasures of wisedome and knowledge, God sheweth himselfe familiarly vnto vs, he will haue vs to be filled, and throughly filled with all perfection of his doctrine, and he giueth so cleere and certain vnderstanding as can be possible. And yet for all this, where is the reuerence that Job speaketh of? where is the desire? where is the amiable obedience? Nay contrariwise wee see skornefulnessse as I haue touched already. Again, when the doctrine is preached, how many are there that giue a[ttent]ive care vnto it? Nay the most part are busied about their owne fancies and earthly cares, where they haue I wote not what matters with-in them, that shut God out of dores, so that they play the resty iades in kicking against the doctrine. Their coming to Sermons is but for fashion sake, and they retourne home from them as wise as they went thither. So then there are very few folke in whom the reuerence is to be found that is spoken of here. And as for cōforming themselues fully vnto it, that is a very rare vertue. For every man wil be wise and cunning, and after what sort? In not obeying God, and in not cōning to the knowledge of the holy scripture: nay mary say they, I thinke thus, and thus it seemeth to me: And men are not ashamed to alledge their weenings before God: and it is the cheefe articles of the saythe of the Papistes at this daye, that in their opinion God ought no set greate store by them for this theyr ouerdiu[i]sh pride, in that they woulde haue all men to holde themselues to al their deuises. And they that blasphem[e] not so openly with their mouthes, are neuerthelesse seene bytheir deedes, that they rebell against God. For wee see howe God dothe nowe adayes set out the whole perfectio[n] of wisedome in the Gospell, & cōmeth so familiarly vnto vs, desiring to fill vs to the full. And yet notwithstanding wee finde no tast in his worde, but vtterly despise it, and when it is declared vnto vs, wee go about to resist it, or at leastwise to deface it by our doings. Seeing then that wee are so maliciose, shall not they that heare Job, beare witnessse against vs? Shall they not vpbraid vs with the obedience whiche they yelded vnto Job, who in deede was a Prophet of God, but yet had no such record of his calling, as our Lord Iesus Christ hath giuen to those that preach his gospel in these dayes? And therefore let vs marke well this text. For like as it is said that the least in the kingdome of Heauen (that is to say of them that preach the gospel in these days) is more excellent in his ministe[r]ie, than

Ezech.14.  
4.14.

ry, than Iohn Baptist and all the Prophets: so on the contrary part, when we despise the doctrine that God sendeth, seeing that he commaundeth it to be so honoured: it is certaine that we shall be double giltie. Thus ye see what we haue to marke in this text. And it is said imme-  
 diatly, *that if Job iesteth with them, they beleue not.* VVhereby hee meenth, that he had such a grauitie in him, as men durst not beleue that hee woulde iest, by-  
 cause that in all his conuersation he shewed himselfe as a Prophete of God, and had gorten so great credite, as the very reuerence whiche men beare vnto him, was a cause that men thought not that he would abace hymselfe to become fellow like and companion with others. And afterward he addeth, *they confreynd me too let the light of my countenance fall:* that is to say, they compelled me to hide my chearefull countenance, bycause that al-  
 though they were glad to see it, yet durst they not shew like countenance agayne, for feare of offending him by any maner of way. This serueth to confirme the matter more which was spoken of already. For the holy Ghost sheweth vs as it were in a looking glasse, what the reue-  
 rence of the whole people was in those dayes, towards a man that was indued with excellent giftes, notwithstanding, the same spirit that rested in him, speaketh at this day vnto vs. Then if men honoured him in suche wise as they durst not shew lyke countenance when hee laughed, for feare of displeasing him: It sheweth well the obedience which wee shoulde yeld to Gods worde, and that we ought to esteeme and honour the doctrine, inasmuch as wee knowe it proceedeth from him for oure welfare. And herewithall Job sheweth also after what sort he behaued himselfe among those that honoured him so and gaue him the cheefe iooke as vnto a king: namely *that he bad bin a comforter of the afflicted.* There-  
 fore he sheweth that for his part, hee abused not the authoritie that was giuen him by taking vppon him as a Lord, after the manner of false Prophetes (according as EZ.34.4 it is sayde in Ezechiel) whiche vse suche and extreame sternnesse as though they woulde set their feete vpon the necks of those that feare God, by thundring and storming against them, and in the meane whyle haue not any humanitie in them, nor regarde too reache out their hand to such as are afflicted.

Job then declareth, that his grauitie was not tyrant-like, that is to say it was not a sturdy stateliness to daunt poore folke, and to make them afraid: but although hee shewed himselfe familiar too them, yet they stode in awe of him, and durst dallie with him, bycause they knew he had receiued Gods spirit abundantly. VVhere-  
 fore let vs understand, that like as he had bin milde and courteous vnto all men: so also it is a lesson for al those whome God hath called too the teaching of theyr

neighbours, and generally for all the faithfull, euery man in his owne behalfe. Then if God giue vs any authoriti, or so replenish vs with this holy spirit, as wee bee honoured among other men: It is not for vs too aduaunce ourselues, nor to ouerrule them like Lords (for that were an abusing of Gods gifts, and a wresting of them cleane contrarie to his meening:) but it behoueth vs to knowe, that our Lorde employeth vs too the comforting of the poore that are afflicted: that is to wite, that such as seeke 10 too serue God with all lowlinesse, may bee cheered by heering and seeing vs. For like as Gods worde is hated of the wicked sort, and of the despisers thereof, bycause it telleth them of their destruction: so also they that are cast downe in themselues and are not aduaunced with pride, presumption or stubbornnesse, but are always lowlyminded, and to bee shortall the schoollers of Iesu Christ, must needs be cheered at his doctrine, according to his saying, come vnto me all ye that laboure and are heauy laden, and I will refresh you. So then let suche as 20 haue the charge to vter Gods word, looke wel that they make the doctrine which they carrie, to be found sweete and amiable to all suche as are oppressed and overwhelmed in themselues through the knowledge of their own wants and miseries. And therewithall, if they deale roughly: let it be towards those that have neede to be roughly handled and tamed by reason of the hardnesse that is in them.

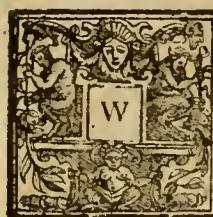
Now let vs fall downe before the face of oure good God with acknowledging of our sins, praying him that 30 when he hath made vs perceiue them, he will also gyue vs such repentance as wee may hartely desire to be healed by the remedies that he sendeth vs: and that for asmuch as his word is the true medicine to purge all oure diseases, he will make the same to worke effectually: and when he hath giuen vs health, hee will feede vs with the selfesame foode, and strengthen vs more and more thereby, so as we may shew by effect, how it is hee that lyueth in vs, and therefore that we may not liue any more after the worlde and the flesh, notwithstanding that we dwell 40 heere: but that our liuing may only be to feed our soules with his worde, vntill hee haue called vs into the kingdome of Heauen with his Angells, where we shall neede no more teaching, nor to haue the meanes which are requisite for our infirmitie as now. That it may please him too graunt this grace not only to vs, but also too all people and nations of the earth, bringing backe all poore ignorant soules from the miserable bondage of errore and darknesse, too the right way of saluation, for the doing whereof, it may please him to raise vp true and faithful ministers of his worde, that seke not their owne profite and vaynglorie, but onely the aduaancement of his holie name.&c.

### The cvijj. Sermon, which is the first vpon the xxx. Chapter.

1. **N**Ovv they mocke me vvhich are yonger than I, vvhose fathers I haue refused to set vwith the doggs of my flocke.
2. For vwhereto did the strengthe of their handes serue mee, seeing that ag evvas perished in them?
3. They being destitute by meanes of dearth and famin, fled into the place that was solitary, dark, desolate and vvaſt.
4. They did cut vp vveedes by the trees, and the Juniper roote vvastheir meate.
5. They vvere chased from among men, and men shouted after them as after a theefe.
6. They dwelt in the clefts of riuers, in caues of the earth and in rocks.
7. They rored among the trees, and gathered themselues togither vnder the bushes:
8. The children of fooles, yea the children vvithout renoune were brought luyver tha the earth.

2. But

- ¶. But now am I their song and their matter to talke vpon.  
¶. They abhorre me and flee farre from me: and forbear not to spit in my face.



E haue seene the honoure wherin Job had bin for a time: and his rehersing of it is, to the ende that by comparing it with the reproche wherein he was, hee mighte shewe how he had the more cause too be sad, and that it was an intollerable greefe to see himselfe scorned with extremitie, euen of those that had feared him and stode in awe of him afore. Now when a man hath bin aduaunced to great honoure and high estate, and afterward seeth himselfe despised, it is a naturall thing for him too bee greeued the more therat. For he looketh not vpon the thing that is left him, but vpon the excellent state from whence he is falne. A poore man that shall haue liued at home in the countrie, and neuer tasted of honoure and pomp, is always at a poynt with himselfe, when men skorne and disdaine him, or shew any token of contempt towarde his person. The good men also which shal haue liued in simplicitie, will not be so greatly greeued at it, but will ouerpasse it. But as for him that hath bin brought vp in pleasure, and hath had abundance of riches, he can abide no shame without deadly wounding to the hart, because men hild him in some estimation. And although men come not too spite him to his face: yet if there bee any crooked dealing that tendeth to the shaking of him off, and to his contempt, it greeueth him sore. Ye see then how it is a natural thing for such as haue bin in honour, to be vnable to bear their owne defacing, and to be the more greeued at it. And that is the thig that Job declareth heere. For like as he had declared the reuerence that me bare vnto him, in somuch that all men gaue eare to him, not in respect of his riches, but bycause God had giuen him wisedome and discretion aboue other men, so as they might rest vpon him, and he was as a mirroure and patterne of all vertue for the to take example at through-  
out his whole life: So now when he saw himselfe skor-  
ned, and every man pointed at him with their finger, it is a crosse much heauier and bitterer for him to beare, tha if he had neuer bin aduaunced heretofore. But heereof we haue a good lesson to gather, which is, that commonly when a man is noozled in pleasure, therby he waxeth ouertender: in somuch that it is not for our profite to be so brought vp in honoure, so as men should neuer displease vs, nor speake any thing to vs that shoulde not rather tickle our eares than scratch them. VVhy so? For we know that our Lord commendeth vs aboue all things, if we be pacient and acknowledge our faults when we bee blamed to our faces. If men yeld vs no honoure, but rather scorne vs: let the same put vs in mind, that we haue not honoured our God to whom he al honoure belogeth, and therefore it is good reason that wee should receive such reward of shame vpon our heads. God then intendeth to trie our lowlinesse in this behalfe, by our meeke receiuing of the iniuries that men do vnto vs withoute stomaking of them. For this delicate bringing vp of vs in pleasure (as I said) causeth vs to be vnpacient, so as wee cannot beare any thing: but as soone as a man doth but pointe at vs with his finger, it greeueth vs, yea and it is such a corzie to vs, as we wote not which way to turne vs. Then if our Lord inure vs to the suffering of wrongs and reproches: let vs learne that therin he procureth our welfare and profite, to the intent we should be all whole and sound as they say. And this is the cause why Sainte Paule saith that it behoueth vs to be a man on both sides,

that we may passe through shame and reproch, as well as through honour. If God list to haue vs in estimation, let vs not therevpon gather, that we shall always continue in that state, nother let vs sorte our selues with vaine glory and ambition. But let vs understand that our Lord bindeth vs so much the more vnto him, for the good edifying of our neighbours. VVhen a man is in any pre-heminence, he ought to consider, that all men looke vpon him, and that our Lord hath set him as a candle on a cubbard, or a table, to giue light. Therefore it standeth him in hand to walke the more carefully, and to beware that he giueth no occasion of stumbling vnto any man. Thus yee see how the honoure whiche God giueth vs ought to be applyed, not to our owne vaine glory, but to the edifying of our neighbours. And on the other side also, let vs marke how Saint Paule saith, that it behoueth 2 Cor.6.b.8

vs to be thoroughly acquainted with reproches, & to haue our eares beaten with them. If men flauder vs, let vs neuerthelesse take all in good woorth, and yet notwithstanding let vs take good heed, that their scoffing at vs may not he for our faults. Furthermore, if our conscience be cleere before God, so as we be sure that they whiche raille vpon vs and backbite vs, do it of malice & without cause: let vs put it ouer wholly vnto God, and contente ourselues with his allowance. And therewithall (as I said) let vs be vtterly inured therewnto a long time before had. For it is a lewd thing, when men be so tender and haue their eares so nice, as they are able too beare no misreport.

Thus ye see what we haue to mark in this text. But forasmuche as this doctrine is hard to practise: lette vs also marke the examples that are giuen vs in the scripture. Behold Dauid, for we will take a man renouned amog others. After he had bin king and continued in such prosperity as it was opēy seene that God guided him with his had, & that he was not auanced by worldly meanes, nor by his owne pollicie, but after such a sorte as God meant to shew a speciall working of his owne power in him: After he had bin so honoured: behold he was afflieted in the turning of a hand, yea and that by his owne sonne. Stones were thrown at his head. Semei his own subiect persecuted him both in deedes and words, & spited him saying, thou murtherer thou receiuest thy payement. VVherein he vypbraide him as if God had sent him the reward due for the cruelties which he had committed against the house of Saule. Neuerthelesse, Dauid who might well haue bin inflamed with anger agaist Semei, specially considering the circumstancies whiche we haue touched, in that he sawe his owne subiect bend himselfe openly against him being so excellent and renouned a king: Firste and formost calleth too mynde, that it was God which had exalted him, yea and that hee had done it of his owne meere grace, and that wheras he was now cast downe: the same came not by any cauallitie of misfortune, but of Gods will, who woulde haue hym bayted by men. It is God (saith hee) whiche hath appoynted hym too doo so: not that Semeis outrage and pride was allowed of God, but bycause Dauid knewe that the same came not too passe withoute the heauently prouidence. And therefore hee humbleth himselfe too the furtheraunce heereof: it booted hym greatly that he had bin brought vp as a poore country cloyne or a shepherd or a neatherde with his father: For in his youthe hee kepte his fathers lambes, and 1 Sa.16.c.11. was not broughte vp so dayntly, as not too knowe 17.c.34. what

Mat.5.b.11. we know that our Lord commendeth vs aboue all things, if we be pacient and acknowledge our faults when we bee blamed to our faces.

1 Pet.3.c.14 If men yeld vs no honoure, but rather scorne vs: let the same put vs in mind, that we haue not honoured our God to whom he al honoure belogeth, and therefore it is good reason that wee should receive such reward of shame vpon our heads. God then intendeth to trie our lowlinesse in this behalfe, by our meeke receiuing of the iniuries that men do vnto vs withoute stomaking of them. For this delicate bringing vp of vs in pleasure (as I said) causeth vs to be vnpacient, so as wee cannot beare any thing: but as soone as a man doth but pointe at vs with his finger, it greeueth vs, yea and it is such a corzie to vs, as we wote not which way to turne vs. Then if our Lord inure vs to the suffering of wrongs and reproches: let vs learne that therin he procureth our welfare and profite, to the intent we should be all whole and sound as they say. And this is the cause why Sainte Paule saith that it behoueth vs to be a man on both sides,

what it was to be scorned: that bringing vp therfore did greatly profite him. And heere ye see why I said that if God shold not waken vs, but rather suffer vs to be alwaies flattered by men: if it woulde not bee for oure behoofe. VVherefore let vs vnderstand, that when mevse such missayings and raylings against vs, god doth by that meanes prepare vs, to the ende it shold not be straunge to vs, if he listeth now and then to abace vs. Now then when such extremities betide vs, our Lord prepareth vs to pacience. And therupon let vs marke the example of David, who was a man subiect to passions as we be, and yet notwithstanding submitteth himselfe willingly, whē he perceiued it to be Gods will that hee should bee as it were borne in peeces, yea though it were wrongfully. For that is not the matter that must greeue vs: but rather we must be of good cheere when our consciences aunswere well for vs before God, and when wee knowe that men persecute vs wrongfully. This (saye I) is a thing that ought to vphold vs the better: for we must not be so foolish as to say, what now, what cause can men find too scorne me after this sort? True it is that if we be reproched for our sinnes sake, the same ought to frame vs so much the more vnto pacience. But if our Lord suffer vs to be slaundered by them, & to be scorned by thē, when notwithstanding we shal haue liued wel, & not haue giue occasion to the wicked and to backbiters to do vs injurie; let vs assyure ourselues that our Lord hath graunted vs a singular grace, in exempting vs so frō the spitefulness of me, as al their il wil towards vs is without cause. And therfore if he wil haue vs to suffer vniustly, let vs passe thorough it, and not think it strange. Thus ye see the doctrin which we haue to gather vpon this text. But now if behoueth vs to marke, that although the gracieuse gyftes and benefytes which we shall haue received at Goddes hand ought to comfort vs in our afflictiōs: yet notwithstanding it is not possible, but that if we haue ben in estimation, it will be a great greefe and a dubble hart sore to vs, to see our selues scorned afterward: but yet behoueth it vs to resist such temptations. Our pacience must not be a senselesnesse: but it consisteth in this, that when we feele the things which are declared heere by Job: yet neuerthelesse we take courage too walke still as before God: and if it please him that wee shall bee wrongfully slaundered, we arme ourselues against such battels, that we may not be foyled howsoeuer the world go. For the thing that Satan practiseth by stirring vp maliciose folke, and by inforsing them to slaunder and backbite vs, is that wee shoulde conclude that wee haue lost oure time in doing good. VVhat? I haue indeuered too lyue without blame. I haue streined my selfe to do good to every man. There is no man that can say that I haue eyther done him hurt or harme, and yet I see I am persecuted after this maner. VVhat haue I gayned then by walkeing vprightly? Thus ye see that the craft and policie of Satan, is to make vs beleeue that we lose oure laboure in doing good: and therupon to carrie vs so away, as we shoulde no more sticke to anoy or hinder men. And on the other side let vs marke, that mēs vnkindnes ought to prouoke vs so much the more to remit ourselues wholly vnto God, being sure that it is he to whome we must yeld our account, and that his allowing of vs ought to suffise vs. Do we then see men vnthankfull towards vs, so as when we haue indeuered too do them good, they turne and spit in oure faces, and burden vs with false slaunders? Let vs assyure ourselues that thereby God calleth vs too him, as if hee should say, I will haue you too walke as it were before my face, and therefore you shall not be recompenced now heere bylow, but be you con-

tented to haue obeyed me in all points. VVhereas me do so rail upon you: it is too the ende you shoulde not stay yourselues, neither vpon them, nor vpon their opinion, nor be led with such fondnesse as to say, you haue well deserued that men shoulde praise your vertues. Thus ye see after what sort we ought to fight against this temptation which is spoken of heere. And by the way let vs marke, that our Lord ment to giue vs a singular iastruction by these chaunges heere: I intane by the chaunge that happened vnto Job, and by all the other chaunges which we see in the holy scripture, and which we behold dayly with our eyes and reade in heathen stories. And why? First of all (as was declared yesterday) they that are aduaunced too honoure and dignity, haue a bridle too reine them backe from warranting themselves to continue always in that state, and to make them knowe, that in the turning of a hand, God not only can shake them, but also vtterly overthrows them from the highnesse wherein he hath set them: So that in stead of the honour which he hath giuen them, they shal see themselues as faulted on all sides with wrongs, scorning, and slanders. Ye see then that all such as feare God, ought too bridle themselves when they are in such state and dignity, and make their account that early or late all may chaunge. For God to proue their meekenesse, will giue men libertie to scorne them, and to do them many outrages. Also we see that the very Paynimis knew this, and that they haue made many common Proverbes of it, whiche serue to take away al excuse from vs. True it is that they did ill put them in vre. And why? Because it is hard for men to hold themselves sober whē they haue the world at wil and that fortune (as they terme it) doth smile vpon them. It is too common a vice among men to besotte themselves in their prosperitie, and wee can wellynough say it, but there be few of vs that take heede of it. Althogh then that those sayings be ordinarie euery where, and all men confesse them to be true, namely that a man ought not to glory of his prosperitie, nor to solte himself in it: nor to beleeue that it shal tarrie with him for euer: but that he ought to thinke vpon the chāges and alterations that may happen: yet notwithstanding no man applingh his indeuer to do so: and therfore so much the more behoueth it vs to take paine, bycause we see ourselues so soone ouertaken with the delights and glorioufulness of this world. To the end therfore that no man suffer himselfe to be caried away by his inordinate lusts, it behoueth vs to marke the doctrine so much the better which is set downe heere. And so let all men that feare God bethinke themselves while they are in honoure, that God is well able to bring them downe, yea and that they must not promise themselves either monethes or dayes, but dispose themselues every minute to haue their shoulders ready too beare the burthen of reproch, whensoeuer it shal please God too put them too shame before men. Marke that for one point. And surely considering the frowardnesse which we see in the world nowadayes, it standeth vs so much the more in hand to take warning heereof. For it is a wonder that a mā which walketh vprightly can be honoured at this day. True it is that the wicked may be held so short spite of their teeth, as they shall be fayne to leaue vertue: but yet misse they not afterward to fall againe to such outrage, as to slander the good, and to turne light into darknesse. Although thē that God haue ingrauē such an insight in the despisers of his maiestie, that they commend al things which they know to proceede of him: yet neuerthelesse they by and by after fall to such a rage, as they shut their eyes, and become brutish wilfully. And why? the intent to spew out their

their blasphemies and railings against God, and against the gifts and grace of the holy spirite. Therefore it is no wonder though such as feare God and walke in soundnesse of life, bee subiect to many slanders and reuylings : specially seeing that Satan thrusteth forward the wicked after that sort, bereauing them of all modestie, yea and inflaming them as it were with a firie rage. VVe see these things too commonly : and therefore it behoueth vs too bee warned, to passe through the wrongs and slanders of this worlde.

By the way, whensocuer God listeth too haue vs reuyled after that sort, if it bee by reason of our sinnes as I sayd afore : we haue so much the more cause to hold our tungs, and to beare the reproche quietly whiche wee haue deserued as the iust hire of our faults. And theraypon it behoueth euery man too bethinke himselfe aduisedly: and assoone as any man shall backbite vs, or mock vs, or make vs as it were a tale and laughing stocke , wee must learne to acknowledge, that God putteth vs in mind to make our owne accusation. Euen the heathen men could well skill to say, that our deadly enimies do often-times profite vs more than our frends : And why ? Our frends beare with vs, and that causeth vs to feede oure owne vices. For although their intent bee not to flatter vs, yet notwithstanding the gentlenesse whiche they vse in bearing with vs, is a cause that we thinke not vpō our imperfections to amend them. But our enemies do prie vpon vs, and seeke all the meanes that can be, to lay open all the faultes that are in vs. Therefore when any man findeth fault with vs, and scoffeth at vs , it behoueth vs too thinke thus: goto, I see here that God citeth mee to make mine owne proces, and to accuse my selfe, so as I may be mine owne iudge to condemne my selfe, that by so doing, my shame may be couered and buried. Lo howe wee ought to deale in this behalfe. And if we know that such as speake euill of vs, haue any reason so to doo, although they do it of malice : yet notwithstanding, let vs not replie to say, this man is led with desire of reuenge. Let vs not looke at any such thing, but let vs pleade guiltie, and pray God to blot out all our offences, to the end we may be quit both before God and the world . Yea and if wee know not any reason why the partie shoulde speake euill of vs in that behalfe: yet let vs acknowledge, though I be not faultie in this poynt whereof I am blamed , yet are there many other vices wherof I am guiltie, but my God spareth me, and will not haue them come to the knowledge of men : if it pleased him to stur abroade all my filthinesse : what a stinke would there be? Let vs consider(I say)that by that meanes God intendeth too set secretly before our eyes the sinnes whiche wee woulde haue cast behind our backe, and that is to make vs too hate the euill that is in vs , withoute any flattering of oure selues. Marke that for the second point. And finally, if our consciences be cleere: not that we can in ali points and all respects be vtterly faultlesse, and like the Angelles:but by cause that wee see that men haue no cause too persecute vs, but that they do it wrongfully;and our suffering is for that we haue followed Gods word, or for executing our office and duetie faithfully: I say if men do blame vs for it (as in deed they be full of ranceur & malice) let vs assure our selues that our Lordes will is , that our receyuing of such reward, shall be to the ende we shoulde looke for a better at his hand, as I sayd afore. And if we see no cause at all, but are vtterly abashed in our selues:let vs not therefore ceasse to say , Lorde thou art righteous, whatsoeuer come of it. Thus ye see to what point it behoueth vs to come.

And heerewithall lette vs indeuer too profite oure-

selues by all the chaitizementes whiche God sendeth vs from day to day : and let vs vnderstand that therby God intendeth to fashion vs to yeld him the prayse, and too glorifie him , euē when we see good men had in reproch. For like as euerie of vs ought to bee pacient, and by his pacience to prayse God in all things that he suffereth : so also must wee not blame hym , when wee see him suffer good men to be slaudered. VVherefore let vs not be to muche greeued when wee see an honest man slaudered and reuyled, so as menstungs run riot against him. VVe see what happened vnto Job . He was (as I haue saide) a patterne of all holiness: And yet notwithstanding wee see him in such reproch, as he seemeth to be vtterly past recouerie. Can we blame God in this behalfe ? or can we skorne against him ? Nay,rather when wee see such afflictions happen vnto a vertuous man: we ought to humble our selues. And although the reason why God doth so, be not apparant vnto vs : yet notwithstanding let vs assurē our selues, he doth it not without cause, and therfore we ought to glorifie him in al his iudgements,although they be incomprehensible to vs. Marke that againe for one other poynt.

But let vs come too those that are so proude , as too disdaine, and not onely too disdaine, but also villanously to revile those whome God hathe honoured by giving them excellent vertues. Heere we see in the person of those of whome Job speaketh that it is a detestable vice. Is there any man that condemneth not this pride, or rather this shameful beastlinesse, that rascalls and naughti-packs should so lift vp themselves against a man whome they ought too honoure and reverence for his vertues ? Behold,these doggs barke, yea and they bark where they cannot bite. For(as we haue seene already) Job was none of those that are in credite for their riches or authoritie, or any worldly respect : but for his vertues , because men saw as it were these marks of Gods glory in him:and yet ye see heere, that rascalls, and ribawdes, and such as haue no skill either of honoure or honestie, do rushe agaynst him, and raile vpon him with their tongues. See yee not what an intollerable villanie is this ? And may not a man compare them to curre dogges whiche barke and gnashe their teeth although they cannot bite. So then this vice is not to be borne withall, but we be conuincid by verie truth and reason, that it is to be condemned. VVherefore let vs learne, not to follow that thing whiche we mislike and condemne in others. And so when God maketh any changes, so as man falleth downe whereas hee had beene in great estimation afore: Let vs not bee so farre ouer-seene, as to cry out against him : but let it come too oure remembrance, that by making suche alterations in this worlde , God intendeth to waken euerie of vs, that wee shoulde not bee presumptuous according too oure owne nature, whiche is too much inclined therewnto. But I am a poore man , I was neuer in credite or estimation , the worlde hath not heard any talking of me : Nowe if I see a great personage cast downe, it is as if a mountaine fell downe: and what else shoulde I thinke of it , but that our Lorde intendeth too set so much the greater brightness vpon his iudgements, too the intent that I shoulde consider what I am my selfe? I am heere as a sillie woorme , I do but creepe vpon the earthe , and suche a one did as it were soare aboue the Cloudes: and yet notwithstanding I see that God hath cast him downe before mine eyes.

VWell then : art not thou a starke foole if thou prayse and esteeme thy selfe ? Yee see howe the little ones ought too take warning too walke in feare and carefulnesse , and that when oure Lorde deoth so cast downe

the great ones before their eyes, they muste consider on their partes, that he can cast them downe likewise whensoeuer they go about to aduaunce themselues, how stately souer men be, God is able inough to pluck them out of their high nestes. And when they be setled in such degree, as it shall seeme vnto them, that fortune cannot do any thing agaynst them : God will shewe that it is to no purpose for men to fancies a fortune as they do, but that God stretcheth out his hande through all things. Nowe if the Princes and great men of this worlde, ought to be 10 afraide when they see God thunder vpon the mightie ones, and such as are aduaanced to hie degree: I pray you what ought the meanest sort too do ? And furthermore, let vs be well aduised also, that wee lift not vp our selues agaynst other men. And in good sooth is it not a thing agaynst nature, when a man that hath nothing in him worthie of commendation, doth so vaunt himself against others ? For men may alwayes say, what art thou ? Put the case that this man deserue to be set light by : yet is it not for thee to do it. For if we despise a man because hee 20 is not rich, or because he is not wise, or because hee hath no commendable qualities, or because he is not a gentleman: we shall finde that there are no more of these things in vs, than in him. VVhat is too bee done then, but that they which are of lowe degree should behauie themselues lowly ? Though wee were great : yet behoued it vs to stoup, according as Saint Paule admonisheth vs, that if Ro..12.d.16  
Pbil.2.a.3. we be Gods children, he that is in hie degree must stoupe too make himselfe equall with the little ones , yea, euen with the least. But nowe if I bee destitute both of vertue 30 and knowledge, and nobilitie, and worldly goods , so as I haue nothing to boast of, and yet do rush agaynst a poore man, that is as it were troden vnder foote : do not I deserue to be abhorted of the whole worlde ? So then, let vs take warning by this text, to looke well to our selues : and if any man bee brought to contempt, let vs consider that as much or more might befall vnto vs, and therefore let vs holde our tonges. This is the instruction which we haue to take. Nowe had we this lesson well printed in our minde, wee shoulde not see so many backbitings, raylings, and scoffings as are in the worlde. For euerie of vs woulde take himselfe by the nose ( as they saye.) And truely though a man haue in him some vertue, ryches , or authoritie , yet notwithstanding no man shall finde himselfe so perfect , but that God giueth him many causes to hang downe his heade. Therefore if every of vs examine throughly what is in himselfe : Surely wee shall bee hilde within the boundes of modestie , so as wee shall not despise those that are vnder foote , nor 40 vaunte our selues agaynst those whom our Lord putteth to reproch. Thus ye see what we haue to beare in minde. But nowe let vs come to Iobs woordes : he sayth, that the yong folke mocked him, yea euen those whose fathers he woulde not haue vouchsafed to haue made his dogkeepers. It should seeme that Iob speaketh here with great scornfullnesse. For he gathreth togither al that is possible for him in disdain of those that scorned him: as whē he sayth, their fathers were beggers, I helde scorne of their service, they were rascalles, and poore steruelings that scraped vp the earth with their nayles to gather rootes, and they did eare the 60 berries of Juniper in the woodes : and nowe I see my selfe scorned by thē. It seemeth (I say) at the first blush, that Iob is inflamed with some scornfullnesse & presumption. But like as I haue declared heretofore that hee expressed the temptations which he felt , but yet consented not vntoo them: so it behoueth vs to remember in this text, that Iob looketh vpon the thing as it is, & yet in the meane while ceaseth not too fight agaynst the gripes that gnawed his

hart and his maree, to the intent he might paciently beare such reproches. For surely whē we be scorned by such as haue not any commendable thing in thē: that is much more hard and strange to vs. VVe bee despised at honest mens hands, we consider that we must not sooth our selues in this case for to make excuse: for there is some cause why, seeing that such men do find fault with vs. But if they that be wicked & vnruley, & full of al shamefainesse, do mock vs: surely such an extremitie maketh the reproche seeme the greater, so as we be the more grieued with it. Thus ye se what Iob looked at, in saying that those which were such abiects, had lift vp theselues against him. And let vs mark well howe Iob hath declared heretofore, that he was not honored for his riches, for his high estate, or for his noble birth: (those are not the things wheron he groūded himself) but because he had walked in so great vprightnesse & perfection, that at the sight of the vertues which God had put into him, men were constreyned to yeelde him reuerence, & he had not abused those graces. Now thē ye see why he thought it a very hard & grieuous case to be despised by those in whome there was nothing worthie of praise. Howbeit forasmuch as we see that Iob was broght so low: let vs understand that if our Lord send the like in these dayes, it behoueth vs to be strengthened by this exāple. And therfore although the thing be heuy & hard for vs to beare: yet notwithstanding let vs bee so milde as too stoupe as often as it shall please God to afflict vs. Verely there is euē a natural reason which ought to teach vs this. As how? VVe must not think it straunge, though verlets and such as haue neither honestie nor good qualitie , nor maners in them, do rush out into rayling. For we see this come to passe dayly: and the thing that is of custome and ordinarie with vs, ought to seeme no noueltie : but wee ought to be throughly acquainted with it. But besides this naturall reason, let vs also cōsider (as I haue touched already) that it is our Lords intent to trie our pacience the better, when he casteth vs after that maner into contempt, not only of those that are in authoritie & estimation, but also of those that are the veriest shakerags, so as we wold thinke our selues to be assaulted rather of brute beastes, than of men. Therfore when our Lord afflicteth vs by any such meanes, it is to meken vs: VVe see it is a general thing, euen vnto all mankind. Howe hapneth it that lice, flees, and flies, and such other vermine make warre both against great and small? For no man can exempt himselfe frō them. And although al men be not combred with filth and stinch, yet notwithstanding our Lord maketh vs subiect to those wormes, as it were to annoy vs, euen though we be kings and princes, so as every one of vs must abide it. And wherfore is it so, but only to humble vs the more? So then let vs marke it to be gods will, that when he putteth vs to such extremitie, that persons of base state vāut theselues agaynst vs. It is alwayes to the end to take away all vainglorie and presumption from vs. VVherefore in that behalfe let vs be as men that have put theselues into the hands of God, and say: Lord I see my self vterly vnderfoot, and as it were at the last cast : But vouchsafe thou to slake thy hand, & to draw me out of the reproch whervnto thou hast put me. But herewithall it behoueth vs also to be redie to behauie our selues well in the thing whiche wee see ordinarily : whiche is, that those which crouch and creep & play the liamhounds to a man when he is in authoritie & credit, are redie to leape in his neck, as soone as his state is chaunged, that they see him overthrowne : and they do it with such excesse, as they seeme to take plesure in it. And hereby ye see the maliciousnesse that is hid in them. Therfore like as euerie of vs ought to be armed afore, and to lcaue such reproches paciently: so also

also let every of vs trie himselfe, to the ende he may behauie himselfe wisely in that case. For sometimes we honour those whom God abhorreth, and wee perceiue not that in so doing there is a peece of hypocrisie in vs: insomuch as if God ouerthrow them, oftentimes we will be the first that shall runne vpon them. VVe see such examples in stories of Souldiours that haue risen agaynst their own Princes. Loke vpō the great Capitaynes which haue borne such sway, as they made all to quake, and yee shall see that when a great Prince hath beene ouerthrowne, 10 even they that had hazarded theyr lyues in his defence, shal(either to gratifie his successour or his enemie) fal to practising of treason, & to committing of such cruelties, as his enemies would not haue done. For where the enemie would haue shewed pitie: they which earst had hazarded their liues for his safetie, doo passe intoo all outrage so much the more cruelly and furiously. VVhen we see such examples, let vs call our wittes about vs, and beware that we be not infected with any such vice. Moreover a man might say heere, that Iob seemeth to be contrarie to himselfe, when he sayeth, *that bee wold not haue vouchsaſed to haue ſet their fathers to be keepers of the dogges of bis flockes.* For in the laſt Chapter hee had shewed himselfe too bee of so great curtesie, as hee was not onely the father of the fatherlesse, and the defender of the wydowes: but also the eye of the blinde, and the foote of the lame: that is to say, that hee had had compassion of all poore folkes, and vſed kindenesse towardes them in succoring them. Now therfore to say that he vouchſafed not too matche their fathers with his Dogges, it see- 30 meth cleane contrarie. But let vs marke, that Iob speakeſt not heere, of his owne diſpoſition towards them, but of the thing as it was in it ſelſe: as if hee ſhoulde ſay, that the worlde counted not the fathers of them woorthie too keepe Dogges. Thus yee ſee in effect what Iob ment too ſignifie. But yet wee muſte beare in minde, that although men haue not any thing in them worthy of estimation, wee muſt not therefore diſdeyne them, but knowe them to be Gods creatures, and ſuch as reſemble our ſelues. Therefore let vs honour them: for 40 whoſoever is hielſt in degree, may perhaſe alledge this and that, to ſort out himſelfe from the reſt of men: but yet notwithstanding though he bee a king, he muſt haue brotherhood with the pooreſt ſhepeherds and neatherds in the worlde, except hee can put off his owne naſure. And oute of doubt, as for the cheefe and excellentef thing that a king hath in him, that is too ſay, manhood: hath not the ſhepehearde it as well as hee? O (ſayeth the king) I am come of ſuch a princely ſtocke. My freende, are not all men deſcended of Adam, and afterwardeſ of Noe? Surely as touching linages, the worlde ſeeth howe they go. For the nobleſt and moſt renowmed linages, are not the beſt. Inſomuche that oftentimes, it 50

were better to be a ſhepeherdes ſonne of the Coun:rey, borne of honest father and mother, than to be the ſonne of ſome great perfonage that is had in estimation of the worlde. For ſo may hee oftentimes bee the ſonne of a theefe, or of a brothell, notwithstanding, that they bee aduaunced too ſo highe degree: and therefore that is not the thing wherein they ought too glorie. Contrarywife, wee muſt come backe againe too the poyn̄t that hee ſpake of: which is, that the excellentef thing that a king hath in himſelfe, is that hee is a man: and that haue the neateheerdeſ of the Coun:rey, as well as the king. Therefore let the great and honourable perfonageſ of the world: boast themſelues as muſche as they liſt. They may make great bragges in that behalfe: but yet ſhall they bee but men ſtil: and the veryeſt rafeſcalles and miſerableſt men whome they diſpyle, are ſo as well as they. VVherefore let vs conſider, that God hath made vs all of one ſelue ſame naſure, and ſet an vniōn among vs in that behalfe, too the ende to binde vs one to another. Thus ye ſee what Iob ment in this text. And therefore let vs marke, that in all this rehersall he maketh as it were a huely picture, wherein God ſheweth vs the chaungeſ and alteraſtions of this worlde, to the ende wee ſhoule not bee weddeſ too it, but paſſe further longing for the heauenly life, where wee ſhall haue a continuall ſtedfaſtneſſe. Alſo let vs leaſne too knowe, that in this preſent life, there is nothing but ſrayletie, and miſerie, and that wee ſhall alwayes bee ſubiect vntoo them, vntill God haue taken vs hence too make vs partakers of the euerlaſting reſt, whiche hee hath prepared for vs in heauen.

Nowe let vs fall downe before the face of our good God, with acknowledgement of oure faultes, praying him to make vs feele them in ſuiche wife, as wee maye leaſne too condenme them in our ſelues, according as in deede wee haue all curſedneſſe: and therewithall, that if he affliſt vs, wee may by that meanes bee inured too bee ſorie for our offeſces, and to mourne for them, referringe oure ſelues vntoo him, and praying him too deface the faultes that wee haue committed, and to wipe them out of remembrance, not onely before him, but alſo before men, to the intent that our life may not bee a ſtumbling-blocke, but an edifying vntoo all men. And that all of vs both great and ſmall, may leaſne to frame our ſelues too his obedience, that hauiing muthal fellowſhip one with another, wee may liue together in good peace and brotherly loue, and by beholding the chaungeſ of this worlde, be led further to the hope of the heauenly life, to the ende we may paſſe heere bylowe as through a pilgrimage, wherein hee will not haue vs to reſt. That it may please him to graunt this grace, not onely to vs, but alſo to all people and nations of the earth, bringing backe all poore ignorant ſoules from the miſerable, &c.

### The Cix. Sermon, which is the ſeconde vpon the xxx. Chapter.

- 11 Because the Lorde hath broken my corde and affliſted me, they alſo haue broken their bridle agaynst mee.
12. The yong men riſe vp at one ſide, they pinched my feete, yea and they did beſet my pathes vwith their ſtumbling blockes.
13. They marred my vvay, and indeuered to hurt me, and no man helped me.
14. They came againſt me as an ouerflowing riuer, & perſecuted me wrongfullly by reaſon of this calamitie.
15. Feare turned vpon me, they pursued mine excellencie as the vvinde, and my welfare paſſed avvay as a clovyde.
16. My ſoule vvas poured out vpon me: the time of aduersitie caught holde of me.

17. My bones are perced by night, and there is no rest in me.
18. My clothing hath chaunged colour through the greatnessse of my miserie, and the hemme of my garment cleaueth to me.
19. He hath cast me to the ground and I am become as dust and ashes.
20. VVhen I cry vnto thee thou hearest me not, and though I vvaite, thou regardest it not.
21. Thou art become cruell vnto me, and art against me vwith the strength of thy hand.



Ycause Job had heeretofore declared, that men of more value had stepped vp so malapertly agaynst him: hee addeth, that such thinges coulde not haue bin done vntoo him, if God had not broken al his strength in suche wise, as hee was weakened, yea & vtterly made feeble to the woldward, so as every man might despise him. For that is the thing which he meeneth by this similitude, that God had broken his sinew or cord. His meening then is, that whē we be vphild by the hand of God, we haue as it were a strōg rope too hold by: but if it like God to breake that rope, we slide away, and can no longer abide, but all goeth to wrecke with vs. Thus ye see how Iobs meening is, that the rascalles, and such as beare no countenance at all, had not assailed him so malapertly, ne durst haue set themselfes againste him, vrleſſe God had bereft him of hys strength, and left him nothing to maainteine him in hys state. True it is that ſome expound this texte, as if Job ſhould ſay, that mē made a beast of him, ſo as one while they let him looce, and another while tied him vp again: but that is too much ſtreined. VVe ſee then what the naturall ſeſe is: and it is a point well worthy to be noted. For when men do rail after that forte againſt vs, it behoueth vs alwaies to come backe to this similitude, that God hath as it were loozened vs, ſo as there is no more knitting: but we are in cace as if our body were without ſinewes, like as if a fagot or a ſheaf of corne or ſo. ne ſuch like thing were vnbond. The thing that cannot holde together of it ſelfe, had neede to be gathered vp and hild together otherwiſe. Now of ourelues we haue not any thing that can keepe vs together. And therefore it behoueth oure Lorde too binde vs vp. Marke that for one poynete.

On the contrary part alſo, when it pleaseth him to vnbind vs, by and by we fall afunder, and there is nothing that can maainteine vs, in ſomuche that men ſhall haue their ful ſcope oner vs, I meane euen the verie rafeals.

*Iob. 12.c.18.* VVe haue ſene heere before, how it is the office of God to gird kings with their girdles and alſo to cut their girdles afunder: wherby it was ſignified vnto vs, that where as kings and princes are in authoritie, it is bycause God hath committed the ſword vnto them, and holdeth the fast, and will haue them ſo reucrened. But contrariwile when God liþeth to cut their girdle afunder, there is no more power, ſtrength and authority in them than in women, but much leſſe. And heere wee haue a generall doctrine, which euery man muſt applie to himſelfe: which is, that if we haue any apparent vertue or ſtrength, wee muſt not imagin it to come of ourelues, but bicaue god ſtrengthneth vs.

Therfore lette vs alwayſ ſubmiſt ourelues vnto him, too the ende wee bee not touched with vaine presumption. For when God ſeeth men imagine that they haue that thing of themſelves which he hath giuen the: he bereueth them of it to make them better aduised too know what his grace is, and how they ought to haue eſteemed it at ſuche time as hee made them too feele it. VVherefore (as I ſaid) let vs leaue, not too ſurmize any

vertue or ſtrength in our ſelues: but let vs acknowledge that we be vphild by the hand of God, like as a ſheafe of corne is held togither by the band. Therewithall let vs know also, that if our Lord liſt to vnbind vs, and to vntie our cord, immediatly we ſhall fall afunder, and not haue any abiding ſtate, further foorth than it pleaſeth him to continue his grace towards vs. And if we happen too bee trampled vnder foote, or to bee troubled and incombered, and yet haue no helpe nor meane too reuenge our ſelues, let vs call too remeberance, that men ſhould haue no ſuch aduantage of vs, except it were giuen the from aboue.

For aſmuſche then as oure Lorde maketh vs despiſed, every man can lift vp hym ſelfe agaynſte vs: and it behoueth vs too bear this leſſon well in mynde, too humble ourelues withal. For vntill wee haue the ſkill too knowe that it is God whiche putteſt vs too reproche, and alſo whiche gyueth men leaue too perſeſute vs: wee ſhall neuer bee tamed as wee ought to bee. Marke that for one point.

But after that Job haſthe ſpoken ſo, hee addeth other like complayntes: that is to ſay, *that the yong men whiche had as it were couched down before him heretofore, roſe vp at one ſide, and tripped vp his heeles to make him fall, or caſt ſtones in his way for him too dash or ſtumble at.* Heereby hee meeneth that hee was mocked on all ſides, and had no more the reuerence that hee ſpake of beſore. Too bee ſhort, hee meeneth that God had layd hym open too all iniuries. And afterward hee addeth, *that his ſoule vexed him:* VVherefore hee ſheweth that hee was wounded through and through. For it might fall out that a man ſhould bee mocked and not paſſe greatly for it. But Job ſheweth that the reproches and iniuries whiche men did vntoo him, touched him too the hart. And that is the cauſe why hee ſaythe, *That his ſoule had bin perſecuted, and his welfare as it were plucked from him.* The Hebrew word whiche hee vſeth dothe properly ſignify Royall, Princely, or excellente: and alſo bountifull, liberall, willing, or freebartered: and the worde Soule is not exprefſed.

Therefore it ſcemethe that Job meant too name hys ſoule, and too terme it Royall or princely, as the nobleſt, freſt, libralleſt or bountiſtleſt parte, like as kings and *Luc. 22.c.25* princes are termed bountifull or liberall, bycause they be full of liberalitie, and haue wherewith to do it. Howbeit for aſmuſche as it is the manner of the Hebrew tung diuers times to repeate one thiſc twiſc: or elſe to ſet down two wordes that are neere of ſignification the one too the other, and tend both to one end: the very meening of this text is, *That Job ſaythe that his bigneſſe was ouerthrown, and his welfare taken quite from him.* First therefore he ſetteth downe the word Excellencie or Highneſſe, and afterward addeth the word Welfare which haſthe a further ſcope. The naturall meening then is, that whereas he had bin in greate dignitie before: nowe all was quite dashed: And whereas hee had bene well gaſted, ſo as it myghte ſeeme that no aduersitie coulde euer haue touched hym: hys welfare was ſo appayred and oppreſſed by men, that hee is become almoſt vtterly deſtitute of the comforte of all thone whome he had

he had vsed theretofore. And hereby we are alwayes put in mynd, (as I touched yesterday) to fense our selues against such chaunges, seing we haue the example of Job. He was excellent among men for a time, and his state had ben as noble as any mannes. And now behold God setteth him as a horrible gafingstock : Euery man had ben ready to serue him, and it seemed that the whole world should haue fauored him. And yet notwithstanding euen they that had erst ben his frends, bosome as wild beastes, and raged against him to bereue him of his welfare. Forasmuch as we see this, let vs prepare ourselues, if it please God to affiict vs after the same sort. And if he do it, let it not trouble vs out of measure, seing that the same happened vnto Job. For although God exercised his seruant in such wise for a tyme, as he might seeme to haue vtterly forsaken him: yet notwithstanding we see that he looked alwayes vpon him with pitie, and the issue sheweth that it was not in vaine for him to haue wayghted his leasure, at whose hand he had receiued so many benefits before: and to haue called vpon him, and to haue fled to him for refuge. Therfore let vs do the like, let vs repose our selues vpō Gods goodnesse: and let vs hold vs always to his promise, and he will make vs feele that the end shall be none other towards vs, than it was towards Job. Furthermore although I stand not vpon euery word: it behoueth every of vs to minde the things that are treated of here. For Job ment to expresse vnto vs, that his state was so miserable, as it was able to make our heares stand vp vpō our head. And why? First and foremost (as I haue shewed) he excuseth himself of his impaciencie and of his tormenting of himself, bycause his afflictions greeued him: For the excessiuenesse of them caused him too do so. In the meane whyle let vs not doubt, but that the holye Ghoste speaketh by his mouth to the intent that if our aduersities seeme greate and vnable to be borne, we may compare the with the things that happened to Job. And seeing that he was scourged much more thā we can be, we must not be so nyce (and as it were childishe) when our aduersities pinch vs, as to think that God afflieth vs to sore. [But let vs say] how now? did there not happē as much vnto Job. Yea and was not the miserie which he indured much more excessiue and outrageouse than this? Ye see then how we must learne pacience by that which is declared here at length, touching the aduersities that Job suffered. And herewithall commeth to this purpose the thing which I haue touched: that is to witte, that the miserie which Job indured, was with in him, and that he was not only mocked, scorned and wronged by men: but also *was cast downe in himself*. For although a mannes enimies mock him, and he perceyue well that they backbyte him on all sides: yet if he be at rest in himself, such a man shall not be so greatly tormented, as he that is vtterly dismayed and can indure no more. And vndoubtedly if a man see such crueltie in men, as they are not satisfied with the miserie that he indureth, but also fall to blowing of the fire, and to greeuing of him further when they see him as good as half dead already, so as every man striketh at him to murther him and to increase the torment wherwith he is already afflicted to the vttermost: that augmeteth his grief and anguish much more. Thus ye see what Job ment in this streyne when he sayeth *that terror tooke bold on him, that he had no rest*; that his pulses did beat continually, & that he had no releef at all: lyke as a man that is in a continual agewe, or that is so tormented as he hath no leasure to take his breath. Job then by such complaints signifieth, that he is not only mocked as diuers are, which yet for all that forsake not their meate and drinke and myrrh, nor as they that are able to defend theselues, so as though

men pactize euill against them, they are not able to bring it to passe: but contrarywise he sheweth that he was so afflieted, as he stode in feare of it. And vnder this woord *Fear*, he comprehendeth all the anguishes that we can feele, whē eyther our Lord God, or men, do set themselues against vs. Yea and that word importeth much more than heauinesse or anguish: for beauinesse is a greef for aduersities present: But when we are in feare, it is as if we sawe death threaten vs, and that wee were besieged with many daungers. For then we imagin, how now? Indede I am in miserie already: but that is nothing. For such a misery may happen moreover: and peraduenture also an other on the other side, and yet another to that. Therfore when we foresee such daungers, and it seemeth vnto vs that when we be escaped from one death there commeth a second, and a third, and to be short, we are assayled on all sides: that is a thing that striketh our hart dead: and that is it which Job meeneth by saying *that feare had caught bold of him within*: And this text ought to be well marked if vs. For the chief benefit with wee haue and which men do also naturally desire, is to be in safetie: and God also when he speaketh of his blessings, doeth aboue *Lxx. 26.4.5.6.* all things promise vs rest, and that when we be in his custody, we shall sleepe at our ease without feare of being waked, so as we shall not feare to sleepe, euen vnder a tree or by a high wayes side: and although wee had nother dore, nor barre, nor lock, nor key to our chamber, yet we shall be safe vnder his protection. Neuerthelesse wee see how Job sayeth, that he was possessed with feare. It seemeth then that he had no more trust in God and consequently that he was bereft of the souerain benefit that we desire, and which God hath promised to all his children. And verely the faithful shall always haue finally such rest *Psalm. 3.6.6.* in theselues, as they may be cheerfull in their aduersities: and that is bycause they rest vpon Gods goodnesse, and know wel that he will neuer forget the. Ye see then a rest which cā neuer fayle al the faithful, solong as they trust in God: and that did Job wel feele in parte. But herewithall let vs marke, that now and the God will cast his seruants in such trouble (I meene for a litle whyle) as they shal not know where they be. And this ioy of the holy Ghost is as it were ouerwhelmed and choked in the, so as they cānot resort vnto God, nor warrant theselues that he watcheth ouer the, nor be sure to say, no, no: Howsoeuer the world goeth, yet will my God perserue mee: indeede I perceyue not that he is minded to succour mee: but yet will I tarry his leasure patiently. The faythfull then may at tymes be scarce fully out of doubt: and they shal bee tossed with so greate waues and stormes as they shal not know where to become, but shall be caried with such violence, and tossed and turmoyled after such a fashion, as their rest shall be turned into trouble: and what is to be done then? It behoueth vs to vnderstand, that first of all, to be peaceable, yea euen in the middest of all our aduersities, it standeth vs in had to flee to our God, & to be out of doubt that his promising too bee alwayes with vs, is not vaine. Therfore let vs mind Gods promises, that we may be armed with them on all sides, so as we may be quiet in the middest of our aduersities. For there is none other safetie for vs: but the hope of succour at Gods hand. So long as we haue that, we cannot but fall vpō our feete, as the proverb sayeth. But assone as we be turned away from God, and cānot beleue that he will helpe vs, and hath a fatherly care of our welfare, we are vtterly dismayed and so amased, as we knowe no meanes in the world to quiet our selues. And therfore let vs learne to settle our selues in Gods promises, if we will not be ouerwhelmed with trebling and fearfulness in the middes of our aduersities.

Furthermore if now and then we be so sore oppressed as we knowe not where to become : yet let vs not ceasse to resort to our God, hoping that he will chace away our darknesse, and not suffer vs to continue alwayes in such distresse, as there should be no remedie nor asswagement of our sorowes. Now sith wee see that the like happened vnto Iob, and also vnto Dauid, who are twoo myrrors of pacie, fayth and hope : let vs not be too much discomfited, when it seemeth too the infirmitie of our fleshe, that we be vterly ouerwhelmed with aduersitie, and seazed with such feare, as we be vterly forlorne. For surely God will worke continually in his faithfull ones, and although his woork appeare not to the eye : yet shall they feele it. And truely although the faithfull be in such anguish and feare, as there seemeth to be no more hope for them in the goodnesse of God: yet shal they not quayle, but be succoured by him, notwithstanding that they be not able to perceiue his succour by their natural reason. Thus ye see how we ought to procede in our heauiness, and how wee ought too practise this doctrine to profit our selues by it. And when as Iob addeth, *that God had cast him to the ground, and that he was become like dust and ashes* (for he had erst sayd, *that his garnets were chaged and cleaneed as it were to bisskin:*) Therby he sheweth that he was vterly ouerthrowne, and that there was not one sparke of hope of lyfe left in him, insomuch that it might haue ben sayd: behold a man vterly consumed, in whom there reigneth nothing but death. For by these words *earth, dust, and ashes* he not only meenech that his strength fayled him: but also that he was become as a dead coarse, yea even as good as half rotten. Iob then sheweth right wel, that there was no more token of life in this extreme affliccio which he endured : But rather that he was condemned, yea even of ali men, wherin it is shewed vs, that our trust must not bee tyed too the things that are seene, but that wee must trust in God, yea even in the middest of death. And that when we seeme to bee past recovery, yet notwithstanding wee must take hold of the lyfe that God hath promised vs, and continually imbrace it. And herewithall let vs marke also, that Gods power is not subiect too any humane or worldly meanes: but that he worketh after such a fashion, as is incomprehensible and secret vntoo vs. Lo here the twoo things which wee haue too marke in this text, which goe ioynly one with an other. For why haue wee sayd that fayth must not bee inclosed in the things that wee see, but because it is grounded vpon the power of God? But this power is infinite and may not be compassed or ruled by worldly meanes, or by ought that can be seene. For God is able to worke after such maner, as is vnowne to vs. Seing it is so, it behoueth our fayth also too bee enlarged likewise.

And so, for the better vnderstanding of this doctrine, let vs begin at the second point which I haue touched: which is, that Gods power wherby he intendeth to work for our welfare, is not booud within these lower things: and therfore that we must not say, that God will do thus or thus bycause the order of nature is so, or bycause wee see some li'elhold of it, or bycause there is such a meane or helpe to compasse it. For that were to do him greate wrong, inasmuch as the things that are in him are infinite. Therfore we must not inclose Gods mightie power within our imaginacio and vnderstading. Like as Gods goodnesse is endlessse and a botomlessse pit: so also are his wisdome and righteousnesse, and the same is to be said of his power. Now if we woulde comprehend this mightinesse and power: I pray you are weable too inclose it in our brayne? It is vnpossible. So then let vs marke well, that

when God intendeth to saue vs, he doeth it not after the commen fashion, but worketh by miracle towards vs: insomuch that he will rayse vs euen from death. And that *S.m.2.2.6* is the cause why he chalengeth the office of sending men *S.p.16.b.13* to the graue, and of calling them back againe. Also it is sayd in the Psalme: that the issues or outgoings of death *Psa.68.d.2.* are in the hand of our God. VVhen it i, sayd of our God, it is to the end that the faythfull should taste the neerenesse of God, and that he should make them feele the thing by experience, which is conteyned heere: namely, that he hath the issues of death [*in his hand*]. And what are those issues? It is that when death shall haue reygned ouer vs, and we seeme to be vterly ouerwhelmed, so as there is no more hope of life: our Lord can well quicken vs, yea euen after a wonderfull fashion vnowne vnto vs, and which men cannot perceiue vntill it be shewed by effect. And this is the cause also why Ezechiel had this *Eze.37.* vision giuen him, that when God vttered his word, the bones that were drye before, and wherein there was no substaunce, came togither, and the sinewes did knit againe, and breth and liuehnesse came intoo them, and so they became living men. Thus ye see how we ought to be grounded vpon the inestimable power of our God: that is to wit, that when ir commeth to the trusting in him, we must not fal to reasoning: Hath God any meanes to do it? Are the things lykely? or haue we any thing in vs to further him? No no, but God knoweth how too deale, and therfore let vs wayte at his hand. But now (as I sayd) it behoueth our fayth to be enlarged vpon the mightie power of God: and seeing that Gods mightie power is not to be measured nor to be inclosed and made subiect to woldly and naturall meanes: our beleef also must stretch out both hie and lowe, and become infinite. Verely it will never be so perfect as it ought to bee: wee shall but only haue some little pece of it. But yet must we labour forward: and although our beleef be weake, and that we haue received it by measure, yet must we always tend to that marke. VVhat marke? Euen to rest ourselues on God, and to wayte for helpe at his hand. And how shall wee waite for it? must wee rest vpon these earthly things? No no, but every one of vs must sturre vp l.i.mself and consider: well Lord, thou art Almighty. Therfore thou wilt saue vs by thy mightie power which is vnowne to vs as yet.

Lo what is shewed vs in this streine. So then, seeing that God hath giuen vs such a proof of his mightie power in the person of Iob: let the same confirme vs so much the more. In the end, after that Iob hath spoken of the wrongs and reproches that were done vnto him, and complained of the seare wherewith he was seized: he directeth himself vnto God, and sayeth *that although he turned himself vnto God to call upon him, he was not heard: yea and that when he hild on and rayted Gods leysure: God pittied him not, ne made any countenance to regard him, but which worse is, turned toward him as a cruel person.* Surely this is the greuousest temptation that might bee. For if any aduersitie happen vnto vs, wee knowe that Gods setting of vs in this world, is with condicione that wee should be tempted diuers wayes, and martyred with many miseries, too the intent too shew vs that this transitorie lyfe is nothing woorth: and againe if we haue some sorowe, our frayltie beareth it, and if wee bee not stout ynough to comfort oureselues, we impaire it still to the feblenesse of our nature. But when we flee vnto God, and yet feele no ease at his hid, but rather that he dissembleth, so as the tyme seemeth to be lost in praying vntoo him: then are we at an vter extremitie. VVhy so? For it is a soueraigne remedie which Godgiueth vs, when he sayeth

sayeth, come vnto mee when you are at an afterdeale, yea and as good as dead, and you shall perceyue that I haue power to quicken you. I recouer those that are quayled, I rayse vp them that are dead, and I fetch them out of their graues which were sunken in it, yea euen so depe as it might seeme that they shold neuer come out again. God therfore is liberal ynoch to promise vs that he wil neuer refuze our prayers: but come we to seke him, he shrinketh away and seemeth to be deaf. This is a temptation that is able to ouerwhelme vs vtterly. Therfore let vs marke well this text, how Iob meant to declare that he was come euen vnto hell, and that he was not chastised after the common fashiō, but that God (to outward appearāce) had so forsakē him, as he might cōclude, I haue hetherto bē deceiued in seruing God, & I haue beguiled myself in hoping that he wold helpe me and be my sauour: and why? For in deede he sayth that his seruants shal be afflicted, howbeit he calleth thē to him, saying, cal vpon me in the day of thy trouble, and I wil heare thee, and thou shalt gloriſie me for the fame. Thē ought we to hope for life eue in death, through his power. For behold, God openeth vs the gate when he sayth that he is nere al those which cal vpō him in truth.

18.

But now (faith Iob) if I seeke thee I find thee not, if I call vpon thee thou ansWEREST me not, I knock and the gate is still kept shut: VVhy sayth he so? For a mā might first demād whether God hath not performed the said promise which he made to al the faithful, of being nere to al those which call vpon him. For although those texts were not yet writte: yet did not God cease to haue pitie vpō his cōtinually. Howbeit in causing thē to be written afterward, he had declared what a one he is, and what a one he hath always shewed himself to be. Then if Iob had lost his labour in praying vnto God: these promises shoud haue ben false, that God wil be nere vnto all those that cal vpō him in truth: and that he will heare all those that call vpon him, and graunt whatsoeuer is asked him in the name of

Job. 15.c. 16. our Lord Iesus Christ: yea and that he wil be ready to succour vs before we open our mouth. But let vs marke wel,

& 16.c. 23. that although Iob did not as then perceue that God wold

Ezai. 65. d. succour him: yet notwithstanding he knew it in the end, &

24. God also made him to feele it, according as we see eue by that which is come to passe. Let vs marke I say that wee must not judge of Gods helpe, according to euery momēt of time. For that were to great a restrayning of it: but wee must tary the end, and though we see that our Lord openeth not his eares to our requests, yet shall the end of our afflictions be always happy, if we continue in calling vpon him. So then howsoeuer the world go with vs: let vs not surmize that he wil not heare vs whē we besech him. For

1. Sam. 8. d. why? we see what happened vnto Iob, when he sayth they shal cry and not be heard, it is a threatening that cā light vpon none, but the vnbeleuers. For if wee cry, namely in

18. & 2. Sa. 22.d. 42. faith and hope: it is certain that the promise which was spokē of shal be vnfailable. But forasmuch as the crying of

Ier. 11. b. 12. the faultheſſe is but a howling and roaring without any trust in God: and that although they know that without him they be but forlorne & fordone, yet they set not their minds vpō him: therfore they are not heard. VVherefore syth we see this temptation of crying and not being heard did light vpō Iob: let vs cōclude that if God make not cou-

tenāce to heare vs, it is not for that he reiecht our pray-  
ers or passeth not for thē: but he holdeth aloof to make vs

cōtinue in praiere. For it is not enough to haue praied once, and to haue said, alas lord wilt thou not pity mee? But we

must hold out in it, and if he delay, wee must not cease to  
passe yet stil further, vntill we know that he hath heard vs. Furthermore let vs mark wel, that althogh god pretēd not

to heare our prayers: yet notwithstanding he sheweth that

he heareth thē. And that it is so: behold, Iob who complai-  
neth that he cried & was not heard, had ben vtterly ouer-  
whelmed if our Lord had not heard his request: howbeit  
that he perceiued it not, and thus yee see how our Lord  
worketh oftētimes in vs, and yet to our imaginatiō we cā-  
not discerne that he helpeth vs, and why? For if we stand  
scanning after what maner God helpeth vs, it entreth not  
into our vnderstāding. VVhy? for we be rude and grosse,  
neuertheleſſe our lord sheweth vs in time, that he ceassed  
10 not to be neere vs, eue when we thought he had forsaken  
vs. And although his neerenesse were secret: Yet ceassed  
he not to make his power droppe down into vs cōtinually.  
So then let vs inure ourſelues with these temptations:  
namely, that whē we pray vnto God in our troubles, and  
feeble no ease but, rather that the mischeif increaseth, &  
that God wheteth himself against vs, to greue vs the  
more when we seeke vnto him: we must not therfore  
be out of hope, but tarry his leysure paciently, and say:  
Truth Lord, this battayle is right sore: But what for that?  
Seing that Iob which was a weake man as wee bee, hath  
passed that way: let vs pray God to strengthen vs by his  
holy spirit. For the grace which he shewed to Iob at that  
time, and to Dauid in his time, and to all the rest of the  
faythfull in their tymes: is not abated at this day. Ye see  
then that it behoueth vs to fight till we haue fully gotten  
the vpper hand of this temptation which is greatest of all  
others: which is, when we call vpō God and are not herd.  
But there is yet more when Iob sayth, thou hast turned  
thy self agaynst me, and art become as though thou wert cruel.  
By this saying hee meeneth not only that he was not deliuered  
from his miseries and aduersities, nor eased of  
them: bnt also that the fire seemed to be the more kindled,  
that the gulfes seemed to open the wyder, and (to be  
short) that he appayred his cage by calling vpon God, as  
though he did put God in mynd too punish him the  
more. You may see now, that it is a greate temptation for  
a man to pray in his calamitie and not to be herd: and as  
Iob hath felt that, so may we also oftentymes feele it. But  
it is a farre greater greef when we looke to neere vpon it  
40 (that is to say) when our calling vpon God doeth so lit-  
tle attayle vs, as it seemeth rather to prouoke him more,  
and that our so dooing maketh him the feerer against  
vs. How so? As thus: ye be importunate vpon mee, and  
I will giue you as much as you are able to beare: my rod-  
des were light before, I did but as it were tick you with  
my little finger: but now I will lay on you with mayne  
stroakes, I will drawe my sword and beate you downe  
to the ground. It seemeth then erewhyles that we gayne  
nothing by praying, but only put god in mind to be more  
rough and sharp with vs, and to vex vs the more, and to  
make our afflictions the greuouſer, and to excede so farre  
asto consume vs vtterly. Lo what shall seeme vnto the  
faithful, as every one of vs shall find in himself. But what  
is to be done herevpon? let vs marke well how it is de-  
clared here by Iob, that we must not think it strange whē  
God listeth to try our faith after that sort, nor say that  
we faynt, and that the miserie shall but increase by it. For  
although he heare vs not at the first, but pretend to be as  
yet still more stirred against vs: yet notwithstanding al-  
though ſuch things come in our mynd, let vs trust that he  
will ſuccour vs, and that according as our troubles in-  
crease: ſo also he will ſuccour vs in ſuch ſort, as he will  
not ſuffer vs to quayle. Then ſhall we be continually up-  
held by his hand, howbeit after an vñknowne maner:  
and when he ſhall haue thoroughly exerciſed our faith, he  
will make vs to feele, that he was not alienated from vs  
when he afflieted vs. Thus yee ſee how it behoueth vs  
to practise this ſentence, to the end that if wee ſeeme not

to be heard, we may not faint, nor be dismayed and overcome, but hold out to the uttermost, whatsoeuer temptation God sendeth vs. Yea and though wee see death present before our eyes, insomuch that we be as it were drowned in the gulf of hell: yet let vs not doubt, but that like as our good God heard his servant Job: so also in the end he wil give a good and happy issue to all our aduersities.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to touche vs in such wise, as we may turne to him with true repenteance, and that by being exercised in the manifold wants, miseries, and afflictions that linger vpon

vs in this temporall life, we may be rightly humbled vnder his obediēce, to giue ourselues wholy to his seruice, and to put ourselues intoo his hand, acknowledging that he hath all power and auctoritie ouer vs: and that in the middest of all the distresses wherewith we be combred, it may please him so to assuage all our greeves by the grace of his holy spirit, as wee may still reioyce in him, and alwayes trust in his goodnessse, euē till he haue deliuered vs from all the necessities and miseries of this mortall life, and called vs to his heauenly rest. That it may please him to graunt this grace, not only to vs, but also to al people and nations &c.

### *The cx. Sermon, which is the third vpon the xxx. Chapter.*

21. Thou art become cruel vnto me, and hast caught mee vp vwith the force of thy hand.
22. Thou hast lifted mee vp aboue the vynd, and caused me to ryde vpon it, and made my vvit to fayle.
23. I knovv that thou vvilt put mee into the graue, in the house appointed for all that liue.
24. Yet shall none stretch out their hand thither, although many cry in their affliction.
25. Haue not I vvept vwith such as had hard dayes, and hath not my soule bē sory for the poore?
26. I haue looked for good, and euill is come vpon mee, I vvayted for lyght and behold here is ddarkenesse.
27. My bovvels boyle, and there is no rest in the tyme of the aduersitie that hath caught holde of mee.
28. I go mourning, and cry out in the congregation.
29. I am as it vvere a brother to dragons, and a companion to Estriges.
30. My skin is become black vpon mee, and my bones are dried vp.
31. My harp is turned to vveeping, and myne organs to the voice of lamenting.



Hauē declared heretofore how greet a temptation Job indured, when it seemed that his praying to God did him no good. For that is our last refuge in al our aduersities, and the soueraine remedie that can neuer fayle vs. Then if it seeme that we be disappointed of our hope, & that God do make as though he were deaf, and (to be short) that we profit not at all by our prayers and supplications: It is as it were a hell that gapeth open vpon vs, and we must needs fall into vtter dispaire, if God hold vs not back, and shew that his delaying to succour vs, is not without cause. Then if God wrought not with a singular power in this behalf: Surely we should vtterly ouerwhelme when we find no relief of our miseries by praying vnto him. Now seing that this happened vnto Job, let euery of vs dispose himself after his exāple. And if God do now and thē suffer vs to linger in Payne, (as often times it commeth to passe) and we be not succored at his hand as we would wish: let vs tarry paciently and fight against such temptations, yea and let vs do our indeuour also to obey him. For it is not ynough for vs to pray vnto God: but wee must also bryde our affetiōs. So as if aduersitie pressē vs, and we be troubled that we can no more: yet ncuerthelesse we must abyde still in this stedfastnesse that is spoken of here. And so if we haue ben subiect to the good wil of our good God for a time, let vs continue in the same to the end: and if it seemed to vs that we were ouercharged, yea cuen in the middes of our aduersities: let this presente example come to our remembrance, that the end wil shew, that although God hyde himself from his seruaunts, and make them not to feele his working at the first, yet he never forgetteth thē, but heareth them at length, when he perceiuthe the conuenient time. But let vs remember the Apostles lesson, that faith must be ioined with pacience, & that we must be ex-

ercised in many battailes before we come to the triumph: for this life isordeine diosight in. In the text here foloweth that which I haue touched already: namely, *that god shewed himself cruel towardes Job*. Now when he speaketh so, it is not to accuse God of vnrightuousnes: but to shew the extremitie of the paine that he felt. The if we be tormented with any excessive rigor, we may well terme the same a crueltie, but yet it foloweth not that we shuld cōdempe God for it. Ye see then what Iobs meening was. And for the beter conceiuing hereof, let vs beare in mynd what hath bin declared heretofore: namely, that the fauful which are pressēd by the hand of God, do feele so terrible anguish as is not possible to be expressed. It is not without cause that David in bewailing the affictiōs that God laid vpon him, vsed these similitudes, namely that he was brought to the botome of the deepes, that there was not any more light left him, and that his bones were as it were rotten, that the marie of them was dried vp, so that all his strength was withered, that his tong cleaved to the rooef of his mouth, and that he was condemned to death, so as there was no more remedie. Lette vs marke that his speaking so, is to expresse the vehemencie of the grieve, wherewyth the poore faythfull ones are oppresed when they feele the wrathe of G O D. For if our myndes misgivē vs that G O D is againste vs: that passeth all miseries. And the more that wee feare it, so muche the more doth our distress and torment increase: For the vnbeleeuers, the dispisers of God, and al heathenish folke are as it were blockish. Loke vpo a man that is hardned in euill, and he dothe nothing but scoffe at all religion. VVell then, if God scourge him, no doubt but he shall be enforced to criē, alas: but yet for all that, he loketh not to the hand which striketh him: he feeleth the stripes, but hee thinketh not that it is God that striketh: whereas the fauful bycause, they knowe that all their welsare consisteth in the fauor of God and in his fatherly

*Psal. 99. 4.*

*23. 4.*

*Psal. 22. d.*

*15. 16.*

*Psa. 31. c. II.*

*12.*

faterly goodnessse, do cōfōrt thēselues therewith in the  
 midds of their aduersities : but if God seeme to become  
 their enimy, or to haue shaken thē of, or to haue withdrawen  
 himself frō them although they were [otherwise] at  
 their ease, and that all things fell out as they would haue  
 them: yet notwithstanding they conceiue such a hart grief  
 as they knowe not were to become. And this is the cause  
 why king Ezechias sayd, that God was a cruel lion against  
 him, & crushed all his bonds asunder with his teeth. Mēt  
 Ezechias to find faulte with God, or to stand in cōtention  
 against him? No, VVhy doth he then liken him so to a liō,  
 and a wild beast that cōmeth to swallowe vp a pray, and to  
 crashe and breake al asunder? It is (as I sayd afore) to ex-  
 pressē the fearē wherewith the poore faithfull ones are  
 tormēted, when they seele Gods wrath, and perceiue their  
 owne sinnes, and see that he sheweth himself their judge.  
 For thē must they needs be possessed with such anguish  
 as surmounteth al bodyly harmes. So therfore wheras Job  
 cōplayneth that God was turned against him with cruel-  
 tie: he meeneth not that God passeth measure, or that he  
 vsed any tirannie, or that he was vnrighteous: but he ex-  
 pesseth the grief and the excessē of the miserie wherin he  
 was: yet notwithstanding let vs marke well, that when Job  
 speketh so, he doth it as a man incōbered in his wits, and  
 therfore he is not to be vtterly excused, as I haue declared  
 heretofore. And truely whensocuer our affections ouer-  
 mayster vs, it is vnpossible that we shuld think of God &  
 speake of him so reverently as we ought to do. VVhy so?  
 For our affections are blind: and if we wil speake of God  
 with such reverēce as he deserueth: it behoueth vs to ga-  
 ther our wits to vs, and to kepe thē quiet and feasable. So  
 then seeing that Job sheweth and declareth here, what his  
 former tētātions were: no dout but he speaketh vnaudi-  
 sedly. And therfore we must not drawe this saying to an  
 exāple, as though it were lawfull for vs to followe them.  
 But let vs cōsider that although a man indeuour to bridle  
 himself: yet can he not so ouerrule his infirmite, but that  
 there is always somewhat in him worthy of blame and  
 to be condemned. And so much the more ought we to be  
 heedfull to brydle our affections, considering that do the  
 best we can, we cānot be so subiect vnto God as were re-  
 quisite. Thus then there are two things which we haue to  
 note: the one is that when God sheweth himself to be a-  
 gainst vs, & in steade of receiuing vs to his free goodnessse  
 and loue, seemeth to be our enimie, and our owne sinnes  
 reproue vs: & we see nothing but the signes of his curse  
 vpon vs: It cānot be but we must needs be extremely tor-  
 mented. Marke that for one point. And it is a necessarie  
 lesson, to the end that every man may prepare himself a-  
 fore hand that when we come to the pinch, we may be  
 so armed as we fall not into vtter dispaire, but that in the  
 middest of the gulfis we may tast some parte of Gods cō-  
 fort, to wayte paciētly for the good issue that we see not.  
 And therfore let vs not think it to be a thing to be desi-  
 red, neuer to haue any anguish at all, nor to be put in any  
 feare. For that is more meeter for the infidels and for the  
 despisers of God, which are become brutish as I haue de-  
 clared afore. The swine and the oxe feele their miserie no  
 further than their outward sense leadeith them: and euen  
 so fare lewd persones that are doted in their vnderstan-  
 ding, and would fiane forgette God, and thrust the remē-  
 braunce of his name vnderfoote. But contraryewise, let  
 vs be sure it is expedient for vs to be wakened from such  
 drowsinessse, and to feele Gods wrath, to the end we may  
 walke in the greater warenesse, and learne therby to hū-  
 ble our selues. For mē shall neuer know and acknowledge  
 their owne weakenesse sufficiētly, till they haue cited  
 themselues before God. It is sayd that the man is happie

Esa. 38.c.13.

50      30      40      50      60

which trieth and examineth himself. And why? For be-  
 hold, this retchlesnesse of ours whē our wits be as it were  
 dulled with it, is the hygh way to destruction. And seeing it  
 is good and expediet for our welfare, to be carefull: let vs  
 vnderstand that it is not without cause that our Lord  
 maketh vs to feele his wrathe, to the intent we should be-  
 think vs the better of our sinnes. Marke that for one point.  
 And for the second, let vs marke, that wee can neuer bee  
 brought so well to the obedience of our God and to the  
 ruling of our affections, but there wil be ouergreat gain-  
 striuings stil, according as we see that although Job were  
 a mirror of pacience yet notwithstanding he was not so  
 well stayed as to ouermayster himself when he spake of  
 God. For he proceeded not with such a reverence as he  
 ought to haue done, but ranne hedlong into this tempta-  
 tō, wherof he was not euercome, but resisted it althōugh  
 with much ado. Seing then that the passions which are in  
 vs are so farre out of square: let vs learne to hold them as  
 it were in prison: and when we haue well fought to tame  
 ourselues, let vs still consider that there is much imperfe-  
 ction in vs, and that God should always find wherfore to  
 condemne vs, if he bare not with vs of his infinite good-  
 nessse. Lo what we haue to note. And now to expresse the  
 greate feare, grief, and miserie that Job was touched with-  
 all, he addeth, that God had lifted him vp vpon the wynd, and  
 made him to ryde as it were in the ayre, & caused all his strēgib  
 and substance to fail him. VVhen a man is so caught vp,  
 and carried away as it were in a whirl wind, it is a dread-  
 full thing. For if a man were beatē downe and died there:  
 it would not be so terrible, as when God hoyseth him vp  
 into the ayre as it were with a suddaine tempest. VVe see  
 then that Jobs intent is to confirme the matter which he  
 hath declared: that is to wit, that God exerciseth and try-  
 eth his seruaunts after straunge fashions. And therfore let  
 vs not conceiue Gods wrathe only according to the ex-  
 amples that we haue seene with our eyes, and felt by our  
 owne experience: but let vs vnderstand, that God can try  
 vs by such meanes as are vnyknowne to vs, yea euē in such  
 wise as we shall be worse thā forlorne. And whē we know  
 this, let vs also pray God to strengthen vs at our neede: &  
 although that to the outward apparaunce we see nothing  
 on all sides but the graue, and it seemeth that we should  
 be swallowed vp, not only of bodyly death, but also of hel:  
 Yet notwithstanding let vs not cease to cōtinue in the feare  
 of our God, and to rest alwayes vpō the trust of his good-  
 nessse, determining fully to call vpon him, and to flee vnto  
 him alone for refuge, yea though all our senses withstode  
 it, and that it seemed to vs that we were barred from all  
 accessē vnto him. Thus ye see what we haue to minde in  
 these verses. And so let vs not thinke it to bee a needlessē  
 tale, when mencion is made of the winds and of the stormes,  
 and of gods making of him to ryde in the ayre: For  
 it serueth to shew that our Lord hath straunge wayes to  
 chastice vs, when it pleaseth him, and that we ought not  
 to be taken vñwares by them for want of hauing thought  
 of them before hand. And furthermore, if we feele not so  
 greate and outrageouse afflictions in vs: let vs assure our  
 selues it is bycause God beareth with vs. So then what  
 ought we to do when we suffer aduersitie? If we be gre-  
 ued and tormēted more thā reason: (for so it may seeme  
 vnto vs,) let vs take example of Job. How now! Thou art  
 not yet come to the extremitie that this good seruaunt of  
 Gods was at. And what is the cause therof, but for that thy  
 God hath respect of thy feblenesse: but he will not han-  
 dle thee so roughly though he could well do it and hath  
 iust cause so too do. Thou seest then how he vseth gen-  
 tlenesse still towards thee: what rigour soever thou see-  
 least, thou art not yet so martired as that thou canst say,  
 Ll.iiij.      that he

that he is come vpō thee as a cruel liō that hath tornē thee in peeces. Thou canst alledge no such thing: and therfore thou mayst wel seeke to thy good God, & returne vnto him: & seing he sheweth himself so kindharted and pitiful towards thee, he wil still be thy father & preseruer. Ye see thē how this cōparisō ought to serue our turne, & that it behoueth vs to maister our affectiōs when we feele to much hart burning and repining in our selues, & that we be tēpted to stomaking & rebelling against God. It behoueth vs I say to think vpon the things that are set downe here. And lob aledgeth again vnto God, that he is a poore fraile man and neere vnto death, and that therfore it is a maruell why God shuld persecute him so roughly. I know (sayth he) that thōn wile send me to the graue too the house that belongeth vnto all that liē. Seing that the state of all men is such as thou hast set thē here to make them passe away as it were in a moment: why shouldest thou try thy self and viter thy force vpon them and against them? Lo what lobs meening is: we haue herd the like sentences hertofore, and it is not without cause that they be repeated here. For vndoubtedly God will haue vs to pray vnto him and setteth the infirmities of our frayle state before him, to moue him to take vs to mercy, and to ease vs: as when it is sayd in the Psalme, that the Lord knoweth how we be but dust, and that whē we haue passed through this world, we must be faine to come to rotēnesse. And seing we knowe that God spareth vs and pitith our miseries, ought not that promis to moue vs to pray vnto him after that sort. And again in another text it is said, that god for-

Psa. 103. c. 14. giueth mēs sinnes bycause he seeth they are but a shadow that passeth and vanisheth away. Therfore when we pray God to deliuē vs from our miseries, let vs learne how we ought to alledge that we ourselues are nothing, and that although we haue life, yet we die in the turning of a hād: insomuch that euē in our cheef floure & florishing time, we be likened vnto grasse which is greene to day and cut downe to morowe, so as it withereth and drieth without moysture or substance. The alledging of these things vnto God wil make him pitiful towards vs to deliuē vs from our miseries. Not that he hath neede to be put in mind: for he knoweth our infirmities better thā we ourselues, and therfore needeth not to be aduertised of it. But like as our praying to him is for our ourselues: so likewise al the requests and reasons which we alledge in our prayers, are to our own vse & profit. Thē if a man alledge vnto God, that he is a poore fraile creature: he beholderth himself in himself, & teacheth himself lowlinesse. If we think not vpon our state, we shal always be puffed vp with pride, or else we shal not be disposed as we ought to be to obteine mercie. But if our Lord bring vs once to that point that we be ouerthrowen in our selues: then shall we be the better disposed to seke his ayde, yea and that with greater earnestnesse and desire.

Psa. 78. d. 39. And furthermore our Lord also receiueth and accepteth the seruice which he demaundeth aboue all thing, that is too wit, the seruice of a broken and lowly hart, as it is sayd in the Psalme. Ye see then that the alledging of our frayltie vnto God, and that we be but dust and rotēnesse, yea and that we be nought and worse than nought, must bee to induce him to take vs too mercy: but let vs marke also, that there must be no repyning mingled with it, nor any such complaints as we may haue any grudging or hartburning: as surely lob had not so good stay of him self here, as he ought to haue had. For to what purpose sayth he, I knowe I must go to the graue, euē to the howse of all living creatures: no doubt but he sheweth heere excesse of the passion, wherewith he was tempted: not that he was overcome of it, but yet he felte such rebelling

in himself, as he yeeldeed not so peaceably to Gods wil, as he ought to haue done: as if he should say: Thou tryest mee here, thou persecutest me, and who am I? must thou needs shew thyself so sharpe and rigorouse against a poore creature that is nothing. Then behoueth it vs to beware of such impaciencie as this. And herein wee see what the corruption of our nature is. For euen the best things in vs are alwayes mingled with some faultinesse, except God preserue vs by miracle. I sayd heretofore that it is a good and holy thing, that men which are smitten by Gods hand, shuld for the obteyning of mercy alledge their owne feblenesse, and shewe that their life is nothing, and that they haue not any strength in them, and that death threatneth them every minute of an houre. This I say is a good and holy thing: and it serueth too humble vs, to the end wee may offer vnto God the sacrifice that pleaseth him so well. But yet notwithstanding we turne this thing to euill, according as wee see in this present example. If a man say vnto God, Lord who am I? Thou knowest I am but a shadowe that passeth and vanisheth away, and all my strength is but a smoke: if a man (I say) speake so, and therwithall frerte and repyne bycause he thinketh it straunge that God should chastize him: No doubt but the same is a wicked and cursed passion, and yet (as I haue told you), this complaine is good and profitable. And so it is in dede: but men can not withhold themselues from mingling some excesse alwayes with it, and from peruerting the thing that is good. And so there is such an vngratioufulness in our nature, as we corrupt the good, and turne it into euill. So much the more then behoueth it vs too stand alwayes vppon our gard, and to mistrust our selues, seing we be so wauering that we cannot followe right foorth the things that God comauandeth vs. Yet notwithstanding we must not therfore discomfyt our selues: for our Lord will take vs in good worth, so we cōdēne the excesse in our selues. Truely we must not vse here any flatteries, nor make ourselues beleue that vice is not vice. But we must condēne it, & whē we haue so don, no doubt but our lord receiueth vs. Here withal it behoueth vs to retorne to lobs intent. I go to my graue (sayth he) & I know that none shall stretch his hād thither, or that God shall not stretch his hād thither. But the naturall sense is this: whē never so many men haue bewayed me, yet shall none of them stretch his hand thither to succour me: when death hath once caught me, there is no more remedie: all mans helpe booreth not. VVee see then that lobs intent is to say, seing that death ta rieth for vs and is allotted to vs: and when we be dead we are cleane dispatched and no man can succour vs: at least wife giue vs sonie truce whyle wee bee here. VVhy vitterest thou so greater rigour against vs? Thus ye see in effect what lob meint too say. And I haue tolde you already, in what wise it may be lawfull for vs too vse this complaint: that is too witre, without murmurung or disputing. And by the way let vs marke, that to the intent wee lift not vp our selues against God, ne stryue against the roddes wherwith he scourgeth vs in this extremitie: it behoueth vs to come to one other consideracion: which is, that although we go forward vnto death, and haue alwayes one foote in the graue: yet we knowe that God hath stretched out his hand to deliuē vs thēce. For to what end came Iesus Christ into the world? Yea why went he downe into hell, that is to say, why suffered he the anguishes that were due to all wretched sinners, but to deliuē vs from them? So then if men cannot now conceyue good hope to be cōforted in death: it is alone as if they would denie that our Lord Iesus Christ hath suffered it in his person: For wheras the Sonne of God

*Gal. 3. b. 13.* god abaced himself so farre, as to be subiect to our curse, and to feele Gods hand against him : that was to the end to deliuers from death, and to assure vs that the victorie which he hath purchased, is for vs. Seing then that he hath power ouer death: let his resurrection always come before our eyes, and let vs assure our selues that God hath stretched out his strong and victorious hand, to deliuers from the bondage of Sathan. And therin let vs consider, that although we haue many aduersities to suffer in this mortall life, and that it please God to excercise vs: we must not think it straunge nor enter into the waylings and complaints which are made here, to say yea, what am I: when I haue passed through this world, I must go too the graue, and no man can rescue mee. But we shal be rescued wel ynough, if we haue Iesus Christ for our redeemer, who is ordeyned too be our pledge and warrant, & hath abolished the paynes of death, brokē the bāds of Sathan, and burst open the brasen gates, to set vs free. Seing we know this, let vs be pacient in the middes of al the aduersities of this world, assuring ourselues, that although we haue battels here bylowe, we haue a rest prepared for vs aboue in heauen: and if we fight manfully here, let vs assure our selues that we cannot but triumphe in heauen. Thus ye see what we haue to beare in mind, for the senting and arming of ourselues against the temptations wherwith Iob was assaulted, and which he had somuch a do to withstand. Furthermore let vs marke well the thing that he addeth: which is, *haue not I wept with him that was in aduersitie, and had hard and sharpe dayes or tymes? Was not my soule sorrowful with the poore or afflicted?* Now then I haue looked for good, and euill is happened vnto mee: I haue hoped for light, and behold here is darkenesse. Hereby Iob declarereth, that he seeth not the reason why God dealeth so roughly with him, forasmuch as in his prosperitie he had not ben cruell but pitifull towards the poore and such as were in heauiness, and that he had not ben drunken in his pleasures, but had alwayes considered what the miseries of mans life are, so as he wept with them that did wepe, and kept company with such as were tormented with aduersitie. Thus ye see what Iob alledgedeth to shewe that there is no reason why he should be so afflicted. And surely when God beateth vs with his roddes: commonly it is bycause he seeth that we cannot beare our owne ease, and that our flesh groweth ouerlusty, or else we be cruell towards our neyghbours. Lo heere the twoo causes why God doeth ordinarily afflict vs. And we see also, that in the scripture he threatneth those that do so passe their bounds in their prosperitie: *woe be to you (sayeth it) that laugh, for you shal weepe. And why? for men cannot forbear from ouerreaching themselues, when they be in rest, and things fall out as they would haue them: for the they forget themselues, and think they are exempted from all aduersities, and are as it were drunken folkes: like as a drunken man hath no stay of himself, but rusheth with his hornes as a wild beast: euen so fare the most parte of men when God handleth them gently: that is to say, they abuse his goodnesse, and fling out at rousers, and giue the brydle too their lustes. For hath a man meate and drinke, euen his fill? therevpon infeweth whoredome and shamefull wantoneste, yea and blasphemies, outrages, and violences: and moreouer fond iests & playes, and such other things, and (to be short) a man cannot hold himself in good modestie so long as he is at his ease.* Ye see then that the cause why God afflicteth men, is for that he seeth it is for their behoof to bee so corrected. Furthermore there is yet one other inconuenience. For they that haue the world at will, passe not for poore men that are in aduersitie, but despise them and set their

feete in their necks. VVee see that in this respect it was sayd in reproche of Sodom and Gomor: behold there was abounding of breade, and therewithall pleasure & cructie, so as they voutsafed not to succour such as were in neede. Forsomuch then as they that are at their ease, wil not intermeddle themselues with the troubles and incumberances of their neyghbours, but hold themselues as it were in an earthly paradyse, and exempt themselues from the feeling of all their greefs and aduersities: God must be faine to handle them roughly when their turne commes about: and forso muchas they haue had no pitie nor compassion of the miseries that they haue seen in their brethren: God must be sayne to make them feele by force anon after, that they be but men. They would discharge themselues of all worldly miseries: and God sheweth them perforce, that they must of necessitie knowe themselues to be such as they are. Ye see then that the doctrine which we haue to marke, is that Gods ordinarie affliction of men, is eyther bycause they haue ben cruel in the time of their prosperitie, or bycause they haue made themselues drunken in their lawlesse pleasure. But herewithall let vs marke also, that God might iustly kepe vs occupied with aduersities, though the foresyd causes were not, and that he hath secret determinacions wherof we perceiue not the reason, like as it happened vnto Iob. And that is the caufe why Iob complaineth. For it seemeth to him that God ought not too haue afflicted him after that maner, seing he had behaved himself so aduisedly: but rather he thinketh that God shoulde haue spared him, seing he had be so fellowlike and freedly a man, and be sad and sorie with such as were in aduersitie. But what for that? Heerby we see that we haue two things to beare away. The one is, that if our Lord make vs to prosper, so as we haue peace and rest, and all that is necessarie for vs, & we be exēpted from all greef for a time: we must not be to delicate, nor to tender in shrinking away, frō shewing pitie and compassiō towards such as are in aduersitie: but we must be touched with the grefes of our neyghbours, to mourne with the and to releue the to our power, & at leastwise to pray vnto God for the, whē we cō help the by none other meanes. Thus the ye see the first doctrine that we haue to marke. And furthermore, let vs not fall a slepe in our pleasures, so as wee should not continually knowe that here is not any thing certain, nor be readie to suffer whensoeuer it shal please God. The first thing I say which we haue to beare in mind, is that we must not forget our selues whē God spareth vs. For what is the cause that prosperitie continueth not stil with vs? It is for that we abuse it, as I haue said alreadie. And secoundly, if God sed vs afflictions, let vs bethinke our selues wel, & examine whither we haue not bene sleepie in the time of our prosperitie. For heerby we be put in mind to know our faultes, & to condemn the before God, saying: *Lord thou hast good cause to punish vs, & whie?* For since the time that thou didst prosper vs by thy fauor, we haue forgotten thec, & layde the brydle in our neckes, and taken to much libertie. And therefore it is good reason that thou shouldest punish vs, and that we should feele the fruite of our sinne and vnruleynesse. Lo howe wee ought to call to mynde our former faultes, when God visiteth vs by any affliction: And specially howe wee ought to consider well, whither wee haue not bene vnmercifull towarde such as deserued our succour. For if we haue made no account of others: it is good reason that oure Lorde shoulde handle vs roughly again, that we shuld lern to acknowlege our faults bi our Lords sharpnesse and rigor towards vs. Mark that for one point. But yet further, althogh we haue indeuored to helpe our neighbors, & haue had compassion of their miseries, &

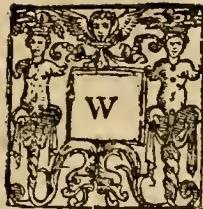
*Ro.12.1.15.* mourned with thē that mourne, as S. Paule exhorteth vs to do: yet notwithstanding let vs not ceaſe alwayes to diſpoſe our ſelues to the ſuffering of the corrections which it ſhal pleafe God to ſend vs, yea euen though we knowe not the cauſe why he doeth it. If we haue ben watchfull in the time of proſperitie, and not abuſed our eaſe: yet will not God miſſe to handle vs roughly now and then. If we aſke why he doeth it: the reaſon wil not be maniſt at the firſt: But he doeth it to humble vs: and ſo let vs alwayes acknowledge him to be rightuouſe. And that is the cauſe why I ſayd, that we ought to beare in mynd theſe two reaſons diſtinctly: Firſt, that we remeber the threatnings which are written in the holy ſcripture againſt ſuch as are vnmerciful to their neyghboors, and play the beaſts in their proſperitie: And ſecondly, that we conſider, that although men behauē themſelues myldly, soberly, and freendly: yet notwithstanding God ceaſeth not to affliſt them after an extraordinařie maner, as we ſee hath hap‐pened vnto Job. VVhat is to be done thē? In ſteade of that he ſayeth here, *I haue rayted for light; and beſold here is darkneſſe: I haue hoped for good, and beſold here is euill:* let vs looke for good according as God promiſeth it. For (as S. Paule ſayeth) the feare of God hath promiſes, not only of the euerlaſting life, but also of the preſent and tranſitorie life. So then let vs alwayes looke for welfare at Gods hād: but yet let vs not looke for it in ſuſh wile as we ſhuld not be readie to receiue aduersitie, whensoeuer it ſhal pleafe him to ſend it vs. For wheras God promiſeth vs to hādle vs gētly, & to vſe fatherly & louing kindnes towards vs: it is but condicionally, ſo farre forth as is expediet for our ſaluation. And why? For his temporall benefits are ſuſh, as it behoueth him to deale them forth and to diſtriбуſe thē by meaſure. And what is the reaſon? It is the ſame that I haue alledged already: namely, that it is an imposſibilitie (or at leaſtwife a very hard matter) that men ſhould not either abuse and corrupt Gods giſts, or beſlow the cleane contrarie to his meening. So then we may well hope that when God hath done vs good, he wil continue the ſame, yea and alſo inceate it ſtill: but wee muſt not alſo looke that we ſhould not therewithall diſpoſe our ſelues wholly to receiue aduersitie, whensoeuer it ſhall pleafe him too ſend it. VVhy ſo? we muſt not make rekening that wee haue an euerlaſting ſtate in our life without any chaūge. Let vs conſider that as our life is frayle, ſo alſo it behoueth vs to be ſubiect to many chaunges, and that if wee haue proſperitie to day, God may diſapoint vs of it to morow: and though we ſee not the reaſon why: yet he knoweth it, and let vs be contented with it. Ye ſee then after what ſort the faythfull ought to looke for the temporall beneſſis of this world: that is, that when they inioy them, they muſt beleeue fully that God wil continue his dealing towards them as he hath done thither to. Howbeit in loo‐king for proſperitie, it behoueth them to prepare themſelues to receyue aduersitie, in ſuſh ſort as they may not be taken vñwares, nor think it ſtrange if he bereue them of his benefits when he had handled them as gentilie as may bee for a time: I ſay they muſt not thinke it any noueltie if God turne his hand the contrarie way and ſmitē them. Thus ye ſee that our looking for proſperitie

muſt be with continuall diſpoſing of our ſelues to ſuffer aduersitie: yea and to ſuffer it paciently, too the end wee miſcartie not when it commieth vpō vs. And furthermore let vs in conclusion marke well what is ſayd here concerning Job. He complaineth that he was a companion of dragons, and a brother of Eſtridges: that is to ſay, as a wyld man, ſo as he was no more of the number and company of other men, but God had ſo farre forsaken him, that he was become as a wild beaſt. And who is he that ſpeaketh it? A man that liued in ſuſh holynesse and perfeſſion, as he might rather haue been compared with an Angell, than with a mortall creature, and yet for all that, we ſee how he was hādled. Hereby we be warned to put our ſelues wholly into the hands of God, and not to ceaſe to truſt in him though he ſcourage vs roughly, & ſeeme minded to ouerwhelme vs utterly: But to put that thing in vre which we haue ſeene here before: namely, that though he ſhould kill vs, yet we would hope ſtill for his mercy, and fight againſt the batrailes of death, and grounding our ſelues vpō his promiſes, hold our owne ſtill and continue ſtedfast in the middeſt of all our aduerſities. Lo what wee haue to marke. And furthermore if God ſcourage vs for our ſinnes: we muſt be the leſſe plunged in ſorow by reaſon of thole affliſtions, and take them ſo much the more meekly and with a quiet mind, conſidering how we haue neede to be hādled ſo ſharply, in reſpect of the diſeſeſes that are roted in vs. In the meane whyle, forasmuch as we cannot be mery but with offendine of God: wee haue a threatnig added here, that he wil change our harpe into mourning, and our organs into voice of lamenting. VVe ſee how the world abuſeth Gods benefits in theſe dayes. For if every man looke into himſelf, wee ſhall ſee that if our Lord giue vs reſt, by and by we ſtarte out of our hingings (as the Proverb ſaih: ) And againe, if we come to the common ſtate, alas we ſee that the world is as farre out of order as may be: and (to be ſhort,) it ſeemeth that men haue conſpired to greue God, and the more that he ſheweth him ſelf louing and kind towards vs, it ſeemeth that wee become ſo much the bolder to provoke him. Sith it is ſo, we may wel be afraide that he wil turne both our harpes and our organes to weeping wayling & ſorow. For we are wel worthie of it. And good reaſon it is, that he ſhould caſt vs into heauinenſſe and anguiſhe, ſeing that we haue abuſed his benefits ſo ſhamefully. Yet notwithstanding if it please God to make vs ſeele his hand by affliſtions, whether we know the cauſe of it or no: let vs not therfore ceaſe to flee vnto him, in hope that he wil receiue vs to mercy: yea verely if we condene our faults, and that our condeneing of the be in ſuſh wile, as we aſſure and warrat our ſelues that he wil cōtinue his goodnes towards vs, & make vs always to ſeele his grace, even till he haue filled vs with it to the ful.

Now let vs fall downe before the face of our good God with acknowledgement of our ſinnes, praying him too make vs ſo to ſeele them, as it may be to bring vs to trewe repenteſſe, and that yet notwithstanding we may not ceaſe to taſt continually of his goodneſſe towards vs, to put our truſt therin, and to flee therunto for our refuge in the name of our Lord Ieſus Christ. And ſo let vs alſay Almiſtige, &c.

### The cxj. Sermon, which is the firſt vpon the. xxxj. Chapter.

- I Haue made a couenant vwith myne eyes: And haue I looked vpon a mayd?
2. And vwhat is the portion of God from aboue, and the inheritance of the almighty of heaſe?
  3. Is there not a cutting off for the vnrightruouſe, and confuzion for ſuſh as conſpire (or praetize) vwickedneſſe?
  4. Doeth not he behold my vways, doeth not he count all my ſteppes?



Ee haue seene already heretofore  
howe Job protested, that he was no  
such man as his friends, would haue  
made him beleue: for they were of  
opiniō that he was a reprobate afore  
God. Therefore he declared that he  
had liued holyly and vprightly: now  
he returneth againe to the same matter, and not without  
cause. For it was a grieuous temptation that men shoulde  
take him to be an hypocrite, notwithstanding that he had  
walked in vprightnesse of heart and playne meening be-  
fore God. And furthermore he had had no regard of his  
owne reputatiō, nor what men thought of him: for God  
knew him. True it is that he ought not to haue thought  
it straunge that he shoulde be afflicted of Gods hande,  
although he had liued as wee see here: but yet was it good  
that he knewe the ende and cause why God visited him  
so. But we shall see this more fully in the winding vp of  
the Chapter. Nowe let vs looke to that which is contay-  
ned here: which is, that Job intendeth to declare, that he  
hath serued God faithfully, and that his induring of so  
grieuous and excessiue miseries, is not for any offence  
that he had comitted, but for some other secrete reason  
knowne vnto God, which men can neyther know nor di-  
scerne. First he giueth record of his soundnesse when he  
sayeth, *that he made a couenant with his eyes not to caste any vnchaste looke vpon any mayde living.* And it is a signe of  
great and as it were Angelicall perfection in man, if he be  
able to protest that he hath not bene prouoked vnto euill.  
For it may well be that a man shall haue some sodayne & 30  
fleeting temptation, and yet notwithstanding not consent  
therewto, but rather shake it off and hate it. And truly  
it were a great vertue, if a man could haue all his witts so  
sound and vnattaynted of any corruption, as he could ne-  
uer be inticed. But Job passeth beyond this. And for the  
better vnderstanding hereof, let vs marke that there are  
three degrees of faultinesse ere sinne haue his full shape: I  
meane, euen although the sinne come not to actuall do-  
ing. VVhen S.Iames speaketh of sinne, he vseth the simi-  
litude of childebearing. For he sayeth, that lust concey-  
ueth, and afterward bringeth forth sinne, & that the sinne  
is accomplished when it commeth into the actuall deede  
by executing of the thing. But I say there are three de-  
grees of faultinesse in a sinne although it come not to the  
outwarde deede. The firste is a fleeting imagination or  
thought which a man conceyuth by the beholding of a-  
ny thing: for therewpon some one toy or other will come  
in his head. Or else although he see nothing, yet notwith-  
standing his minde is so tickle vnto euill, as it carrieth him  
here and there, and maketh many fancies to runne in his  
head. And out of doubt the same is a faultinesse, but yet  
is not that imputed vnto vs for sinne. The second degree  
is, that vpon the conceyuing of such a fancie we be som-  
what tickled, and feele that our wil swayeth that way, and  
although there be no consent or agreeyng vnto it: yet  
notwithstanding there is some inwarde pricking to pro-  
uoke vs vnto it. Nowe that is a wicked sinne and as it  
were already conceyued: afterwarde followeth consent  
when wee settle our will vpon it, so as there is no let in vs  
for the performance of the euill, but the wante of occasio-  
and oportunitie: there yee see the third degree, and then  
is the sinne fully shapen in vs, although there be no out-  
warde deede at all. And this is well woorthy to be noted:  
For although it may seeme a harde matter, yet notwithstanding  
there is neither man nor woman but he findeth  
the thing that I speake of, and hath experience of it from  
day to day. As for example, when we be afflicted it will  
come in our imagination to thinke, doth God minde vs?

There is noman that can holde himselfe from such con-  
ceytes. For our nature is so corrupted and inclined  
vnto euill, as it is vnpossible that wee shoulde not haue  
such conceyts. And surely it is already a fault, when such  
a thing doth but come in their minde, notwithstanding  
that wee chace it away and thinke thus with our selues:  
how nowe? I like not of this: it is a blasphemie to thinke  
that God pitith not such as call vpon him, or that he will  
not succour such as seeke him: it is all one as if we would  
10 denie that he gouerned the world. Therefore whensoeuer  
such things come in our thought, surely it is a faulfe,  
and it behoueth vs to conclude, alas Lord, wretched crea-  
tures are we and full of vanitie, sith wee can conceyue so  
monstruous thoughts. The second poynt is, that when  
aduersitie presseth vs, and our grieve increaceth more and  
more, wee fall to such murmurings as this: Alas, should  
I linger after this sorte if God thought vpon me? would  
he not haue a care to helpe mee? he doth it not, but dis-  
sembleth, and therefore it seemeth that he hath quite gi-  
uen me vp. VVhen we conceyue such thoughts, and de-  
bate with our selues whither God hath a care of vs or no:  
then it behoueth vs to consider what a one he hath decla-  
red himselfe to be towards vs, and to receyue his promi-  
ses, and to ground our selues vpon them, to say, no, how-  
soever the worlde go, yet will I trust in my God, and flee  
to him for refuge. Howbeit although we finally attayne  
to this assurance and vndoubtednesse: yet notwithstanding  
if we waue and doubt before we come therewnto,  
it is a greater faulfe than the first, and we are already guil-  
tie of mistrust and vnbelief before God, because we haue  
receyued so wicked a temptation. Lastly commineth the  
third degree, when we be vtterly ouerthrowne and know  
not what to say, but only after this sort: See my miserie  
hath gotten the vpper hande, and God hath forflowed to  
long to reach me his hand: I see I am quite paste hope of  
recouerie. VVhen we be so cast downe as we can nomore  
call vpon God, nor take tast of his promises to rest vpon  
them and to comfort our selues with them: that is the  
third degree of sinne. For like as when a childe is ful sha-  
ped in the Mothers wombe, there remaineth no more but  
that it shoulde be borne, so in this case there wanteth no-  
more but the comming of it into the outwarde deede.  
But now let vs come to Iobs woordes, *I haue made a league*  
(sayeth he) *or couenant with myne eyes.* I haue tolde you  
that this is a token of great perfection. And why? For if  
a man can withhold his sight, so as he conceyue not any  
thing that might drawe him vnto euill by looking aboue  
him, and shewe that there is true chastitie and honesty in  
him: It must needes be sayd that he is cleere as an Angell  
from all corruption. And Jobs protesting hereof is not  
in vayne: wherefore lette vs consider that he liued in this  
worlde as an Angeli of God. True it is that of nature he  
was not so: and also whereas he sayth that he made a co-  
uenant: that was done after he had so profited in the  
feare of God, as he had thrust his vnruley lustes vnder  
foote, and so ouermastered his affections, as he was able  
to bridle them and keepe them vnder to say, I will not lust  
any euill to couet it or wishe it, I wil haue no vayne in  
me that shall tende to the displeasure of God, but I will  
60 bridle my selfe both in myne eyes, and in my mouth, and  
in mine ears. Thus ye see in what wise Job made his co-  
uenant. It was not by hauing such a soundnesse in his na-  
ture: for he was a man subiect to affections as we be: and  
no doubt but he had many temptations in his life. How-  
beit he walked in such wise, as he was so inured with the  
feare of God, as not to admit any wicked lustes. Then  
was it become an habite (as menne terme it:) that is too  
say, he was so inured vnto it, as he was no more wauering

to starte out on the one side or the other, or to prouoke himself to this or that : To be short, we see here how Job met to declare, that he not only indeuered, to serue God : but also had inforced himself in such wise to it, as he had tamed and subdued all the affections of his flesh : insomuch that it was nomore Payne to him to serue God, because he had not the battayles which we haue in vs by reason of our fraylity, yea & by reason of the corruptiō that is in our nature. But let vs marke that this came not of his owne power, neither could he of himself haue purchased such perfectiō: but it behoued god to reforme him in such wise by his holy spirit, as he was after a sorte separated frō the comon range of men. For it is not without cause that David maketh this request vnto God : Lord turne away mine eies that they may see no vanitie. If Job had of himself had the things which he protesteth here: no doubt but David might haue obtained such a stedfastnesse as well as he, so as he shold not haue cōceyued any vanitie, nor had his eyes misseled & caried away by any meanes. But forasmuch as David confesseth that he neither had it nor could obtaine it but by the meere grace of God : it followeth therfore that Job could not thorough his owne free will, make such a couenant as to say, that reason beareth such sway in him as he could ouermaster all his affections: but he meeneth here to yeeld God the prayse of that benefit. Then doth he not vaunt and magnifie himself, as though he had purchased such a grace by his own trauell : but he acknowledgeth that god had so gouerned him, as his eyesight did not prouoke him any more vnto euill. Furthermore when Job speaketh so, let vs marke that on the other side he doth vs to vnderstand, that if a man behold a wife or a mayde, and thereby be tempted vnto euill : it is sinne already before God, yea although there be no outwarde acte, nor any putting forth of a mans selfe to deflowre or to beguile the woman, nor any will at all to consent in a mans selfe to wish it. Then although a man haue not that intent with him, but resist the sayd temptation wherwith he is prouoked : yet notwithstanding he fayleth not to offend God. And there is not a poynt better worthy to be marked than this. Verely wee haere the sentence which

*Math. 5. d.* 28. our Lord Iesus Christ giueth vpon it : namely that wee must not thinke our selues to be cleere & discharged before God, by absteyning frō whoredome in respect of the body : but that if a man do but looke vpō a woman with an vnchaste looke, he is already condemned for a whoremonger before God. And moreouer (as I haue sayd alreadie) although our will consent not vnto it, yet muste wee confesse that we haue done amisse before God, so that we must humble our selues. The Papists can wel ynough say, that if a man consent vnto euill, (that is to say, if he lust after it in such wise as he would fayne do it if occasion serued) they graunt that such a consent is a damnable sinne. But if a man haue an euill liking, so he consent not thoroughly to it, the Papists say it is no sinne at all: and that is a horrible blasphemie. It is sayd thou shalt loue thy Lord thy God with all thy hart, & with all thy strength. VVhat is ment by minde & strength ? God hath not limited the loue that we owe vnto him, that it should be only in our harts & mindes : but he sayd that our wit, reason and vnderstanding, & all our strength, (that is to say, al the abilities & powers that are in our nature,) must also be thorowly applied thervnto. Now then if a man cōceyue any euil, although he consent not to it nor yelde his affection fully thervnto, I pray you doth he loue God with al his mind? No : if a man haue never so litle a peice of himself inclining to corruptiō, although with all the rest he indeuer himself to accomplish the lawe : doth he loue God as he ought to do? No vndoubtedly : for sinne is nothing els

*Psal. 119.*  
*Heb. 37.*

*Math. 5. d.*  
28.

*Deut. 6. a. 5.*  
*Math. 21.*

*d. 37.*  
*Mark. 12. c.*

*30.*  
*Luke. 10. c.*

27.

but a transgressing of Gods lawe. Therefore let vs conclude, that all the vayne thoughts which prouoke vs vnto euill, are sinne : and that wee are guiltie of them too. Godward : vñlesse he beare with vs of his infinite goodnesse. But he forgiueth them to those that are his. Neverthelesse it behoueth them to acknowledge it for sinne: and whosoeuer doth flatter himselfe, doth but prouoke Gods wrath, and couer the mischiefe to his owne damnation. For in the ende his hypocrise muste be discouered and layd open to be punished with all the rest. They then which imagine that they do not amisse nor offend God when they be tempted to euill, gayne nothing by it, nother do they amende their market : for needes muste that hypocrise of theirs be grieuously punished. VVherefore (as I sayde afore) although wee consent not to euill, but onely bee as it were tickled with it, and have some liking of it, howbeit that wee withstand it : It is already a fault and oversight in vs. If wee do but conceyue suche euill liking, it already bewrayeth the corruptnesse of our nature. And surely if euill dwelled not in vs and that wee were not already turned away from the soundnesse and cleerenesse which God had put in the first man : out of all doubt wee should haue our eyelight much more pure and chaste than it is, and all our senses, as our hearing, our speaking and all the reste should bee so pure and cleane, as they shoulde haue no stayne in them. And for prouse hereof, let vs consider well how Moyses sayeth, that when *Gen. 3. 1. 6.* Satan came too beguyle Eue, and consequently hir husbande : after that they had giuen eare vnto him, and bene corrupted with desirousnesse to be like vnto God : they looked vpon the Tree of the knowledge of good and euill, and sawe it was to bee liked for the obtainyng of knowledge. And howe looked they vpon it? had not *Gen. 2. 16. 17.* Adam and Eue seene it already before? for God had sayd vnto them, eare not of the fruyte that I have forbidden you. For in what houre souer you eate thereof, I tell you plainly you are separated frō me & condēned to death. So then yee see that Adam and Eue had looked vpon the Tree before : and why then doth Moses laye it nowe too their charge as a sinne : because they did beholde it with a liking of it, that is to say, with an vngratious and vntowarde luste, in that they thought it good to eate of. And whereof came that? euen of their heart, which being corrupted, did immediatly marre their eyesight. And like as when a man hath his eyesight marred with overmuch drinking, there is some inwarde disease and some burning, or some other vncōme going before the losse of his eyes: or like as when a man becommeth blinde, there went comonly some rewme or some other like thing before, which in processe of time taketh away his sight : eue so is it with all the wicked looks which are to bee condemned. For if the heart were not already infected and corrupted with some lewde liking: the eye (as I sayde) should be pure and cleane of himself, so as we might beholde Gods creatures and not bee tempted too any wickednesse. But for asmuch as wee cannot as now open our eyes, but wee shall conceyue some wicked luste : nor can say, this is fayre or that is good, but immediatly wee offend God : is it not a great vntowardnesse? So then let vs know that the cause thereof is the reynging of sinne in vs, which doubtlesse hath hilde such possession of vs euer since Adams fall, that our nature is so corrupted as we cannot loke vpon any thing that is termed fayre and bewtiful, but that in steade of being prouoked to loue God and to praise him for his goodnesse, and for bestowing of so many benefites vpon vs : we offend him. And so in steade of glorifying God, and of being prouoked to loue him: we cannot commend any thing to be fayre and good,

good, but therewithall our cōcye is tickled, yea and stirred vp, either to couetousnesse, or to whoredome, or to voluptuousnesse. To be short, looke whatsoeuer is fayre or good vnder heauē : the same turneth vs away frō our God, whereas it ought to leade vs vnto him. Is not God the welspring of all beuty and goodnessse ? yes : and surely the sayd wicked lust neither reigneth nor ought to reigne in the childrē of God : but I speake of that which is naturally in mā, vntil such time as God haue wrought in him : true it is that the faythfull shall not be so peruerted, nor haue their wittes so corrupted, as to draw alwayes vnto euill : but yet shal they alwayes haue some remnant of the sayd infection that they bring out of their mothers wōbe : which is, that they shall alwayes haue some inwardē p̄c̄ kings to moue them vnto euil, notwithstanding that they hate it & beatē it downe at the first rising vp. And in good fayth (as I sayd) which of vs cōcyeueth not this fancy, that God hath no care of him, so soone as we indure any aduersitie ? and behold, it is a blasphemie, yea and a cursed blasphemie if we consent vnto it, and that our minde do rest neuer so litle vpon it, notwithstanding that our will do not fully purpoſe it. Now then we see that if a man be tempted to euill, although he cōsent nor vnto it, but suppreſſe it and fight againſt it : yet notwithstanding he fayleth not to offend God. And why ? for it is a transgrefſing of his law, as I haue shewed you already. Also it cānot but proceede frō an euill fountainay : for the eye of it ſelf ſhuld not be corrupted, neither doth ſinne begin to come first frō thence. VVhence then ? frō the riinde and ſoule of man : for doubtleſſe the euill muſt needs be conceyued first within, before the eye do tende ſo vnto euill, and be prouoked therenvto. And ſo ye ſee the cauſe why I ſayd, that Job in protesting that he abſteyned from all euil and vncihaft lookes, ſheweth vs that ſuch as are infected therewith, cannot cleere themſelues before God, but that there hath bene ſome faultinesſe in them. VVherfore let vs leare to ſtande vpon our garde, and not to flatter our ſelues as I haue touched already. I ſay let vs ſtād vpon our garde : for how harde a matter is it I pray you to rule our eyes in ſuch wife, as they ſhall not be tempted with any euill concupiſcence or diſorderd lust ? or not be touched with couetousnesse, when wee ſee the goods of this world ? or not be moued to long for thoſe things which God giueth vs not, when wee ſee the eaſe, delights and pleaſures that are every where ? or not be stayned with lecherousnesse, ambition, couetousnesse or any other temptation, when we ſee them on all ſides ? It is imposſible to be done at all, or at leaſtwife without great diſſicultie : for it ſurmounteth all our power : in ſomuch as it is in manner imposſible for vs to opē our eyes, without cōcyeuing ſome offence againgſt God. Seing it is ſo, let vs leare to keepe good watch : for we cannot rule our ſelues in ſuch wife as to be vterly faultleſſe, & to haue no neede to flee to the forgiuenesse of our ſinnes: wherfore let vs cōclude, that it behoueth vs to fight valiantly, conſidering that we are ſo corrupted as we cānot by any means vſe our ſenſes or apply them to any thing, but there ſhal be ſome rēnant of our wicked corruption in it, which God miſliketh. This then is a thing that ought to prouoke vs vnto heedfulneſſe. And ſecondly let vs leare also to hūble our ſelues, ſeing that the Diuell laboureth to rocke vs a ſleepe in hypocriſie, to the end we ſhould not know our faultes, & ſo make them worse & worse. Therfore let vs enter into our ſelues, and after we haue examined our imperfections, let vs criue out before God: alas Lord, thou haſt giuē me thy grace to go forward in thy ſeruice, I do my indeuour, I inforce my ſelfe, I refiſt all my paſſiōs, and I fight againſt my ſelfe, and yet am I not righteous before thee, but there is

much amisse in me ſtil. Lo how the faythfull after much paines taking and inforçing of their ſelues about all their ſtrength, ought alwayes to be of this minde to condemne themſelues when there ſhall be any faultinesſe mingled with the good which God graūeth them to do, & leare to yeeld themſelues guilty before him, and to hūble themſelues, to the end they may obtaine grace. These then are the points which wee haue to marke in this ſtreyne. But howſoeuer the world go, althoſh we haue many fancies running in our heads night and day, and therby perceyue that there is a maruellous corruption in our nature : yet muſt we not be out of hart, but marche on ſtill forwarde, praying God that as he hath begonne to ſet vs forth, ſo he wil continue to make vs more forward, and increase in vs the ſtrength of hiſ holy ſpirit. And let vs beſeech him, that if we haue but one ſoore already vpon our wicked affections, we may ſet both vpon the, that we may ſo irade them downe, as they may neuer rise againe : and that when the Diuell commeth to tempt and prouoke vs vnto euill, he may not bring it to paſſe, but that our wittes may alwayes ouer reach him : and (to be ſhort) that Gods ſpirit may ſo reigne in our hearts, that althoſh there be wicked affections there, yet they may be ſo bridlede and fettered, as they may not lift vp themſelues nor tolle vs hiſther and thiſher, but that wee may alwayes stand at a ſtay, and bee fully reſolute to ſay : It is meete that our God ſhoulde gouerne vs, and that wee ſhould folowe his holy will. Yee ſee then how that in the niideſt of our wicked thoughts, it behoueth vs to take corage to walke on ſtill in goodneſſe, affiuring our ſelues that our good God will beare with vs, not that we ſhould not confesse them to be ſinnes, but that he is contented to pardon them. And as touching this preſent matter, the point wherein we differ from the Papists is this. The Papists ſay that wicked lustes are no ſinnes, ſo a man refiſteth them : but that is a cursed blaſphemie. For were it ſo, God ſhould be fayne to renounce himſelfe and to repeale his whole law. And this is not a ſleeting opinion conceyued onely by the ſimple and ignorant people, but it is a grounded determinatiō agreed vpon by the great doſtors in their ſchooles, or rather in their diueliſh Synagoges. But contrarywiſe wee ſay, they be altogether ſinnes, howbeit they are not imputed vnto vs at Gods hand, because that of his owne free goodneſſe & mercie, he wipereth them out for our Lord Iefus Christs ſake, in whom wee beleeue. And ſeing wee haue ſuſh a conforſte, wee ought to inforce our ſelues ſo much the more, as I haue ſayd already. Furthermore Job ſheweth well, that he knew he had offendē, & bene blame worthy if he had had an vncihaft looke. For he addeth, what is the portion of God from aboue ? what is the beritage of the Almighty of heauen. Job ſheweth here, that his ſpeaking is not to vaunt himſelfe afore me, and to purchace himſelfe reputatiō for his vertue & holinesſe, as they do which ſeekē but the praise of this world : but that he hath his eies fastned vpō god, & ſpeaketh as in Gods preſeſce, deſiring him to be his wiſneſſe and iudge. And to that poyn̄t alſo muſt we come. For as hath bene declared heretofore: ſo long as we couet to haue our life allowed of me, we ſhal be ful of leazing, ſtarthingholes, & ſuttle ſhifts, in ſo much that it ſhal make vs to deface white and turne it into black, & contrariwyſe to make vertue of vice. Lo in what taking we be when we indeuour to cōmend our ſelues afore men. And therfore whoſoeuer deſireth to walke vprightly, & to haue this ſoundneſſe whereof Job ſpeaketh: doubtleſſe he muſt be fayne to gather in hiſelfe, and not be ledde awaу, to ſay: who is he that can ſpeakē euill of mee ? No: ſuch geere muſte be cut of, and he muſte ſummon hiſelfe before God, too ſay, go to, howe is it with mee ?

It is God with whom I haue to deale. Though I had contented all the men in the world, I were neuer the better. It behoueth vs all to haue our mouthes shet: for God is not contented with goodly countenance and fayre disguisings of outward shewes and other likelyhoodes: he loketh on the heart, he searcheth the thoughts and discouereth all that is hidden in darkenesse. Seing it is so, let vs bryde our selues to walke soundly and vprightly. But on the contrarie parte wee are drawne here and there, we are giuen to devising of shifftes and fayre deckings to colour our doings withall, and when we haue no better stiffe, it

*Gen. 3. b.7.* is ynough for vs to couer our selues with leaues as our father Adam did. VVherefore let vs marke well the lesson that is shewed here to al the faithfull: which is that when we intend to walke as it becommeth vs, we must not behaue our selues as it were before men, nother muste wee rest our eyes vpon them: but we must beholde the heauenly iudge, and vnderstande that it is he to whom wee must make our answere and yeelde our accompt. Marke that for one poynt. Furthermore(as I haue touched alreadie) Job acknowledgeth here, that God wil not suffer vnchast lookes vnpunished. And why? for they are all of them sinnes: And afterwarde he addeth, *that the vnrighteous man shall be cut off.* VVherein hee sheweth, that hee which hath given his eyes to vanitie, is condemned for a sinner and a wicked man before God, notwithstanding that he haue not consented fully vnto it. Let vs beare in minde what hath bene sayde concerning Iobs time. For although we know not whither he liued before the lawe, or no; yet notwithstanding he liued afore the Prophets

*Ezech. 14. d.14. f.19.* times, as wee haue declared in that mencion is made of him as of a man of auncient time. And so ye see that Job was in such time, as God had not yet giuen any large vterraunce of his doctrine: nor suche light as came afterwarde. For the Prophets did greatly enlighten the things that were darke in the law. Job liued afore their time, and therfore had but as it were some litle sparke in respect of the doctrine that was afterward: and yet neuerthelesse he knewe he coulde not be tempted to any euill lust, but he shoud be blame worthy before God. And what shall we be then, who haue the sunne of rightuousnesse shyning vpon vs in the highnoone day? For behold, Iesus Christe with his Gospeli bringeth vs so great light, as we haue no excuse. If wee say, I vnderstande it not, it is to high and profounde a matter: what haue wee not doctrine large ynough, seing that Gods will is shewed vs to the full? How then should wee be excused if wee knewe no more than Job knew? And herein it is to be seene, howe great and horrible Gods vengence is in the Popedome, seing that those beasts durst denie that a man sinneth when he is so tempted vnto euill, and hath suche provocation in him, and conceyuet so euill thoughts, sobeit that he consent not thoroughly to it. But Job who(as I haue declared already) had no doctrine at all in comparison of that wee haue, did neuerthelesse know this well ynough. And therfore let vs looke more neerely to our selues: and seing that God hath graunted vs such grace and priuiledge, as to make his truth much more knowne vnto vs thā it was at that time: let vs be watchfull, and assoone as wee open our eyes and espie any vanitie or euill affection in vs, let vs thinke with our selues, ò there is some euill hidde vnder this, wee haue offended our God, and therefore our eyes are attaynted already, seing that the euill sheweth it self abroade. If there be sparkes, is it not by reason of fire? Therefore wee must learne to condemne our selues: and vndoubtedly if it were not for Gods mercy, we should be ouerwhelmed for it. For that is the portion of our heritage that is prepared for vs frō aboue. True it is that men

cannot iustifie vs: but we muste be fayne to appeare before God, who will jadge of the matter farre otherwise. And Job sayth exprely from aboue, from heauen. He repeating of this woerde here is no superfluous speache. And why? For he maketh a couert coparison betweene Gods iudgement, and the opinions that we can purchace afore men. Yee see then that men may iustifie vs in all points, and not knowe our filthinesse and pouertie: by reason whereof we shall be taken for litle Angels, and therevpon thinke that there is nothing amisse in vs: but what haue we gayned by it? Nothing at all: for behold how Job calleth vs vp aboue. Very well: true it is that sinners may perchaunce cleare themselues and easilly be alowed amog men. (For there shall be nothing but vertue to outward appearance) but they muste come vp aloft and there will God ouerthrow all the vayne opinions that haue reigned for a time. And therefore let vs learne, that like as we are blameworthie in that wee haue bene tempted to wicked lustes: so also our hyre is prepared from heauen: that is to say, from aboue, except our good God spare vs and vse his fatherly goodnessse towardes vs. Thus ye see what we haue to beare in minde, to the end we may magnifie the goodnessse of our God in that he punisheth vs not with rigour, and also be prouoked to aske him forgiuenesse of our faultes from day to day. Nowe it is sayd immediatly, *is there not a cutting off for the vnrighteous, and a punishment for such as commit crimes? doth not God looke vpon my wayes, and doth he not number all my steppes?* Here Job expresseth plainly the porcion and heritage whereof he spake. And it serueth to wound vs the more to the quicke by the feeling of our sinnes. True it is that he standeth not vpon all the things that are spoken of in the law: nother vseth he so many woordes: but yet doth the holy ghoste giue vs here a common lesson by his mouth. For when there is any talke of Gods iudgement, and of the punishment that he sendeth vpon sinners: we are so slow as the same moueth vs not a whit: & therfore our Lord is fayne to waken vs, and to make vs feele better how terrible his wrath is, and that it is a horrible thing to haue it so agaynst vs. Thus ye see why Job addeth the declaration that is contayned here, saying: *is there not a cutting off for the vnrighteous: or shall not the wicked man be punished?* what is ment by this cutting of? that the wicked deserue to be rooted out, and that God should viterly ouerwhelme them and destroy them, according as the woerde *Cutting of* importeth more than hyre and heritage. For(as I haue sayd) men beare themselues in hand, that they shal scape with some light punishment: and like as when an offender is kept in prysone and knoweth not that he hath deserued hanging, he beareth himselfe in hand that he shall scape with a whipping, or that he shall be banished: even so (say I) men conceyue not Gods wrath as it is, nether knowe they the punishments which they are worthy of, because they thinke not of the everlasting death. VVe see then how Job, after he had spoken of the portion which is prepared frō aboue for the wicked, doth (not without cause) adde, that there is a cutting of and confuzion to destroy them viterly. And hereby wee knowe, that Gods spirite reproacheth vs of rechlesnesse. If we were attentiuе at the first to know Gods iudgements, or at leastwise to vnderstađ our owne faultes: we should not haue neede of the doubling of his woordes: it were ynough for vs to haue bene warned in one single woerde. But after that the holy Ghost had spoken of the porcion that God prepareth for all the despisers of his lawe: nowe he addeth, *a cutting of*, because we be as it were brutish, and when a man telleteth vs a thing simply, we conceyue it not, but are possessed with suche dulnesse, as we feele not the strokes

strokes of God's hand, though he strike vs hard. And how then shall wee be wounded as wee ought to bee, by the threatnings that he giueth vs : surely if he do but speake, we will not be touched nor cast downe in our selues, seing that we cannot be sufficiently humbled by the blowes of his hand. And so let vs marke well, that our carelesnesse and dulnesse are reproved here. VVherefore let vs wake, seing that God calleth vpon vs so earnestly, and lette vs learne to thinke better vpon our selues. This is it that wee haue to marke in this verse. In conclusion whereas Job addeth, *doth not God looke vpon my wayes, and keepe a reckening of all my steppes?* Let vs marke well that he applieth the doctrine to himselfe, which he had set downe in generall. For he had sayd, what is the hyre or portion of God from aboue ? what is the heritage of God frō heauen ? Job had spoken so of all men : and now he applieth the same doctrine to his own vse, declaring to what purpose he had spoken so : therfore as often as Gods iudgements come to our remembrance, whether men do tell vs of the, or we our selues reade the: let vs haue the widsome to enter into our selues, and to looke euery one vpon his owne person. For Gods iudgements must not lie as it were buried and never be spoken of : but every man muste make them auayable to himselfe, and put them to his owne particular vse. Ye see then how we haue to marke, that after Job had set downe a generall doctrine, he came by and by to the beholding of his owne person, saying : God sercheth and knoweth my wayes : that is to say, forasmuch as God is iudge of all men, I cannot escape his hande. For doth not God(sayeth he)know all my wayes ? and doth he not keepe a reckening of my steppes ? Thus much concerning the first poynt. And as touching the second, lette vs marke also the stile that Job vseth : which is that God marketh his wayes and steppes, and keepeth a reckening of them. For it serueth to expresse, that God beholdeth them not a loofe, nor onely looketh vpon the things that are apparent to the worlde : but also looketh neerely and narrowly too all our workes, and noteth and marketh everychone of them, and that his sight is not dimme nor vieweth things at randon, but marketh, counteth, and nūbereth all things, so as nothing escapeth him, nether is any thing forgotten with him. Now then (I pray you) haue not we the better cause to consider our wayes and to reckon our owne steppes, when wee see that all is

present before God ? what is the cause that we do scarce-  
ly know the hundredth part of their sinnes ? yea and some  
man shall comit one faulte a hundred times in a day, and  
yet scarce thinke once vpon it : what is the cause hereof ?  
It is for that wee thinke not that God watcheth ouer vs,  
nor that wee are so before his sight so as nothing may bee  
hidden from him; nor he forget any of all our workes and  
thoughtes. Therefore lette vs way well the woordes that  
are cōtayned here : namely that God knoweth our wayes  
and reckeneth our steppes, that is to say, that the number  
of them is set downe before him, and that every article  
thorough out to the last, muste come to account : yee see  
what they shall gayne which haue cloaked their euill do-  
ings with lying and flattering : for all must come to light.  
VVhat remayneth then ? To looke more neerely to our  
selues than we haue bene wont to do, and to watch con-  
tinually, to the end we be not taken vnwares by the stales  
that are layd for vs on all sides. And seing we be in daun-  
ger of falling into so many vices wherewith our nature is  
stuffed : let vs examine them well, that wee may be sorie  
for them, and please guiltie before God : and in mour-  
Psal.19.b.13  
ning for them, lette vs still confesse with Dauid, that it is  
vnpossible for vs to know all our faults. And therefore  
let vs pray our good God that when he hath looked vpō  
the faults and sinnes which wee our selues cannot see : it  
may please him to blot them out, that by meanes thereof  
we may not repose the trust of our welfare and saluation  
in any other thing, than in his receyuing of vs to mercie  
for our Lord Iesus Christ sake, and also in our hauing of  
the washing wherewith he hath clensed vs, that is to say,  
the bloud which he hath shedde for our redemption.

Nowe lette vs fall downe before the face of our good  
God with acknowledgement of our faultes, praying him  
to make vs so to feele them, that being displeased with  
our selues for them, we may learne to hate them and ab-  
horre them more and more, and to followe that which he  
commaundeth and appoynteth with greater earnestnesse  
and affection, and therewithall that it may please him so  
to reforme vs by his holy spirite, as he may reigne quietly  
in vs, and we be ioyned to him in such perfection, as wee  
may seeke nothing but to be wholly conformable to his  
righteousnesse, which thing shall then be accomplished,  
when he shall haue taken vs out of this corruptible lyfe.  
That it may please him to graunt this grace, not &c.

### The cxij. Sermon, which is the second vpon the. xxxij. Chapter.

5. If I haue vwalked in leazing, or if my foote haue bene hasty to deceytc.
6. Let God vvey my vworkes in the ballance of Iustice, and let him trie mine vprightnesse.
7. If my steppes haue turned out of the vway : or if my heart haue vwalked after mine eyes : or if any spotte haue cleaved to my handes :
8. Then] let me soyve and letan other man eatethe frute, and let my plantes be rooted vp.



After that Job hath protested that he had liued chastly, in suche sorte as his eyes were not defiled with one euill looke : now he addeth, that he had liued so vprightly among his neighbours, that his foote stepped not aside to deceytc or malice. VVe see then that as now he toucheth another kind of soundnesse besides that which he made mention of yesterday. And he will also lay forth the principall poyntes of mans lyfe by particulars : and not without cause. For it is not ynoch enough for a man to haue absteyned from whoredome, except he be also cleere from theft, guyle, and extortio[n] : for God will not haue the things fundred which he hath

set togither. He hath giuen his whole lawe to rule our life : and as he hath forbidden whoredome, so hath he also condemned stealing, lying, extorcion and suche other things. Therefore if a man intend to serue God, it is not ynough for him to be cleere from one sinne, but he must frame his whole lyfe after the Lawe. For(as I sayd afore) it were otherwise a separating of the things which cannot by any meanes be put asunder, without impeachment of Gods righteousnesse. Thus yee see why Job, after he had made protestation of his chaste and cleanlye, addeth, *that he had not beguyled any man, and that his foote had not stepped aside at any time vnto leaſing or malice.* And this is well worthy to be noted. For one of the principal parties which God requireth in his lawe, is that wee should haue

the

the sayd vprightnesse, that we walke not into by wayes & suttleties, to drawe our neighbours goods vnto vs : and surely it is a very difficulte vertue, so to do, howbeit that every man is desirous to be counted vpright. For the nature of man is alwayes so giuen vnto hypocrisy, that there is not so much as one woerde to be heard, wherein there is not somewhat amisse : in somuch that when we buy & sell with our neighbours, wee are alwayes disguysing of things to drawe all to our owne profite. Seing then that we perceyue such a roote of deceitfulnesse in vs, we haue so much the more neede to giue our mindes to this vprightnesse & soundnesse, so as we may protest before God, that our life hath not swarued aside vnto leazing. Also there is another reason : that is to witte, that deceytes are worse than open violence : like as he that killeth a man by poysoning, is more faultie than he that slayeth a man with his sword. And why ? For this trayterousnesse of killing a man vnder the colour of making friendship to him, or of making him good cheere : is a very detestable thing, and the crime is vtterly vpardonable. Euen so when a man beguyleth his neighbour by craftiness, and creepeth into his bosome by sutteltie, so as a man cannot beware of him : is it not a signe of a more treacherous nature ? These two reasons therefore ought to teach vs so to follow vprightnesse and soundnesse, as our neighbours may not by any meanes be beguyled by vs. And that is the first thing which wee haue to marke here. Furthermore let vs vnderstād, that truth is a precious thing before God, in so much that he taketh that name vpon him when he intendeth to expresse what a one he is. Needes then must vnto truth & guilefulness be so much the more detestable before him, because they be full contrary to his nature. Also when it is sayd that wee muste be fashioned like vnto the image of God, S.Paule setteth downe true holinesse : as if he shold say, that whereas men are giuen to hypocrisy, and there is nothing but counterfetting in them : to the intent they shold come neerer vnto God, & be brought to his obedience, he printeth his marke vpon them, that he may know them for his children. And then doth this true holinesse reigne in them. But if men be not gouerned by Gods spirit, there reigneth nothing but faynednesse and sinesse in their flesh, that is to say, in their corrupt nature. To be short, let vs learne that if a man walke not soundly, nor go not streight in his busynesse when he dealeth with his neighbours : althoough he had al the other vertues that coulde bee named, they were nothing if he wanted this purenesse before God, would we then haue our life well liked of ? let vs give our mindes wholly to this vprightnesse and soundnesse, that we walke not in guylefulness and vntruth. Furthermore let vs marke also how Job sayeth, *let God wey all in the ballaunce of iustice, and let him triue myne vprightnesse.* This similitude of the ballance is very notable : for it sheweth vs what maner of iustice we shall haue, and what account we haue to yeelde, and how we may be liked of and allowed : that is to witte, by Gods weying of vs in the ballaunce of iustice. And how is that ? his lawe and will (as he hath declared them vnto vs) are a ballaunce whereby to know whether our workes be good and receyueable. For like as wares are weyed when men sell them by the pounde : euen so also muste our workes be iudged. And how ? By Gods ballaunce. I haue tolde you that this doctrine is very profitable for vs, bycause menne challenge more to themselues than is meete for them, and beare theselues in hand that their workes shall go for good, euen when they gourne themselues after their owne lust, by reason whereof they woulde not that God shold gaynstand any thing that they haue imagined, but they vtterly disanull all his authoritie. It is a

wonder that a man shold desire to be master of his owne life, and to be his owne guide, as who shold say that God might commaunde him nothing. True it is that menne woulde bee ashamed to speake so : they will not say, it is in me to gourne my self, I will follow mine own brayne, God shall not meddle with commaunding mee any thing.

Ye see a horrible blasphemie which men will not vitter with their mouth : but what for that ? they that followe their owne opinion which they haue conceyued : I pray you do they not auounce themselues aboue God ? and do they not labour to thrust him downe by bereueing him of all soueraintie, so as he might not commaunde them any more ? if a man do whatsoeuer commeth in his owne head, and whatsoeuer he himselfe deemeth to be good, so as he woud that God shoulde allow it and not bring him any more to obedience to say vnto him, this is euill because God hath forbidden it, or this is good because God hath commaunded it, but followeth his owne liking and imaginatio : doth not such a man go about as it were to set himselfe in Gods roume ? It is therefore a diuelish presumption, and yet notwithstanding it is as common as any thing.

VVherefore lette vs marke well, howe it is sayde in this streyne, that it behoueth vs too come to the ballaunce, and there to receyue iudgement either with vs, or against vs, according as God shall haue tried our workes : namely by the rule of his law, and not by our owne lustes. Men imagine another ballaunce that is very foolishe and grosse : that is to witte, to recompence the faultes which they haue committed before God : and that is the meane whereby satisfactions were brought in into the papacie : and this ballaunce haue they allotted to S.Michaell. For they put mennes good workes into the one ballaunce, and their euill workes into the other : and if a man haue done more good than euill, the Papists are of opinion that he is quite before God. See here an Apes toy which is ouer grosse. For it is written, he that doth these things shall liue in them. God promiseth not lyfe and saluation for accomplishing some one peece of the lawe, but for performing the whole in all respectes. Contrarywise it is sayde : cursed are they that perfourme not all the things that are contayned here. And therefore if wee breake but one article of the lawe, wee are guiltie in the whole, as sayeth Sainet Iames. Thus then (as I haue touched before) it is an ouer doltshe and beastly imagination : to matche good and euill after that sorte one agaynst an other, thinking that there may any exchaunge or recompence be made before God. But as I haue sayd alreadie, this ballaunce is Gods lawe : and thither shall our workes come to be weyed, and looke what is founde conformatable to Gods lawe, shall be taken and allowed for good : like as marchandise that are lawfull are put into the ballaunce, and men pay for them according to their weyght. Euen so also it behoueth vs to come to the lawe of God. It is to no purpose (as I haue sayd alreadie) for men to bring their owne weights and measures, and to desire to haue them credited. For in Cities there is a common beame or ballaunce, and every man shall not haue his owne weights and measures, neither were it reasonable and lawfull so to haue, for then would all go to hauock : And for the preseruation of good pollicie, order, and equitie, there had neede to be one certayne and euen ballaunce for all other to be ruled by. Therefore when men go aboue to make their woorkes good by their owne iudgement and opinion : it is as if they would forge a newe ballaunce : but wee knowe what a falsehood that were. Hee that shall haue falsified the common weights shall

shall be condemned, and that iustly: then if a man falsifie the rule of good lyfe, which is more precious before God than all the wayghts in the worlde, hath he not committed a greater cryme than if hee had forged some wares? seeing that eace standeth so, lette vs learne too rule our selues as the Scripture sheweth: that is to witte, let vs in all our workes consider well what God hath appoynted, and lette vs without replying take that for good which he alloweth in his lawe, and reiect all that for euill which hee forbiddeth there. If wee deale after this sorte, there will be none of these foolishe deuotions among vs which reygned in the papacie. For whereof commerh it that menne do so lifte vp themselues, and every one deuile some meanes or other of seruing God, too say, this is good, and I will do such a thing? It is bicause all of them bring false weyghts and false baalaunces. For every man woulde preferre his owne deuice, but God reiecteth and condemneth euery whit of it. Therefore lette vs haue the meekenesse to rule and gouerne our life by the commaundements of God: and then all this desire of hauing sundry meanes to serue God withall, shall bee layd away, and wee shall haue one common certayne and vnfallible rule. And why? For there is but the onely one baalance of iustice, and there is but one onely lawe of God too gouerne vs: and although there bee a difference of estates, yet are wee all called backe to one generall way.

*Exod. 20.* VVhen he sayth, thou shalt not committe adultrie, thou shalte not steale, thou shalte not lie, nor beare false witnessesse, he sayeth it aswell to the greate as too the small. Then seing our Lorde sendeth aswell Kings as handycraftees menne to this generall rule of lyfe, shewing vs a broade way to the ende wee shoulde not go amisse: wee bee so much the lesse to be excused if wee couet not too holde vs to it, and also labour not to give good example to our neyghbours, and ayde one an other to frame our selues after suche sorte vnto Godwarde, as wee may all of vs obey him, and be fully subiect to him as it becommeth vs. Nowe if men shunne this baalaunce and measure: yet shall they not gayne by it. For it is sayde immediatly, *lette God trie myne vprightnesse.* VVherein Job sheweth, that it belongeth onely vnto God to iudge whether wee bee good or euill. True it is that hee signifieth two things: the firste is that God will not iudge mennes liues at aventure, but only by his lawe: And the second is that there is no competent judge but he alone, and that although men vsurpe that prerogatiue, yet notwithstanding their opinion shall be ouerthowne, bicause it is but an ouerweening.

VVherefore wee ought to marke well this poynct, that God will iudge our woorkes by the triall of his lawe: and that serueth, firste too beate downe all the vayne trust of hypocrites which bring their pelting trash before God, and will haue him to content himselfe with it. As howe? I haue done this, and I haue done that (say they:) according as wee see howe that when the Papistes haue taken muche payne in their deuotions, they thinke that God is in their debte for it: or else that hee woulde never quite them, vnsesse they brought suche things with them. No no, lette them go aske their wages of him that did sette them a worke: For God disalloweth it euery whit. He affirmeth that he will iudge mens workes by putting them into the baalaunce, that is to say, by examining them after his lawe. Hee will not devise a newe iudgement: But hee hath giuen vs his lawe. And that God is bothe the lawegiuere and also the iudge: are things that go ioyntly togither. Howe do wee thinke that God ought too iudge? According to that whereby menne haue bene taught aforhand, that is to witte, by

his lawe. Then is there an agreeableness betweene the lawe which hee hath giuen vs to keepe, and the iudgement that he muste execute. Thus then, as concerning the firste poynct, yee see the hypocrites shall be confounded in their vayne presumption, in that they think their workes shall bee allowed, and yet yeeideno reuerence to Gods lawe, but beare themselues in hand that God shall owe them an ouerplus if their doings be compared together and layde into the ballaunce.

But wee bee warned, that if wee haue indeuered to followe Gods will, and to submitte our selues thereto: then are our workes acceptable vnto God. The worlde will perchance condcmne vs: according as wee see how the Papistes haue no liking of any thing that wee do. And why? Bycause there are not so many gaye pomps and goodly deckings among vs, as there are in their Synagoges. For if a man come into the Churches of the Papistes, hee shall finde them as full of gewgawes as they can be stuffed. And yer in the meane whyle they are but Apes, and they make no reckening of our doings. For to their seeming it were a small matter to come thither to pray vnto God, without the gay ceremonies that glister among them. But what for that? it is ynough for vs that God alloweth vs. And howe? lette vs looke vpon his lawe and vpon the things that he requyreh of vs in the Scripture: for the thing which muste stirre vp the faythfull, and give them courage to serue God according to his will: is that they know howe wee muste not followe any other thing, than that which is agreeable in all respects to the doctrine which wee haue receyued as nowe in the Gospell. The woordre that I haue spoken (sayth he to the *Iohn. 12. g. 47.*) Iewes) shall iudge you, and not I.

48.

Furthermore lette vs alwayes consider, that it behoeweth vs to come to account before the greate iudge, and that it will not boote vs to haue bene flattered and praysed of menne. For it is sayde, *that God will trie.* By these woordes he signifieth, that all the trialles that are made as nowe, haue no certayntie nor any stay to rest in, but that God will ouerthrowe all. VVherefore lette vs learne to walke in such wise, as wee may protest before God, that all our laboring and traueling hath bene towards him, that our desire hath bene to be subiect vnto him, and that wee haue euer honored him as our guyde and gouernour: Lo what wee haue too marke in this streyne. And nowe Job addeth consequently, *if my foote or pace stepped out of the way, or if my heart haue walked after myne eyes, or if any spotte haue cleaved to my bandes.* This is according to the talke which he had concerning his vprightnesse and soundnesse: howbeit hee expresseth the thing yet more, which he had sayd afore. And fiste of all hee protesteth that his foote stepped not out of the way. Verely we cannot liue so perfectly, but we must make many false steppes, and oftentimes swarue to and fro, though it be but through oversight and fraytie. But here Job declarerh that he steppeth not out of the way: and he vserh the similitude of way (as the Scripture is wont to do:) and it serueth to drawe vs the better to the obeying of God. VVhen as Gods lawe is called a way: I pray you ought it not to be as a spurre to pricke vs forward to walke as God hath ordeyned: and ought it not also to be a bridle to hold vs in subiectioun? if we haue occasion to go to any place, do we not desire to keepe the best way: yea and the shordest, easiest and certaynest? And if any man beguyle vs: are wee not very angry with him for it? And if wee stray, doth it not grieue vs: In somuch that every step weirh vs, and wee thinke we haue a clogge of leade at our heeles, whē we know not whether we be right or whether we go out of our way: Seeing then that men are so carefull

to

to know the right way in their trauayling, that they may come wel to their iourneyes end : is it not great pitie that in the way of our life, wee are willing to go astray, and seeme to be desirous of it? for we are not only negligent of inquiring to the intent wee might not starte aside nor steppe out of the way : but also when the way is before our eyes, so as God pointeth it out with his finger, & calleth vs thither, incoraging vs to follow him and warning vs to turne nother to the right hand nor to the left, but to keepe on the hie way as he sheweth it vs : we are not willing to take heede to it . And the cause why the Scripture vieth this similitude of a way, is to shewe vs that if wee misse of our way, our ignorāce cānot excuse vs. And why? For God hath shewed vs his will : and if we obey him, it is a good and infallible way, we cannot steppe aside nor run astray like wandring vacaboundes. Contrarywise, they that cannot conforme themselues to God and to his lawe and his woorde, may well runne and gad, and trudge vp and downe as the Prophet Esay sayth : But that shalbe to tyre their legges, and yet not further their way a whit. Then like as the woorde ballance which Job hath vsed, ought to holde vs in awe so as wee presume not any thing of our owne head, but indeuour to frame our life to the will of God : so also the woorde way ought to teache vs, not to walke as wee thinke good, but to holde vs wholly to that which God ordeyneth. Thus ye see in effect what wee haue to remember in Iobs protestation : that is to wit, not that he never did amisse (for that were impossible for a man though it were but in respect of frayltie & ignorāce as I sayd): but his not turning out of the way, doth vs to wit, that he ran not astray, according as he addeth, saying : *If my heart bath followed myne eyes.* For hereby he meeneth that he was not so euill minded, as to consent to any of the vanities, which men cōceyue in beholding the things that they like of. For (as I sayd yesterday) all our lookes are as many sparkles to kindle the fire of our lust within vs. For our nature is so foward, as we cannot see any thing that is fayre or good, but wee drawe it to an occasion of offending God. For if a thing be fayre : strayghtwayes we be in loue with it. And how? with a wicked lust. And if it be good : our desire is kindled at it. And in what wise? vnto euill. For asmuch then as men are so lightminded in consenting to their wicked lustes, Job sayeth that his hart folowed not his eyes : howbeit there might seeme to be some contrarietie betweene this maner of speache, and the talke that he had yesterday. VVhy so? I told you that all vnchast lookes that are attaynted with any vice: proceede from the hart, and are a token that the hart is corrupted. And therupon I alledged that which is spoken by Moyses of Adam and Eve : namely that they loked vpon the tree of the knowledge of good and euill, and saw that it was to be liked : and therefore that it could not be, but that there was already some lewde lust within the which perswaded them vnto euill : for the eye of it selfe would not sinne, vnlesse it were prouoked by an euill mind. How then doth Job say here, that his hart folowed not his eyes? But I sayd therewithal yesterday, that when we open our eies, there come many lewde thoughts to our mind. Howbeit that oftentimes we be not tickled with the: for God holdeth vs in awe by his holy spirit. Otherwise it is certayne that we should not only be tempted and prouoked to euill, but wee shoulde also fall and be ouercome out of hād. Then may we perchance cōceyue some euill thought at the first sight, and yet not be ledde away with it by any meanes. That was one poynt. Thereupon also I did sette downe three degrees of faultinesse : the first was when we haue but onely a conceyt : the second when the heart is somewhat moued with it : and the third is when the will

is fully resolued and determined vpō it. But now we haue to note, that forasmuch as men are conceyued and borne in sinne, and wholly giuen to corruption : that is the wel-spring frō whence we haue our wicked thoughts. For as soone as we open our eyes, some temptation will step before vs, yea though we sticke not to it but vtterly shake it of, so as we be not a whit moued with it. Though such a thing wāue before mine eyes : yet notwithstanding no part of my hart inclineth therunto, but I do vtterly abhorre it. From whence then commeth this cōceyt? Even of sinne which dwelleth in vs, & wherein we be as good as buried: for if Gods image were the same in vs that it was in our father Adam at the beginning : vndoubtedly al our sense (as was declared yesterday) should be pure & cleane without any infectiō, and all our looks should tend to God. So soone as we should looke vpon any creature, the glory of God would vtter it self in it, and we should be led by it to honor him : and to be wholly inflamed with his loue. There wāuld be no vanitie nor disorder : and much lesse would there be any wicked rebelliousnesse : in somuch that we should not see any thing, but it would further vs to goodnessse. Then let vs marke, that all vnchast looks and all other temptations which we cōceyue by meane of our eyes, do spring out of the sayd fountayne of originall sinne, that is to say, out of the sayd corruption which wee draw from our father Adam, and from the fowardnesse of our nature in asmuch as wee be alienated from God. Now then we see that these two things may wel stand together : namely that a man should be tempted to euill by the wickednesse of his heart, and yet notwithstanding that the conceite which cometh of the eyefight, should be before the affection of the hart. And howe is that? I haue told you already, that our eyefight is a tempting of vs to follow the wicked lustes of our hart, when the euill is already conceyued within. Ye see then that sinne goeth foremost: and so it must needes be concluded, that if the hart were not infected with corruption, our eyes should bee cleene. It is true : but yet for all that, it is true also that we are sometimes tempted without any inward affectiō: like as Iesus Christ himselfe was often tempted, and yet notwithstanding had not any vncleanesse in him: but was Mar.1.b.13. tempted after such manner, as a sound nature might be : Luk.4. 4.2. he had outward sightes, but his will continued stedfast in Hebr. 2. d. goodnessse, for there was no corruptnesse at all in his sens- 18. & 4.d. es. But it is otherwise with vs : for all our sensē are corrupted by reason of sinne. Neuerthelesse there may be some corruptiō in our senses, and yet our will shall abide sound still, according as was declared yesterday by the distinction that I did set downe then, and which I repeated even now, If this be to darke, I will treate of it yet againe a little playnelier: if we be tempted with hautinessse when we lift our eyes to heaven : or if we be tempted with covetousnesse when we looke vpō the goods of this world : so as we desire to haue this or that : saying, I would such a house were mine, I would I were owner of somuch medowe or of so many Vineyardes : or if wee see any other things, and be stricken with any covetousnesse : if our hart incline that way, so as we haue any inward desire, or feele any burning within vs : and that it be not lōg of vs that wee haue not the thing which our liking lusteth for : then doth our hart walke after our eyes: that is to say, our hart hauing cōceiued a misse thought by reasō of the eyefight thorough the corruption of originall sinne, hath followed it : that is to say, hath yeedled to a motion which was contrarie to Gods lawe : and we haue not bridelē our affections in such wise, but that somewhat hath stirred vs vp vnto euill. But if wee haue the conceyte to say, this is fayre : and yet notwithstanding do stoppe there : or else do

or else do say this thing is to be liked, and yet therewithall haue such stay of ourselues, as to say also, It is meete for me to be contented with that which God hath giuen me: I say if our heart abyde settled there, and be not shakē, nor tossed, nor pricked and prouoked, but stand stedfast in our contention and pouertie : then doo our bodily senses make vs to conceyue some euill thought, and yet notwithstanding, the hart is settled without mouing. To be short, our eies may perchance wander, and be excessiue in gasings about, which are to bee condemned because they proceed of original sin. But God imputeth it not vnto vs as I haue sayd. Furthermore, wheras Job saith here, that his hart walked not after his eyes: we haue to marke therevpon, that oure eyes which were created to looke vpon Gods workes, to the end we might be taught to loue, reuerence and feare him: are become as it were the baudes of Satan, and are as it were inticers, whiche come to beguile vs and worke our destruction. God I say hath created our eyes. To what ende? To the ende that whiles we be in this worlde, we should haue abilitie to discerne betwene things, and that the same might lead vs vnto him. VVhether we looke vpward or downward, do we not see that our lord calleth vs to himself? Are not all the creatures both in heauen and earth, meanes to allure vs to come vnto God? Then doth he not onely say come vnto mee: but also hee draweth vs thither by his goodnesse, according as we see how he sheweth himselfe liberall towards vs: and therin also ministrēt occasion to vs to walke in his feare. Thus ye see to what end our eies were made. For if we had no eies, we shuld not haue such meanes to behold Gods glory in all poyntes as we haue. But we are so froward, that we vse our eyes cleane contrary to the will of God. For (as I haue said) our eies dazel vs, and deceyue vs: and as oft as they open, it is to hale vs away and to make vs run astray, to the end we should become like brute beasts, full of wilde and vnruyl lusts. And besides that, they are as two firebrondes to set vs on fire. VVheras they ought to receiue gods glorie to transform vs therunto, they receyue Satans firebronds too kindle all our affections, to the intent our whole desire might be to offend our God, and to aduaunce our selues against him. Thus ye see a poynct which we ought to marke wel, to the end that every one of vs might beware. And furthermore forasmuch as wee cannot be vtterly discharged of our frailtie and corruption, but that our eies will be wandring and drawe vs away, and there will euer be some sodaine conceytes to allure vs vnto euill: let vs at leastwise bridle our heartes, and let not our affections bee gadding wyth our eyes, to make vs stray from the way aforesayde, but let vs learne to holde our selues vnder the obedience of God in all subiection and feare. In the ende he addeth, *that if he had any spotte cleaing too bis handes*. This is yet one other similitude, whereby hee meeneth too declare yet better the vprightnesse of his life. For like as wee handle things with our handes: so also when wee haue to deale wyth men, all things that we deale wyth, doo as it were passe through our handes, and are handled by vs. Job then meeneth that in his assayres and dealings with men, hee was never stayned with anye craftinesse, violence, corruption or such other things. And surely that was a great vprightnesse. Neuerthelesse wee muste alwayes marke, that Job speaketh not of himself in way of boasting, but rather the holy Ghost intendeth heere to giue vs a myrrour of perfection, too the ende that when we knowe there is any spotte in vs, we shoulde assure our selues that God calleth and summoneth vs too oure acount, and that we cannot escape vnpunished. For by and by there is a curse added: *let me sōwe (sayth Job) and let an*

*other man eate, and let my plants be plucked vp*, as if he should say, If I haue laboured to inrich my selfe by vnlawfull gaine, let God plucke away all my substance, and let all perishe and go too hauocke. Yee see in effect what is shewed vs heere. Nowe therefore let vs take heede too walke more carefully than we haue done. For men dispatche themselues thereof too lightly. If they haue any meane trade of liuing, and content themselues with it howelsoever they fare: Straight wayes they are rightrūtuous (so thinke they themselues) and there is nothing amisse in them. But yet for all that, we must bee faine to come to the ballance, as I haue touched before. And bycause the lawe of God moueth vs not, the holy ghost addeth one other helpe: which is, that in the example of Job, hee sheweth vs howe oure lyfe ought too bee ruled.

Thus ye see howe by the way we haue to marke, that Job ment not too magnifie himselfe, but to shewe in hys owne example howe we ought to liue. Besides this also, although wee haue indeuered to walke in suchē perfection as we haue brydeled our affections, as our wandering lusts haue haried vs away, as we haue always preſerued every mans right, and as wee haue not vſed anie craft or malice agaynst any man: yet muste wee alwayes hang downe oure heades before God, as wee haue seene heretofore. And if God scourge vs, although it be not for our finnes, but for some other purpose, as namely to humble vs, or to trie our pacience: yet must we cast downe our heades stil, and furthermore acknowledge that wee are alwayes guiltie howelsoever the world go, and that God shall alwayes finde some fault in vs, so as he might iustly reiect our whole life. Thus ye see how we ought to practise this sentence. Neuerthelesse (to be short) it behoueth vs to haue our eyes alwayes fastned to our handes: that is to say, too deale so purely in all things that we take in hande, as our doings may not in any wise be stayned: but it is hard for vs to haue such a purenesse: for looke howe many dealings wee haue to doo with, so many peeces of pitch do passe through our handes. And howe is it possible that we shoulde scape without catching some spot? God therefore must bee faine to worke in that case, and to preserue vs euē after a woorderfull fashion. And it ought to prouoke vs greatly too prayer, when wee see there is such an vncorruptnesse required at our handes, and we drawe cleane backwardes, insomuche that wee are so farre off from beeing cleane, as we perceyue not the spottes and blottes that are in vs. Then remayneth there none other shifte, but to flie to God for refuge, not only to craue forgiuenesse of the faulēs that are past, but also to desire him to guide vs by his holy spirite, and too keepe our handes cleane, so as we may be restrayned fro all craftinesse and malicious dealing in all things that we haue to do with men, whatsoever they be. Moreouer let vs marke well the curse that Job setteth downe heere. For although hee applie it but to his owne person: yet notwithstanding he pronounceth generally what payment is prepared for all those, which defile their handes after that sort, with the wickednesse that they haue deuised against their neighbors. Do the couetous men indeuer to inrich themselues at other mens costes? Is a man so giuen to himself as he passeth for nothing in this worlde, but to grow riche? Let vs not thinke that the same shall indure long: but that at length God will execute the thing which he pronounceth here: that is to wit, that such as haue planted shall not eate of the frute. And in very deede wee see that suche as haue heaped moſte goodes togither: inioy them not, but God bereueſt them of them. And oftentimes a man needes not too forbide them the eating

and drinking of the things that they haue gotten. For they themselues are so niggardly, as they dare not cherishe themselues, but pine awaie, and become their owne tormentours. And afterwarde, looke what they had gathered togither in long time with great labour: that doth God plucke and sweepe away: their children make a fayre dispatch of it: and the goodes that were reserued still to bee the last, shall oftentymes make a rope for their children to drawe them to the gallowes. VVee see these iudgements of God before our eyes: and therfore let vs learne to walke vprightly, and not thinke that those which haue gathered most in this world, are happiest. And why? For Gods curse is alwayes at their tayle, and cannot misse those which haue pilled and polled other men of their goodes. VVherefore let vs bethinke vs to be conterited with the little that God shall giue vs, assuring oure selues that if wee walke continually in hys feare, he wilbe a good fosterfather to vs, and never sayle vs, if we deale like children towards him, & vse true loue

and brotherly vprightnesse towrdes all our neighbours.

Now let vs fal down before the face of our good god, with acknowledgement of our sinnes, praying him so to open our eyes, as we may walk before him, and as it were in his presence, and that seeing he hath shewed himself so familiarly vnto vs by his worde, we also may behold him as he hath declared himselfe there: and that therewithall we may make such a triall of our whole life, as wee may perceyue the wretchednesse that is in vs, and the miseries whervnto we be subiect, and flie vnto the remedie which he hath set forth vntoo vs by his goodnesse, which is too haue recourse vnto his mercie, and to pray him to guide vs in such wise by his holy spirit, that we renoucing all oure wicked affections, may seeke to frame oure selues wholly to his holy wil, and to walke vnder his obeyfance, vntill we be come to the full perfection whervnto it behoueth vs to tende all our life long, and which appeareth alreadie in his Angels. That it may please him to graunt this grace, not onely to vs, but also, &c.

### The cxijj. Sermon, which is the thirde vpon the. xxxij. Chapter.

9. If my heart haue beeene deceyued in any vvoman, or if I haue laid vvaignt at the doore of my neighbour.
10. Let my vvife grinde vnto another man: and let straungers bovy dovvne vpon hir.
11. For that is a loocenesse and an iniquitie to be condemned.
12. It is a fire that deuoureth alto destruetio: yea & which shuld pluck vp the root of my reuenue.
13. If I haue refused the iudgement of my seruant, or of my mayd vvhē they striued agaynst me.
14. VVhat shal I do vvhē god standeth vp? And vvhāt shal I ansvere vvhē he doth visit me?
15. Hath not he that hath made him made me [also] in the vvoimbe? And hath not he fashioned vs in the wombe.



E haue here twoo protestations of Iobs making, which are worthie to be marked. The one is that he had liued so chastly, as he was clere before God frō seeking to abuse any mans wife. And the other is, that he had not bin proud nor cruel to wards such as were his vnderlings: & therwithal had bin so far off frō vaunting himself against his equals, that lokes where he had most power, there he shewed himself most gentle and milde. But it behoueth vs to beare in minde, what hath bin said heretofore: that is to wit, that Iobs protesting to haue walked rightly before God & men, without doing any mā wrong: was not in any one kind alone, but in the whole law of god: according as he layeth forth the things that are conteyned threin, which doing of his ought also to be a special warning vnto vs. For (as I haue shewed before) it is not ynoch enough for vs to indever to discharge our dutie in some one point only, & leave the rest vndone. For God will not haue the things separated and dismembred, which he hath ioyned together in his lawe. VVherefore let vs beare in mind what hath bin set downe heretofore. Now let vs folow the order which Iob keþeth here, & marke how the residue is added. As touching that which he speaketh of aduoutrie: the mening is, that he offendeth himself to suffer the shame of hauing his own wife abandoned to whordome, if hee had sought to abuse any mans wife. Let other men (sayth he) bow downe vpo my wife, and let her suffer that reproch, yea and let me endure it as well as she. If I haue bin led id away, or if I haue layde wayte at my neigbors doore, that is to say, if I haue watched to do him any harme. And afterward he declareth why he abhorred whordom so much. (For saith he) it is a wickednesse, yea & an iniquitie that belongeth vnto judges: that is to say, which is worthie to be condēned. For it is a deuouring fire, and a thing that would pluck vp my welth by the roote. Thus

yee see howe Iob continued in chastitie, and gaue not himself to the filthinesse of whordome, because he knew it was a cursed thing, & such an offence as God could not beare with. Now as touching the punishment which he setteth down here, it is the iust reward of whoremasters and aduouterers: that is to wit, that the like shuld be done vnto them, as they haue done vnto others. And not only in this text is mention made of it: but we haue a notable example of it aboue all others in the person of Dauid. For although he were a holy prophete and a king chosen out among all mankind, hauing record that God had founde him according to his owne hart: yet notwithstanding we see what punishment fel vpon him for stepping once aside, and for rauishing another mans wife. For the Prophete Nathan declared Gods curse vnto him, saying: thou hast done this in secrete: but it shalbe payde thee openly, and the sunne shall beare witnesse of it. Dauid had wrought so wilily (as he thought) that his sinne should never haue bene knowne to the world, but he shoulde haue gone clere away, forasmuch as no man did reproche him with it, or mutter of it. But god reuenged his hypocrisie, & told him that although he had done the wickednesse in secret, yet it shoulde come to opē light, & he shoulde be shamed, and his sinnes be knowne to al me. And how: It was a hideous thing that his own son shoulde cause a trūpet to be blown to assemble the people, and there in the open sight of the worlde, put the kings concubines to all villanie. Beholde here an incest agaynst nature: and yet God declareth that this happened not by casualltie. I is It (sayth he) that haue done it. As if he shuld say, let not me loke only at the person of Absolon without going any further. True it is, that men ought to abhorre him for breaking the orde: of nature in that wise, for ouerthrowing al honesty, & for working suche villanie towrdes his father: neuerthelesse I also (sayeth the Lorde) haue wrought in this case, and men muste not think it to haue happened by casualltie or

2.Sam. 11.

Aet.13.d.22

2.Sam. 12.c.

11.12.

2.Sam. 16.d

22.

or aduenture, but it is I that haue done it, sayth the Lord. Seeing that God spared not such a Prophete, and a man indued with such excellencie, as he had led his whole life in sound vprightnesse, sauing in his fall with the wife of Vrias: If God I say, vsed such a rigour towrdes Dauid whom he had chosen: how shall he spare the whoremongers that make a continual trade and ordinarie art of abusing other mens wiues, and lie alwayes in wayt to bring their wicked purposes aboue? Muste they not needes feele that there is a Judge in heauen, which will not suffer suche a wickednesse vnpunished? God therefore maketh such reprochfulnesse to return vpon themselues: but yet let them vnderstande, that they receyue a iust payment, and such a one as they haue deserued: and let them learne to humble themselues before God. Furthermore, when they heare it threatned, that if they abuse other mens wiues, their owne wiues also shalbe rauished & defiled, & God wil raise vp whoremongers to execute his iustice: it ought to abate the temptacions of such as haue any feare of god at all. If a man haue any tast of the feare of god, or any reason: surely he wil be hild in awe at the hearing of such a threatening, wherby God warneth him. And therfore let euery man make his profit of this text. And seing that god cannot abide any such locenesse: let vs pray him to gouern vs in such wise, as our wicked affections may be tamed, and this wicked lust may not raigne in vs, no nor haue any place in vs, nor accessse vntoo vs. Marke that for one point. Furthermore, let vs marke also what is added concerning the crime: to the end we think it not straige that god should punish so roughly. For in as much as we alwayes would measure our sins by our own meetyarde, and wee bring a false balancie as was sayde yesterday: wee woulde (if it were possible) finde faulfe with God, and accuse him of ouer great rigour in punishing our faultes. And that is the cause why I sayd, that we must mark wel how lob addeth, that it is an ouer great locenesse, yea and an outrage worthie to bee condemned: it is a burning fire to deuour all things euen to destruction. This doth vs to vnderstand, that we must not iudge of whoredome after the comon opinion of men which make but a sport of it: according as we see how the scoffers iest at it, and many dispisers of God, & heathnisch folk make but a game of it. Men shal heare this diuelish blasphemie, it is but a venial sin: It is to be forgiuen, and such other things: and these things haue not begon of late dayes. And that is the caufe also why S.Paule hauing spoken expresly of whoredome, sayth: My frends, beware ye be not tempted with vain wordes. For by reason of such things the wrath of God cometh vpon the vnbeleuers. Sathan had at that time imbruied the world with such mockeries, that whoredome was not counted so horrible a thing as it ought too be. S.Paule sayth it shalbe to no purpose for men to bable and flatter theselues with such toyes. And why? For gods wrath shal neuerthelesse haue his course: and he hath shewed from time to time, that he cannot beare with whoredome. And truly we ought to mark first of all, what it is to defile our bodies, which ought too bee the temples of the holy ghost. And other sinnes sayth S.Paule ar comitted in such wise, as the soyle and staine of them abideth not so much in the body of man, as the soyle and stain of whoredome doth. For it seemeth that whores & whoremongers would as it were wither their owne bodies, to beare their shame and dishonestie in them before God. If we considered well that by whoredome men do vnhalow the temple of God, and of his holy spirit, and dismember the boodie of our Lorde Iesus Christ: surely we woulde abhorre that sin more than we do. Againe, when aduourrie and whoredome are matched togither, it is a peruerting of all

right and equitie among men. If a man rob another man of his goods, he shalbe punished: a theefe shalbe rebuked at all mens hands: he shall bee cried out on, and men will spit in his face: and yet aduourrie is more than a simple robberie. For therein men rob not other men of theyr goods and substance only: but also of their honor, honestie, and all: and they rob not onely those that are borne, but also those that are yet vnfashioned in their mothers wombes. Againe, is not mariage a holy league or couenant, as our Lord nameth it in the scripture? If a man falsifie a couenant that is made in any bargayning, and selling, by conueyng some secrete title or interest to himselfe, or by suborning some false witnesses: it is & ought to be punished. But beholde, the cheefe couenant that can bee in the worlde is broken and falsifyed: Solemne declaration is made of the fayth that the husband oweth to his wife, and the wifetho his husbande: they come into the Church as it were in the presence of God: and they call vpon him to be their judge, if either of them keepe nor the promise that he hath made: and yet notwithstanding, al this commeth to nothing. So then if we considered these things aright: surely whordomes & aduoutries should not be suffered as they are, but euery man woulde abhorre them, yea and there would be none, but he would bridle himself, and become his owne iudge, and holde that determination for a law and rule: and if anie were so wicked as they could not be hild in the feare of God, and in religion: yet notwithstanding they should feare the threatening: and (to be short) it is certaine that men would be more zealous to cutte off such euill from amongst vs. Hereby we see that many which make profession of the Gospel, thinke not awit of that which is told them. And although they do thinke that it is God that speaketh: yet notwithstanding they are not moued with it. And why? For Sathan hath doted them, they are so straught as they haue no reason nor vnderstanding in them. And therfore let vs remember this lesson whiche is conteyned heere. Then whereas it is sayd, that whoredome is a great locenesse, and a wickednesse to be condemned: let euery of vs cite himselfe before Gods iudgement, and take heede to keepe our selues vndefiled. And bycause it is aboue the strength of man so to do: and that it behoueth God to worke in vs, for the subduing of all our wicked lusts: let vs pray him too gouerne vs so by his holy spirite, as wee may abhorre that sinne, and haue alwayes before our eyes the vengeance that is spoken of heere. And although god punish not whormongers & aduoutries after that sort which is set down here: yet let vs assure our selues that he hath diuise meanes to do, so as we cannot escape his hande. If a man haue inueigled an oþer mans wife, and God cause not his owne wife too fall into the like dishonestie (as it may come to passe, that a wicked man shall haue a vertuous wife, and God shall pitie her so, as shee shall be preserued, and not giue over hirselfe vnto euill, though hir husbande be wicked:) yet notwithstanding, let not hir husband therefore thinke he hath made the better market: for God shall well ynough find some other meanes. Let vs vnderstande then, that he hath chasticements inough in his coffers: according as it is sayde in the song of Moyses, that he hath terrible roddes which Deut. 32.c. are vñknowne vnto vs, and which he can bring forth whē soever he thinketh good. Therefore let vs preuent his iudgement, and feare him, and stand in awe of him seeing he sheweth vs the fauour to warne vs afore hand. Againe if we bee yet so retchlesse as not to consider the warning that is giuen vs heere: let vs marke well that the holie Ghost doubleth the sayd threatening, in that he saith that it is a fire which deuoureth all to destruction, and plucketh vþ Mm.ij. bis

*bis welle by the roote.* Needes must men bee worse than brutifh : if this at leastwise do not waken them. For it is not only said, it is a loocenesse, or it is a sin that deserueth to be condemned: but it is a fire that consumeth al things, and goeth euen to the roote : it is an vtter destruction, that suffereth no substance to tarie vnwiped away. Seeing then that we heare that God manaceth vs in suche wise, to the ende we shoulde be afryd of his wrath : Is it nor high time to bethinke our selues nowe or neuer? Furthermore, let vs practise this doctrine after two sortes: that is too witte, let euery of vs profite himselfe by it after the sayde manner, and moreouer also let vs indeuer (as much as in vs lyeth, and euerie man according to his state and calling) to amende the euill amongst the people, and keepe oure selues pure. As touching the fyrt poynt, let euerie of vs looke to himselfe, and keepe good watch ouer all his affections, for feare least he be deceyued. I haue shewed you heretofore, that it is not inough for a man to keepe himselfe from the deede doing: vnlesse he set such a watch ouer his eyes, as he haue not any vnachte looks. For hee that looketh vpon an other mans wife with a wicked desire, is alreadie condemned of whoredome and aduoutrie before God. And what shall become of vs then, if we go to the hart? And what shall become of vs, if we proceed to lying in wayt and to watching to deceyue other mens wiues? So much the more then behoueth it vs to be vigilant in watching ouer our lusts: and forasmuch as they be stubborne, let euery of vs bethinke himselfe, and holde himselfe in awe vnder the fear of god. Also let vs haue an eie to the horrible threatening which God maketh against whoredome, and be zealous to correct it, when we see it raigne amongs vs. For if we beare with it, & nourish it by our negligence, we shall be hild for bawdes and ruffians before God. It is not for any man to excuse himself: for he that is purblinde or beetleblinde in that behalfe, and suffereth whoredome to bee committed, cannot cleare himselfe, but that hee is a bawde before God (as I haue sayde alreadie) and as much as in vs lyeth, wee do but heape vp the fyrewood of Gods wrath. Seeing that the house of a whoremaster must be consumed, and that there is a fire to desuoure all: If we indeuer not on oure behalfe too quench it, and too stoppe whoredomes from hauing their full scope among vs, that they may not bee commonly suffered: The fyre must needes spread through the whole town, & through the whole Countrey: and wee must needes feele Gods curse vnderminding vs till we bee viterly consumed. And forasmuch as here is expresse mention made of Judges: let all such as haue charge and office of punishing sinne, looke wel to themselues. For they shalbe double bawdes, and double ruffians before God, if they suffer whoredome to slip before their eyes, and they themselues couer it, and make no reckening of it, but rather are contented that it shoulde continually haue more scope. Thus yee see what we haue to marke in this text. Furthermore, let vs beware, that we be not onely restrayned by some forced feare, for committing the outwarde act of whoredome: But forsoomuch as God is so gracious vnto vs, as to choose vs to be the temples of his holie spirite, and hath drawne vs to himselfe: let vs pray him to graunt vs the grace to serue him in all purenesse, not only of bodie, but also of minde. And forasmuch as we bee graffed into the bodie of oure Iesu Christ, and that he hath knitte vs into himself as his mebers: let vs beware that we do him not the dishonor, to defile our selues with such filthinesse. Ye see then after what sort the faithfull ought to induce themselues to chastitie, not through a forced feare, but by knowing the grace & honor that god hath done vnto the-

Matb. 5. d.  
28.

in that it hath pleased him to come vnto them after that sort. Therefore let the desire nothing somuch as to come vnto him by the meanes of our Lorde Iesu Christ. Thus much concerning the protestation that Job maketh here of whoredome. And now let vs come to the fecod protestation which he addeth: which is, that he was so farre off frō taking away of other mens goodes, that he vsed not anie pride or cructie euen towards those that were his vnderlings. Men seruants & maid seruants in those dayes were not as they be now adayes: mē had them not for wadges, so as they were boūd to do no more thā couenāt: but they were bondslauves euen to liue and die with them, & men possessed them as their Asses and Oxen. And this is well worthy to be noted: for although by mans law the master had power of life and death ouer his bondslauve: yet notwithstanding we see how Job delt in that case: that is to say, he restrayned and bridlede himself, because he knew that according to Gods law, those that haue such superioritie must not abuse it, nor play the tyrants to tread reasonable creatures vnder their feete. Therefore wee ought to marke well what the state and condition of seruantes was in that time. For it will make vs knowe the better how great Iobs gentlenesse and vpright dealing was, in not taking libertie to do that whiche the worlde gaue him leaue to do. For he sawe it was not lawfull for him to do it before God. Nowe let vs marke the woordes that hee vseth heere. *If I (sayeth hee) haue refused the iudgement of my seruaunt, or of my mayde when they striued agaynst mee.* For the wordes *stryue* whiche he vseth heere, signifieth to quarell or debate, and to be at some variance or pleading. Heere Job meeneth, that althoughe hee might haue stopped the mouthes of his men, & his maydes, & haue loden them with strypes when he had listed, so as none of them shoulde haue durst to quetch agaynst him: yet notwithstanding hee had giuen them leaue to pleade their good case, so that although hee were neuer so angrie, yet if his seruantes had any reasonable excuse, they might freely debate the matter with him, and shew their right, so as he did not oppresse them by force. VVe see then that there was no pride nor cructie in him. And he sheweth therewithall, how he was able to master his affections in such wife, as he coulde be gentle in bearing with his inferiours. *For (sayeth hee) hee that made them, made mee also, wee were fashioned all of one.* This maye be taken, that we were fashioned all in one wombe, that is too say, wee come all of Adam, and are all of one nature: Howebeit, muste yet extende further. Job then considered two things when he bare so gently with his seruantes. The first is, that wee haue one common creator, & are come al of one God: & also that we are of one nature, insomuche as it is too bee concluded, that all men thought they be of neuer so base degree, (and dispyshed in the worlde) are neuerthelesse our brothers. For he that disdeyneth too acknowledge any man for his brother, must make himselfe an Oxe, or a Lion, or a Beare, or some other wilde beast, and disclaime the Image of God which is imprinted in vs all. Lo heere the two reasons that Job alledged, and therupon hee concludeth, *what shal I do when God commeth to visit me? Should be not lift vp binselfe agaynst me? Might I bee able to stande before his face?* If hee shoulde call all my life to account, howe coulde I answere, if I haue beene churlishe too my seruantes? Lo heere a text which importeth a very great and profitable doctrine, if so bee that wee can vse it well. For if we ought to be so gentle towardes our inferiours, that when it lieth in our hand to oppresse them, we must of our owne accord bee a lawe, measure, and rule to our selues: how gentlie ought we to bee towardes our equalles?

equalles. For it seemeth that if any man be subiect vnto me, I may vse such authoritie ouer him: as hee shall not speake, but I may do what I list to him: according as we see how men beare themselues in hand, that they may do much more than they may, and if god giue them an inch of authority, they take an ell: so as ther is no ho, nor measure with them. But surely it behoueth vs to spare those that are our inferiors, & aboue whom god hath aduanced vs. And what then must we do, when we haue to deale with our equals or superiors? A maister shalbe condemned before God, if he oppresse his seruant by violence, or if he be so presumptuous and stately, as he cannot abyde that his seruant shal defend himselfe in a good quarel. And what shall become of the seruant if he be stubbornesse against his maister? What shall become of the child that setteth him selfe against his father? or of the subiect that riseth against his Souerain? Surely these things are lesse to bee borne withall. Then see we heere a generall doctrine comon to all men: which is, first that such as are aduanced to any authoritie, must knowe that Gods setting of them in that state, is not to giue them the bridle to vex others, and to trample them vnder their feet: but it behoueth them to refraine themselues alwayes in lowlinesse and mildnesse. Marke that for one point. For the authoritie which is amongst men, ought not to haue such preheminence, that he which serueth, and is of low degree, shal therfore be despised. True it is that a man shal be maister of his owne house, and there is no souereintie so noble as that. And therefore a man woulde looke too haue himselfe onely heard and obeyed in his owne house. Neuerthelesse, we see that a maister hath no such power ouer his men and maydes: but that hee ought too haire the paciently whē any wrong is done them. Then if a man ought to vse such gentlenesse towards his vnderlings in his own house: what ought such to do which haue authoritie of iustice? For they haue no such power as masters haue ouer their seruants. They haue an honorable authoritie & preheminence: but that is not to lord it ouer men, so as others shal be in bondage to them. Nay rather let not kings and princes flatter themselues, neither let them beare themselues in hand that the world is made for the, but rather that they are made for the multitude. Hath not God stablished principalities and kingdoms for the common welfare? It was not to aduance two or three only aboue the rest: no, but it was to the ende there shoulde be some order and state of gouernment among men. And therefore kings and princes ought to beware, that they liue in suche wise ouer their Subiectes, as they misuse them not, nor execute any tyrannie ouer them. For they shall be much lesse excusable, than are the maysters that deale cruelly with their seruants. And much lesse libertie haue they which are called to the state of iustice, and set as Gods officers to yeeld euerie man his right. If such forget themselues, or bee caryed away with pryde, God must needs punishe them more roughly than the maysters that haue done any outrage or wrong to their brethren that serued them. Furthermore, is it so that suche as haue any authoritie ouer others must not exalt themselues? What shall they doo then which are of equall state? Howe ought euerie one of vs to liue with hys neighbour? If a man exalt himselfe, whereas he ought to acknowledge himselfe equall and fellowe like, so as hee playeth the Bull: I pray you muste not such pryde bee tamed? And when a man that hath nothing in him but headie rashnesse, woulde take vpon him such authoritie ouer his neighbours, as hee will not vouchsafe too looke vpon them but askew, and beare himselfe in hand, that all the worlde ought too quake at his looke: shoulde

not God set hisarde to suche braueries? So then let vs marke well this streyne. For it serueth not onely too teach mildenesse and gentlenesse vnto maysters, but also and of much more duriē to all men in generall. And therfore as we see that god will haue all inferiors to suffer and endure such as haue authoritie ouer them: It behoueth euerie of vs to looke to his owne state and calling, and to leare to frame oure selues vnto such mildenesse, as neither the maister do oppresse the seruant, nor the seruant striue agaynst his maister, but euery man so discharche his owne duerie, as God may be scrued aboue all. Thus ye see what we haue to marke in this streyne. And for too conuict vs the more, if perhaunce wee were so farre out of our wittes, that euerie of vs woulde take vpon him more than belongeth vnto him: let vs marke that when we fall to bee so proude, and become so cruel towarde those that are vnder vs, wee shall not onely bee condemned by the mouth of God, and his Prophetes, but also the verie heathen men muste bee our judges at the last day. I sayde euuen nowe, that by the lawes of man, a maister in those dayes had power of life and death ouer his seruantes. And what sayde the heathen men thereof? It becommeth vs too vse our seruantes as hyrings, that is to say, as folke that we haue taken for wages, and not as though they were our vnderlings. These are their owne wordes. If the vnbelieuers that were at that time had such a regarde of humanite, as it seemed to them that euerie man ought to bridle himselfe: euuen although he had free libertie giuen to do what he listed with his seruants: I pray you what excuse is there for vs, which are inlighned by Gods woerde: if wee haue not suche a consideration at the least? So then let vs marke, that if God aduaunce vs to anie authoritie, it is to trie our modestie. And if hee giue vs men seruantes and mayde seruautes, to bee vnder vs: it is to the ende too inure vs with the humanite and vpright dealing whiche is spoken of heere: and to the ende wee shoulde shewe, that if God haue shewed vs anie speciall fauour: wee ought to thinke our selues behoden to him for it, and by meanes thereof bee prouoked to vse it soberly. And seeing that hee whiche hath all power ouer vs, doth neuerthelesse spare vs: It behoueth vs to followe him willingly as his children, and to resemble him in gentlenesse towarde others.

Cice. I. offic.

Furthermore, when a man will vnder the colour of his authoritie, vaunte himselfe cruelly agaynst others: let vs assure our selues that that power of his is vterly peruerse. Yea (I saye) it is a sygne of an ouer malicious nature, when a man aduaunceth himselfe after that sort, by reason of his credite. Contrarywise, it is certaine that suche as are of a milde and louing nature, will alwayes spare their inferiours. And the more authoritie that God giueth them: the more are they restreyned, yea euuen of their owne accord. For heere is no speaking of the constrainyt that commeth by other men, like those which play the Lyamboundes, and vse all kinde of flatterie, while they are able to doo nothing, and afterwardes overpassee their boundes when they bee aduaunced, shewing themselues to haue no mildenesse in them, but to bee of a slauish nature whiche is counted a villeyous and detestable thing. And this ought to induce vs the more too the mildenesse whiche the holie Ghost commaundeth vs in this streyne. But the chefe thing is, the well bearing away of the two reasons that we haue touched heretofore: that is to witte, that wee haue one maker of whome all of vs do come, and that we are all of one like nature.

Thus ye see what we haue to consider to beat downe

all pride and crueltie in vs when wee bee tempted therevnto.

Then if a man haue a householde , and God hath gyuen him menseruants and maydservants, and he is tempeted to vse vnmeasurable rigour agaynst them: let him seeke the remedie that is shewed vs here. As howe? If I handle my seruants cruelly, so as I plucke the bread out of their mouthes, and they dare not eate one morsell, for feare least I shoulde grudge at it: or if I holde them too hard to their labour, and (to be short) if I shew my selfe vnomerciful and churlishe towrdes them: agaynst whom doo I set my selfe? True it is that they bee mine : but therewithall, hath not God created and fashioned them? Haue not both they, and wee, one common mayster in heauen? And that is the reason which Saint Paule al-

Epb.6.b.9.

ledgeth, when he exhorteth maysters to beare with seruaunts. My frendes (sayth hee) although ye haue superioritie ouer them, yet haue you also a mayster in heauen. And suchie as are exalted: ceasse not therefore to be subiectes. For God is aboue them. Therefore let them beare in minde, that they must render account to him that gaue them their seruants. Must they not needes bee restreyned when they haue this consideration with them? For haue wee it of oure selues? By what right come we too the superioritie which euerie of vs hath in his owne behalfe? Is it not a pawnie that God hath put into our handes to keepe? Then ought wee not to be well aduised, that we may vse it according too his will? The heathen men themselues when they (intended to frame kings and princes too conformitie) had

Pro.14.d.31  
& 17.a.5.

skill ynough too say: true it is that kings make themselues feared and redoubted, but yet can they not escape the hande of the heaueny Judge: there is a God aboue them. If this be verified of princes which are in highest superioritie: what shall become of those whiche are in meane authoritie? As of maysters and mistresses? And furthermore, as (I sayde) let vs consider that wee haue all of vs but one maker. And if we can consider that we are all discended of one God: we must needes conclude that whiche is true: namely, that wee cannot oppresse our neighbours, but God must bee offended. There-

fore let no man exalt himselfe in vauitie: for (as Salomon sayeth) hee that mocketh the blinde or the poore, despyseth his maker. Nowe there is a poore man, and I despise him, or I put him to some shame: true it is that the wrong is first offered to a mortall man, but yet dooth God stuppe in betwixt vs, and taketh the iniurie as done to himselfe. Thus ye see what Iob, (or rather the holy Ghost) ment to betoken in this streynge, when he sayeth that he which created the mayster, created the servant also. So then when we be touched with any vaine presumption, to set more by our selues than by other men, and too couet such superioritie as euerie man shoulde stoupe before vs, and cast himselfe at our feete, and wee our selues haue our full scope: let vs come to this consideration: saying, yea althoughe I bee a mayster, God hath made my servant, and hath fashioned him as well as mee. VVhen wee thinke after that sort, it will quaile our ouerweening, so as our hautincise shall be repressed. And herewithall also

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all say,

Almighty God our heauenly father, &c.

let vs haue the seconde. regarde that is spokē heere: namely, that we bee of one selfesame nature. For it is true that God hath also shaped the brute beastes, trees, and all other things: but hee hath not shaped men after the fashion of brute beastes: For hee hath giuen men vnderstanding, and printed his Image in them. On the other part, I cannot looke vpon another, but I must needs see my selfe as in a looking glasse.

Then seeing that God hath knit such a knot betwixt vs: I pray you dooth not he that goeth about to breake it, cutte off himselfe from mankind? Dooth not hee deserve to be cast vp among Dogges: seeing he acknowledgeth not the nature, which God hath put into vs all? Yes, but what for that? There are verie fewe that thinke on these things. For contrarywise, yee shall see that if a man bee exalted but one finger heighth: hee beareth himselfe in hande that hee is no more of the state of all other men. And therefore so muche the more neede haue wee too marke well this doctrine. For if in those

dayes whē there was not yet such a light as there is now: Iob vnderstode, that seeing God is the maker of vs all, and hath set vs all in one ranke: the same ought to correct the prude of men, and to pulldowne all their highe lookes and highe stomackes: I praye you what excuse shall wee haue at this day, when God sheweth himselfe to bee our father? Hee not onely sayeth that hee is the Creator of all men, as well of the poore as of the riche, Mal.1.b.6.

and of the seruantes as well as of the maysters, but also & 2.b.19.

he nameth himselfe their father: and therefore it behoeth vs to haue a brotherhoode amongst vs, vniuersalle we will renounce the name of our God, and cutte our selues off from his house, in steade of beeing of his householde. VVee see howe Iesus Christ the Lorde of glo-

rie abaced himselfe so lowe, as too become the servant of seruants. Also we haue one common heritage where-

vnto we bee called as Saint Paule sayeth. Then seeing Pbil.2.4. 7.

it is so: let vs learne to humble our selues, and therewithall Ro.8.d.17.

all too knowe that pride and crueltie do shutte vs out of

the gate of Paradise. VVherefore let vs bee gentle and Epb.4.a.4.

curteous towrdes those ouer whome wee haue superioritie, seeing our Lorde auoucheth them to bee his chil-

dren: and that wee may bee gathered altogether in suche sort, as God may be glorified of all of vs, both great and small, and wee followe such order, as euerie of vs may

discharge his dutie according to his calling, and all of vs

yeeld honour too the great Lorde and mayster whiche is

the common iudge of vs all.

And so let vs fal down before the face of our good god with acknowledgement of our sinnes, praying him to receyue vs to mercie, and therewithall to plucke vs back in such wise to himself, as we may desire nothing but to submit our selues wholly vnto him, and that notwithstanding any authoritie which he giueth awell to one of vs as to another ouer men, yet we may consider that there is one mutuall bond among vs, and one of vs is subiect to another, to the ende to discharge our selues of our dutie, and to walke after such a sort in brotherly vnitie, as we may all of vs with one common accorde and (as it were with one mouth) clayme him to bee our father. And so let vs

all say, Almighty God our heauenly father, &c.

### The.Cxijij.Sermon,which is the fourth vpon the.xxxj.Chapter.

16. If I haue disappoynted the poore of his desyre, or if I haue weryed the eyes of the VVydove.
17. If I haue eaten my morsels alone, and that the fatherlesse hath not had his part thereof.

18. (For

18. (For from my youth he hath beene brought vp vwith me as if I were his father, and she hath beene vwith me from the vrombe of my mother )
19. If I haue seene a man perish for want of a coate, or the poore for want of a garment.
20. If hys loynes haue not blisst mee, if he haue not beene vvarmed vwith the fleece of my lambes.
21. If I haue lift vp my hande agaynst the faterlesse, seeing my helpe at the gate.
22. Let mine arme fall from my shoulder, and let mine arme be broken from the bones.
23. For I haue feared the punishment of God, and could not beare his burthen.



Ere Job sheweth what manner of louingnesse he had to succour the poore and needie. He had protested here tofore, that he had not done any man wrong: but here he passeth yet further, namely that pitying the necessarie of such as came to him for succour, hee relieved them of his owne goodes and substance, yea euen without making them to linger for it. VVherein he sheweth himselfe to haue had a willing forwardnesse, that is to say, that he was no sooner requested, but he employed himselfe, and delayed not from day to day, as those do that loue to be hugged by the eare. And this is the cause why he sayth, *If I haue disappoynted the poore of bis desire*: that is to say, if I succoured not the poore when I sawe him want and needie: or if I haue weryed the eye of the widow. For if we wayte for any thing with a longing, our eye is alwayes vpon it, and when we looke ouer earnestly vpon any thing, oure eyes faynte and dazzle. VVee see then howe jobs meening is, that hee hung not downe his groyne in his bosome (as they say) when poore folkes came to desire his helpe, but succoured them out of hand. Also he addeth that he *sawe not men sterue for colde which wanted rayment*, but rather delt so with them as their loynes and sides blisst him: that is to say, they felte the fauour whiche hee shewed them, *They were warmed with the fleece of my lambes*: to be short, hee sayeth, that he bad not eaten his morselles alone, nor deauoured by himselfe the goodes that God had giuen him, but had giuen the widowes and faterlesse part with him, whom (sayth he) I haue brought vp with me as their father. VVherein he doth vs to wir, that hee had beene a fater too the faterlesse. From my mothers womb (sayeth hee) I haue had the widow with mee, I haue taken into mee the poore that needed succour, and I haue never sayled them. And if it be not so, let my shoulders fall out of the socket: that is to say, let me bee dismembred, and let mee fall in peeces like a rotten carren. Let mine arme (sayeth hee) bee thrust out of ioynt, and let the bones of it be broken: Let the worlde see Gods great and horrible curse vpon mee and my bodie, (sayeth hee) if I haue done wrong too those that were feeble, and not able to reuenge themselues: like as if I haue lifted vp my hande agaynst the faterlesse, and although I were able to do them wrong, for any helpe they shoulde haue at mans hande, and that justice might vpholde mee in my wrong: yet notwithstanding, if I haue attempted any suche thing, let mee bee torn in peeces, and rot alive. And that it is so, I was alwayes afraide of Gods scourge, for I was not able to beare his burthen. Herein he declarereth as he hath done heretofore, that it was not the respect of men, or the shame of the worlde, or any other consideration that lifted him from doing euill: but that forasmuch as he saw that God was his iudge, therefore hee walked vprightly. And although he might haue gone unpunished to the worldward, without feare of being pursued by way of iustice or otherwise, and might haue taken libertie too do harme to the meaner sort, by reason of his credite: yet notwithstanding hee alwayes

had a consideration too saye: verely, my God I knowe that thy wrath woulde bee terrible vntoo mee, and howe shoule I be able to indure it? To be short, Job sheweth heere, that his absteyning from sinne, was not for feare of punishment, (for he sawe none before his eies) but for conscience sake, which compelled hym to obey God, and to feare hys judgement to come. This is the effect of that which is conteyned heere. And first of all we haue heere one lesson to shewe that wee bee Gods children: which is, that wee must bee pitifull to helpe our neigbors at their need. Almes deedes therefore are commended to vs here. It hath beene tolde you often heretofore, that this worde *Almes* importeth as much as mercy. Now we see that among other tytles, God chalengeth this unto himselfe, that hee is gentle and mercifull. Then can we not bee his children, neither will hee acknowledge vs for such, except wee labour too followe his example in this behalfe: namely, too bee moued to pitie when wee see any poore folke in aduersitie, and to go about to provide for them, euerie of vs according to his abilitie. True it is, that we may giue all our substance, and yet our doing shall not bee counted a vertue. For before the hand bee opened to giue, it behoueth the hart too bee touched with compassion: But if we haue pitie of those which are in aduersitie: it behoueth vs also to succour them to our power. For (as S. Iames sayth) if I say to a poore man, *Ian.2.16.* my freend God helpe thee: therby I shew that I haue no loue in me. If I say, it is great pitie of this man, and yet in the meane while labour not too succour him whome I ought to relieve: it is a mockerie, and I am but an hypocrite. That is to say, I see there how God sheweth mee a pitifull case, and it is as much as if God gaue mee occasion too imploy my selfe: and thereby I see that hee calleth mee: and yet in the meane while I make no countenance of it at all. If there were but one deoppe of kindnesse in mee, woulde I not indeuer to helpe such a necessarie for my part?

So then we haue to beare in minde in this text, that the holy ghost exhorteth vs to almes deedes, and that the same consisteth in twoo poyntes: that is to say, in beeing pitifull towrdes our neighbours, when wee see them in aduersitie, and also when wee haue such a pitifull affection as wee seeke the meanes too succour them, and euerie man streyneth himselfe too his power. True it is, that wee cannot steade all the necessities that we see, and therefore a Christian man may well mourne in his heart, without putting his hande to his purse. For it is impossible (euen for them that bee best minded) to helpe at all tymes. And therefore this pitifullnesse shall suffice them, and God accepteth it for an almes deed, as if the poore were nourished and fed by them: And when they haue thys compassion vpon a poore man, it is as great a sacrifice vntoo God, as if hee had giuen and delt dole oute of a full purse. Neuerthelesse, it behoueth vs alwayes too looke that wee deale according too our habilitie, knowing that our Lorde hath made vs Stewardes of hys goodes which hee hath put into our handes, not too the ende that euerie of vs shoulde deuoure them by *Alm.iii.* himselfe

himselfe alone : but that we should communicate them too such as haue neede of them. True it is also that no man can set any certaine stint in this case : and surely when Saint Paule speaketh of it : hee sayeth that God constreyneth vs not as it were of necessarie , but wylle haue vs do it of free deuotion. By the way, let vs beare well in mind, that if the poore do passe before vs, and we see their neede , and keepe oure purses shette, so as we vouchsafe not to succour them : It is a sure signe that we bee as wilde beastes , and that there is not one mite of pitie in vs : and that wee our selues shall one day feele the lyke vnmercifulnesse , if God sende vs anye afflictions : and that although wee bee miserable, yet shall no man bee moued at it , but men shall looke, vpon vs with disdaine, so as we shall bee shaken off , and left vtterly destitute. For it is the measure and wages which God is woont to giue vnto all suche as are hardharted towards their neighbours: according as it is sayde , that hee which is mercilesse, shall haue iudgement withoute mercie . Yea and besides that, men shall bee cruell towardes vs, according to our deserthes : wee must also in the ende appeare before God , who will handle vs wyth all rigour, bycause we haue not followed the goodnesse which is in him, and which he woulde haue to bee oure rule and example. So much the more then behoueth it vs too bee mindedfull of this doctrine which is shewed vs heere : namely that God thinketh it not ynoch that we should not only absteyne from euil doing, and from hurting our neighbours , and from taking away other mens goodes, and substance . True it is, that it is alreadie a kinde of vertue when we can iustly protest that we haue cleane handes, and are not gien too thieuerie, deceytre, and extortione. But yet for all that, let vs not thinke wee are cleare quitte. For if God haue gien vs wherewith to helpe such as haue neede : if wee doo it not, wee bee blameworthie. And why ? For wee haue taken awaye Gods goodes, and put them too another vse than hee ment. If a seruant bee put in trust too receyue his maysters goodes , and his mayster hath appoynted him too giue thus mucche to such a one, and to pay suche an other a summe of money that hee oweth : or if hee haue sett him an ordinarie after what sort hee will haue his goods spent : if the seruant play the niggard , so as one man commeth crying after him, pay mee : and yet hee will not part wyth a penie , and another commeth, saying, your mayster willeth you too giue mee suche a thing, and yet hee will nat let any thing go, and the housholde cryeth oute vpon him for breade, and hee letteþ them sterue for hunger, which labour in his maiesters seruice : I pray you is it tollerable that the seruant shall answere, beholde sir, I haue not touched one mite of your goodes , beholde sir, I haue reserved vnto you all that euer I had ? For the mayster maye say tookis shame : I haue not put my goodes intoo thy hande too that ende. For thou hast done me shame , in that thou hast not bestowed my goodes where I appoynted thee , and nowe must I beare the slander of thy niggardship in pinching that which was none of thine. Nowe when the mayster shall commen with suche a seruant : shall hee not condemne him for wicked ? Likewise God giüeth vs hys goodes, to the intent wee shoulde relieuе oure brothers with them. Nowe if on the contrary part wee bee so strayght laced as there goeth no penie out of our purses, nor one morsell of breade from our table : what shall become of vs ? Is it not a defrauding of them, whom God hath ordeyned to haue part of our substance , and a robbing of God in the thing that hee hath put intoo oure handes ? Then as I sayde afere, let vs learne to be more

Ro.12. b.8.  
2.Cor.9.b.7

Iam.2.c. 13.

mercifull. And although no man can taske vs, too say, thou shalt giue thus niuch : yet neuerthelesse , let euerie man streyne himselfe , and consider his owne abiitie, knowing well that when wee haue done all that wee can doo : yet are wee not discharged. Thus then ye see, that the particular law which euerie man ought to haue: is, that his charitié ought too stretche it selfe farre and wyde, even so farre, as wee may still confesse our selues not too bee sufficiently discharged towrdes the poore. And if wee do all that is possible ( althoogh wee come not too full perfection , ) so it bee not with niggardlynnesse or grudging, but of a free heart too succour such as haue neede : let vs assure our selues that our Lorde accepteth our almesse, as a sacrifice of sweete sauour. yea even though there be some faultinesse in it, and that we do not the tenth part of that which we are bounde to do. Herewithall it behoueth vs to marke the circumstance which is set downe heere, that wee cause not suche too linger as haue neede, (for when we vse such delay, it is a token that wee haue not a free hart to do our neighbors good) and that wee put them not off to another tyme, except it bee vpon good consideration. For it may well bee, that a man maye bee pitifull, and yet notwithstanding inquire of the necessitie of the partie : but that is not the lingring whiche Job meeneth, when hee sayeth, that hee disappoyneted not the poore man of his desire. For heere hee intendeth to expresse the lothnesse that is in niggardes : namely that when a man desireth any relifie of them, and woulde faine drawe a penie outh of their purses, it is too their seeming , as if a man woulde plucke the guttes outh of theyr bellies : And therefore they woulde awayes faine haue some release. They are lyke vnto an yll paymayster : when men come too demaunde their dette, he knoweth well that hee must paye it, yea and that hee is wel able to do it : But it doth him good too bragge with the money in his purse a daye or twaine. Or else they are like a man that is led too hanging: hee delayeth as long as hee can, and when he commeth to the mounting vp of the Ladder, hee falleth too preaching at every steppe : Euen so play these holdfastes when a man commeth to demaunde his dette : it maketh them awayes to shrinke backe : and much more if a man come too aske them almes. But if wee were charitable, surely wee shoulde not haue that lothnesse in vs : wee shoulde not seeke such respites: the poore shoulde not linger outh vs in suche wise , as wee shoulde haue oure eares beaten ever after with their cries : But we woulde indeuer to helpe them presently as much as lay in vs. Ye see then what wee haue too remember in this streyne : namely, that if wee will do almes that is acceptable vnto God, wee must not tarie till we bee importunatly called and cried vpon. But when we see there is neede, we must hie vs to take order presently : like as when wee our selues indure any aduersitie, it seemeth to vs that men shall neuer come time inough to succour vs. And why then deale not we likewise with others ? VVee neede to take none other measure, but that . For it is a true naturall rule, to do vnto others as we woulde bee done vnto. But we are hasty to desire succour, and piteously slow to giue it. Yee see then what the cause is, why wee oughr the better to mark this saying, that Job made not the widow to linger, nor disappoyneted the poore of his desire. And nowe he addeth, that he had not eaten his morsels alone, but had giuen the fatherlesse , and the widow part with him. VVhy so ? For (sayth he) I haue brought vp the widow with me from my mothers wombe , and I haue nourished the fatherlesse as a fether. Heere wee see a woondervfull example of bountifulnesse and liberalitie. For

For heere is no dooing of some little almes deede for a weeke, three, or four: but Job declareth heere: that hee had becne a father to the fatherlesse, and a defender too the wydowes, not onely in helping them, but also in finding them with his goodes and substance. VVhen wee heare this, I pray you ought we not too bee greatly ashamed? VVee can hardly and scarcely finde in our hearts too succour one among an hundred: so as if wee misse a whole score of tymes, yet we thinke our selues well discharged with some lighte almes to some one man: not that we prouide for him as were requisite, but by giuing him some little peice of coyne as we passe by them, as if wee woulde say, go and shifft for thy selfe some otherwher. Is it not a great shame for vs that Job should be giuen vshere for a myrrour, and that in his persone our Lorde should shewe vs our ductie, and yet notwithstanding, we do nothing? But yet that which is conteyned heere, ought too serue to oure learning and instruction. And contrariwise, it serueth to condemne vs, insomuch that there shall neede none other recorde before God, to reproue vs of our beastly crueltie, at leastwise if we followe not that which is shewed vs heere of Job. True it is, that although we haue not this perfection, yet will not God sayle to accept vs as I haue sayde. Insomuch that although our almes deedes bee not such as they ought too bee: yet will God take them in good woorth, so we haue the sayde compassion towardes suche as are in distresse, that we indeuer to do them good, and that our doing of it be with a cheerefull minde. But in the meane while, if we cannot matche Job to the full, shall wee not therefore followe him? Shall we not at leastwise labour aloofe, to fashion our selues after his example? Shall we not go towarde the same marke? VVell then, we be not able to bring vp the fatherlesse, yea and though we haue wherewith, yet our infirmitie holdeth vs backe from employing our selues to the vttermost. But yet at the least wee ought to haue some compassion: let vs doo somewhat, though we do not all. And againe, although we cannot attaine to the marke that Job came vnto: at leastwise let vs trauell towardes it, seeing that God calleth vs. But is it not a greare shame that wee doo nothing at all? or else if we remoue but one legge, we grinde our teeth at it, as these loyterers do, who when they set forwarde one foote, do thinke that they drawe a whole mountaine after them. And again, if they lift vp one arme, they frownce at it, and grinde their teeth: and in stead of putting forwarde, pull backewarde. VVhen we go to worke after that fashion, is it not a token that there is no willingnesse in vs? Therefore if we cannot come to such perfection as Job declareth himselfe to haue had, which thing he declareth not in way of bragging, but to the intent that we should be the more moued: let vs at leastwise follow his example. For God knowing that we become neuer the better for singel teaching, setteth vs forth lookingglasses, to the ende we shoulde haue the leſſe excuse. If a man aske, how then, must we giue to all men without difference? The answere heretoo is, that the holy ghost intendeth not too take awaie discretion from almes gyuing, so as men shoulde not looke to the well bestowing of it: for if we should go to it without discretion: euery man should beas it were d̄rawne drie, and in the ende the poore should be left succourlesse: for the boldest would beare all away. And what maner of men are the boldest? Such as are least to be pitied: For they will counterfeyte themselues to bee poore, onely to rake all to themselues: Their onely seeking is too haue double and treble, and they care not though oþer men suffer hunger and thirst. Therefore it is good that men shoulde vse discretion, and

looke narowly too whome they giue: specially considering the lewdenesse that is nowe a dayes in the worlde: For there are so many hypocrites, as it is pitie too see. Hardly shall a man finde one amongst a hundred, that is woorthie to be succoured. For although they bee poore in deede: yet notwithstanding, men are loth to do them good, because as soone as they get anything, by and by they fal to gluttonie & drunkēnesse, and so God maketh them to waſt it all away. To be ſhort, we be come to the full measure of all iniquitie: inſomuch as we ought too vſe great discretion, and narrowe ſearch when wee giue. But in the meane while let vs beware that we ſeeke not couert for our niggardlynelle vnder the shadowe of this discretion. For God miſliketh not that men ſhoulde haue regarde to whom they giue, to the ende their be-neſtie may be well beſtowed. No, but it behoueth vs first to be fully reſolved after this maner in our ſelues. As for me I minde not to ſpare according to the meaſure that I haue: I will doo good according to my abilitie: I deſire no more but to finde where I may ſuccour. VVhen a man is ſo reſolved, let him inquire whether his almes maye be well beſtowed on this man or that man: for he maye freely do it. But if a man ſay to himſelfe, I were beſt to be well aduised where I giue, and alwayes take occaſion of excuse: to ſay, I finde no pouertie there, ſo as hee is glad to haue ſome occaſion to ſtay him from giuing: It appeareth manifestly, that ſuچ a man ſeeketh nothing, but too exempt himſelfe from releueing thoſe that haue neede of his helpe. Then if wee intende to inquire, it behoueth a good will to go before: that is too ſay, that our ſeeking be but to do good: and then let vs boldly inquire. For we may well do it, ſo we be first and formeſt well minded, and ſeeke not couert for our niggardlynelle. Thus yee ſee to what poynt we muſt come. Yet notwithstanding, our ſearching alſo muſt not be too narowly. For it is iſpoſible that we ſhould not be de-ſeuied in well doing: and although we do our beſt to trie things, yet notwithstanding wee muſt needes bee ouer-ſeeen in giuing ſome almes to ſuche as are vnwoorthie. *Gal.6.b.9.*  
*2.Thes.3.d.*  
And that is the cauſe why Saint Paule exhorteth vs to do good without ceaſſing. *13.* For wee ſhall haue many lettes to hinder vs. First we ſhall ſee ſome malicioſe perſons that will miſreport vs, and therupon wil followe vñ-thankefulnelle, which dealing is able to thrust vs out of the way. But yet muſt we alwayes be of good courage, and holde on ſtill, whatſoever come of it. To bee ſhort, according to that which I haue ſayde alreadie, we cannot ſet downe particular rules for all things, but the generall rule which God giueth vs, ought to ſuffiſe vs: which is, that wee muſt haue a kinde harte, inclined too pitie and compassion, and a deſire to benefit and ſuccour ſuچ as haue neede of our helpe, and we muſt not make them to linger in wayting vpon vs: but rather haue a plaine mee ning heart, to the ende our hande may be open, whenſoever need requireth. Thus yee ſee in effect what we haue too beare away heere. And further let vs marke well, howe Job addeth immediately, that he had not ſene hiȝ periſhe which wanted cloþes: nor ſuffered him too ſterne for colde, that had no rayment to couer him: but their ſides and loynes (ſayth he) bath bleſſed me, and beeſe warmed with the fleſces of my ſheepe. Here Job ſheweth that he had laboured all kinde of wayes to do almes deedes, not onely in giuing meate and drinke to ſuچ as were a hungry, and a thirſt, but also in clothing the naked. And truly if wee intende to be merciſfull, it behoueth vs to ſuccour the neceſſities of our neighbours, in ſuch ſort, as we ſee them: for it is not iough too ſuccour them in part. True it is that all men cannot doo as Job did: for wee haue not ſo

many thousandes of cattell as hee had , who might haue bin accounted amongst the great Princes of these dayes in respect of his reuenue: according as we see he had not onely yokes or hundreds of Oxen, but whole droues, yea as many as coulde be kept in fife or sixe Villages, or rather in a whole Countrey, which was much more. For we haue seene well ynough, that his substance was onely Cattell, as the Cattell of a whole Countrey . Euerie man therfere cannot attaine to that. But howsoeuer the world go, let vs consider our own abilitie : for according to 10  
*Mark. 12. d.* thervnto it behoueth vs to indeuer to do good, like as we  
*41.*  
*Luk. 21. 4. 2.* know it is said that the widow which gaue but two mites, was more praised & commended of Christ, than such as had cast in great summes of mony. The reson is, because she had giuen her whole substance, wheras the others had giuen but a small portion in respect of their riches. So then let euery one of vs consider his owne state : and whe we see our neighbors want either meate, or drink, or clothes, at leastwile if we be not able to succor the otherwise, let vs pray god to haue pitie vpon them, & to help them : but therwithal, in any wise let there be no fault in vs, that they were not ayded and succored. Yē see then what wee haue to beare in mind, in that after Job had spoken of his meat, and that he had delt part of it to the hungrie: he addeth also, that he had clothed such as shoulde haue sterued for colde, if it had not bin for his helpe. Yea and he sayth, *that ihiir loynes blisſed him.* VVherein hee declarereth that they had occasion to cun him thanke for that he had releued them after that sort. And therewithall he sheweth vs, that he looked not for his rewarde at mens handes , nor 30  
 sought to be discharged to Godward for doing good, but was glad of the good that he had done, because he knewe it was acceptable to God. And this is a lesson which wee ought to beare well in minde. For although men bee vntankefull towardes vs, and such as wee haue done good vnto, do grudge agaynst vs, and render vs euill for good : yet notwithstanding we haue not lost any thing by doing them good. And why ? For (spite of their teeth) their belies will blisse vs before God, if we haue fed them : and if we haue succoured them any otherwise, the very thing it 40  
 selfe will answe for vs. True it is, that sometime they wi. be so malicious, as to say: yea mary it is to much purpose. And wherefore am I beholding to him ? According as we see nowadayes that the poorest are proudest, and such as a man hath indeuered to do good vnto, wilonest speake euill of him. This we shall see, but let vs not therfore be wery. But if we cannot away with such vntankfulness, let vs marke the saying that is set downe heere : which is that the thing whiche we haue done shall blisse vs before God. Is there any man that playeth the verlet, 50  
 and grudgeth and murmureth when another man hath helped him? Verywell: yet doth he carie his sides still: and if a man haue clothed him , his bodie must needes blisse him before God. True it is that he hath no such intent with him : but howsoeuer he fare, God loketh vpon the body that was clothed: and that blisfness shall come in account before him. If a man haue bin fed (as I saide,) his belly must needes speake : and although his mouth bee churlish, so as it turne good into euil, & nothing cometh out of it but poysone : yet notwithstanding our Lord will accept the blisfness of the almes deed that the ma. haue don. Thus ye see, that to the end we may be prouoked to succor such as haue need of vs , we haue to marke that we must not respect whether they be able to recompence vs, or to counteruail the good that shall be don the, or whether they be such as will be thankfull : but put the case they be cleane contrary, yet shall we not haue lost our labor, because God accepteth the sacrifice that is don. Ye

see then what is imported in this saying, *that the sydes or loynes of a man that is nipp'd with colde, do blisse such as haue clothed him.* And on the contrary part let vs marke, that although the poore aske not vengeance against vs, nor complain of vs : yet notwithstanding their sides will curse vs in suffering smart, when we shet our eies and haue no pite of them, but say, I am at mine ease, and I care not how othermen fare. Now if we haue bene so cruell herted : it is certaine that when wee vouchsafe not to succour the poore and needie that sterut for want of relieve, God wil make their sides and loynes to speake , and although the parties themselues open not their mouthes to complain of our vnmercifulnesse: yet notwithstanding the anguish that they suffer, crieth and complayneth before God, & vengeance ensueth according to the complaint: and it shall come so too passe, although men speake not a woorde, as I haue said afore. Now after that Job hath spoken so: he addeth, *that he lifted not vp his hande against the fatherlesse, notwithstanding he saw his helpe at the gate :* that is to say, although he could haue done it without punishment of men. For in those times men sate in justice at the gates of townes, as places of most resort. Job then saith, truly I coulde haue made one ma. quake, and another to run away, & I could haue bin as thunder amongst them, and no man shoulde haue opened his lips against me. VVhy so ? For a man of credit shall bee borne with, and folke shall not dare complain of him: and if they do, the judges shall not dare to redresse it. Then although I had my full sway, and that justice would haue suffered all that I had attempted : yet notwithstanding I abused not my credite , neither did I tramp'e poore folke vnder my feete. If there were a fatherlesse child, I sought not to profit my selfe by him. For we know that fatherlesse children are oftentimes put to the spoyle. Job then sheweth, that he was of such an upright minde, that when he coulde haue takcn away other mens goodes, he never went about it, nor never ment to make his owne aduaantage of other mens cost : no not though he had libertie to do it on mans behalfe. Howbeit, he addeth a reason why. *For (sayth he) Gods punishing and castig dñe of men made me afayle.* As if he shoulde say, I did not respect whether men would speake euil of me or no : but onely I hilde mine eyes fast vpon god who is my heauenly iudge. And here we see, first of all that there hath bin a great corruption in all times, and that such men as haue bene ordeined to yeeld every man his right, haue not discharged their dutie therin. Then is it no new thing, if judges do nowadayes reach out their hand to the wicked sort, bolstring and bearing them in their wickednesse. For it hath always bene an ordinarie custome. And therefore such as are in state of justice, ought to looke the better to themselves for the discharge of their dutie before God. But wha? This corruption hath reigned a long time, and at this day it hath full scope more than euer it had. If a man say : it maketh no matter, seeing the mischeif hath bin of so great antiquitie: truely it is not to be excused for althat. Also there was not such knowledge of God at that time, neither were men so wel acquainted with the doctrine as they bee nowadayes. VVherefore if they that do nowe sit in the seate of justice, and haue the mace in their hande : do suffer extortions, or see a poore man troden vnder soote, and make no account of it : or winke at men in authoritie , when they take more vpon them than becometh the : what excuse is there for them, seeing their eares are dayly beaten with admonitions and warnings, and they are told their dutie both toward god, and toward the people that is committed to them? VVherefore let vs marke vpon this doctrine , that if there were then such corruption ordinarily in the worde , that the 60  
*Judges*

Judges supported the wicked: it behoueth vs to cōfōrt e-  
very mā himself, whē we see the like cōfusion at this day.  
And it must not greeue vs ouermuch, though we can get  
neither right nor reason against such as do vs wrong, nor  
be able to bring our matters about. Then standeth it vs  
on hande to be armed with pacience: For we see it hath  
beene Gods wiſe to exercise his seruauntes after that  
sort at all tymes. He coulde well haue ſtabliſhed iuſtice  
in the time of Job: but it was his wiſe that many poore  
folkes ſhould ſmart. VVhereas we be in the like case at  
this day, he intendeth by that meanes too teach vs what  
it is to ſuffer: Marke that for one poynt. Yet neuer-  
theleſſe it behoueth thoſe that are in the ſeate of iuſtice,  
too looke well too themſelues. For inaſmuch as men  
are inclined to that vice, they ſhall ſoone be thrust from  
their duty if they take not good heed, according as we ſee  
by to many exāples. There is alſo a ſecond leſſon, which  
it behoueth vs to remember: whiche is, that wee reſpect  
not what is lawfull for vs too the worldwarde, but ſettle  
our fight vpon God after the example of Job, ſo as hys  
ſearc̄e may withholde vs from hurting or wronging any  
of our neighbours: and this leſſon is very needfull. For I  
pray you what is it that men regard nowadayeſ but how  
they may ſcape the reprooſ of men? It is inough if a man  
can bring his matter to paſſe: and in the meane ſeaſon,  
what is the order of iuſtice? Euē ſuſh as it was in the time  
of Job. There was ayd at the gate for ſuſh as did extortiō,  
for ſuſh as deuoured the widowes, and for ſuſh as trou-  
bled poore folkes. Alas, nowadayeſ we be come to the  
ſame extremitie, and muſche worse: inſomuch that if a 30  
poore man be troden downe, he ſhall haue no redrefſe at  
all. And why? For they that take away other mens goods,  
that beguile, beate and trouble poore folkes, and that ou-  
uershoote themſelues into all wickedneſſe, are lawleſſe  
persons and growne to ſuſh a boldneſſe, as they thiſke  
there is not any law to reſtreyne them. Againe, the Ma-  
gistrates on their ſide, are fearefuller than women, there  
is no stoutneſſe of Gods ſpirite in them: or elſe they be  
contented too diſſemblaſe and too pleaſure men, yea and  
more and halfe to agree with the wicked. And although 40  
they knowe that things go amifle: yet notwithstanding  
they haue no zeale to repreſſe them. The other are yet  
worse: for they ſeeke nothing, but that all ſhoule bee  
oute of ſquare, and that the worlde ſhoule come too  
ſuſh extremitie of euill, as there ſhoule be no feare of  
God nor honestie, nor any thing elſe but conuſion. Lo  
at what poynt we bee. Now then the moſt part of men,  
thiſke of nothing but howe they may ſcape when they  
haue done amifle. Looke vpon a Royster that lyeth in  
wayte for other mens goods: I warrant you if there bee  
any meanes to trappe them, hee ſpieth it. Yea but hee  
muſt come to account. Tush, what for that? If I may but  
bribe ſuſh a man (ſayth he) the matter is by and by diſ-  
patched. If I can carie him a preſent of ſuſh a thing, I winne  
hiſhart: and he ſhal win me two or three mo: and againe  
if I do ſuſh a thing, I ſhall be ſure of the fourth: and if I  
may make vp halfe a dozen on my ſide, my matter is out  
of criſe. See how they that haue the ſwords of iuſtice in  
their hand are ſet to ſale like brothels, ſo as they haue no  
more shame nor regard of their honour, nor of any thing  
elſe. For nowadayeſ the ſhiftes that they will pretend,  
ſhall be ſo villaynous, as there ſhall be no colour of hone-  
ſtie in them. VVe ſee it, and ſo every man taketh leau-  
to rob, to poll, to oppriete, and to commit all maner of ex-  
tortion. And why? For if the matter be brought before  
a iuſtice, all is marred. And therefore it is a ſentence well  
worthie to be noted, when Job protesteth that notwithstanding  
his credit & authority, &c that men ſtood in ſuſh

awe of him, that even the judges themſelues diſt not to  
haue dealt with him: althoſh there had bin no complaints  
made of him, yet for all that he abſteyned of his own ac-  
corde frō doing euil, & concluded not with himſelf that  
he miſt therefore do a thing becauſe me permiſted it: but  
had always this ſaying for a bridle, that is to wit, that gods  
punishments made him afraide. Therefore let vs learne too  
walke in ſoundneſſe, & in a good cōſcience: and when we  
intend to do any thing, let vs examin whether god permit  
it or no: and if we ſee that it diſpleaſereth God, ſo as he hath  
forbiſſen and diſallowed it: let vs let it alone: & although  
men ſooth vs, yea and giue vs libertie to do what we liſt,  
yet let vs kepe our ſelues from doing it. And why? For it  
behoueth vs to come before the heauenly iudge. And  
what ſhall it auiale vs then to haue eſcapèd the handes of  
men? For it ſhal be but a doubling of the vengeance. And  
why? Because we ſhew well by our deedes, that we feare  
men more than God. And do you not ſee how wee offer  
him too heynous iniury in preferring mortal creatures &  
wretched carions before his Maieſtie? I ſhall be afraide  
of men, and in the meane while mocke God, and hys  
Maieſtie ſhall bee nothing with mee. Againe when wee  
haue corrupted iuſtice either by hatred or by fauour, or  
by ſome other crooked meanes, ſo as we haue wcon the  
Judges: ſee ye not yet a ſecōd outrage which we offer vnto  
god. Is it not a defiling of that which he hath halowed?  
But iuſtice is a holy thing: and we vniſallow it when we  
turne those vnto euill whiche are ſet in that ſeate, and  
whoine God hath appoynted of purpose, that the autho-  
ritie of his name ſhoule ſhine in them. If we (I ſay) doo  
go about too thrust them aside: is it not a poynt of highe  
treafon to God? And for that cauſe I ſayde that we doo  
but double Gods wrath vpon vs, by ſhifting oure ſelues  
from mens handes after that ſort. Yee ſee then that wee  
muſt fasten oure eyes vpon God, and looke vnto hys  
iudgement, to the intent we may of our own free accord  
refraine from doing euill when wee may do it, although  
the ſame be permitted vs on mens behalfe. And there-  
withall alſo let vs marke, that this our fearing of Gods  
punishment, muſt not be onely when we feele it, but be-  
fore it come at vs. For it is to late for a man to feele that  
God is his iudge, when he is ſtriken with his hande: and  
therefore let vs be afraide when God threatneth vs, and  
before the ſtrokes light vpon our heads. Yee ſee then how  
every man may refrayn from euill doing, if by the eye of  
ſayth they foreſee the punishments a farre off, which are  
prepared for all euill doers, and for ſuſh as trouble their  
neighbours. And God ſheweth vs great fauour when he  
warneth vs aforhande, to the end we might preuent his  
vengeance. Thus ye ſee what we haue to bearne in mind.  
And the conculſion which Job addeth is this: *bow ſhall I  
bare bis burthen?* It is too ſhewe vs that thing whiche  
is ſpoken too vs by the Apoſtle: namely, that it is a right  
dreadfull thing to fall into the handes of the living God. *Heb.10.f.31*  
VVe are afraide of mens punishments which touch but  
the bodie: and what is done for the tire of Gods wrath  
which conſu:neth all things, and yet neuer goeth out,  
but burneth in ſuſh wife as we muſt be forced to con-  
tinue in it, yea and to indure it without end? VVhy regard  
we not that? So then let vs not bee moued with this pu-  
nishment of Gods, and let vs only looke to kepe our ſelues  
frō euil doing for shame or punishment of the world:  
but let vs conſider well in our mindes and in our under-  
ſtanding, and let vs auerayne our ſelues that when men ſhall  
haue determined to execute the cruelleſt torments vpon  
us, that can be deuized: yet notwithstanding all of it is  
nothing in comparison of Gods heauie vengeance. Thoughe a man bee layde vpon the wheel, or nipped  
with

with pinsons, or burned aliue, notwithstanding that these be verie greeuous torments: yet do they passe away, and continue not for euer: and againe they do, but grieue the bodie. But beholde, the wrath of God which consumeth all things, as a flaming fire that burneth without end, and a worme that gnaweth and bitteth the hart with. *Deu.32.4.22* *Esa.51.c.8.* *C. 66.g.24* When the scripture vseth such similitudes, it is not to expresse what is in it to the full: but onely to giue vs some little inckling of it. Therefore let vs marke well, that the vengeance of God which is prepared for the wicked, is an intollerable burthen: and let the same prouoke vs to walke in feare and pacience, assuring our selues that if men vse crueltie and violence against vs: there is a iudge in heauen to reuenge it; wherefore let the same restreyne vs from euill doing, though wee may safely do it for any worldly respect. And let vs take heede that our conscience bee pure, & that the knowledge of god be our very rule to guide vs: & let vs alwayes looke vpward to behold him that hath set vs in this worlde, declaring vnto vs that

we must one day come to an account before his iudgement seate.

Now let vs fal downe before the face of our good god, with acknowledgement of our sinnes, praying him too make vs sele them in such wise, as we may craue forgiuenesse, and be so sorie for them, as we may indeuer our selues wholy to amend them, and to profit from day to day in his obedience, vntil we be fully reformed. And that we pitying such as are in necessitie, may indeuer to succour them, and be like minded vnto them: praying our good God to haue pitie vpon them, and to succour vs also: and that although we bee vnworthie of it: yet notwithstanding, seeing he hath alreadie made vs to feele his goodnessse and mercie, we may not doubt but he will bestowe more and more vpon vs, and increase his grace from day to day in vs, if wee flee too him for helpe with true humilitie, according as he calleth & allureth vs daily vnto him by his worde. That it may please him too graunt this grace, not onely to vs, but also, &c:

### The Cxv. Sermon, which is the fift vpon the xxxij. Chapter.

*This Sermon is yet still vpon the. 21. 22. and. 23. verses, and then vpon the text whiche is added here.*

24. If I haue set my hart vpon golde, or if I haue sayd to the vvedge of golde, thou art my hope.
25. If I reioyced of being rich, or because my hande had founde abundance.
26. If I haue looked vp to the shining Sunne, or to the Moone vwalking in hir brightnesse.
27. That my hart hath beene deceyued in secret, and my hand hath come to my mouth.
28. That vvere damnable vvickednesse, and I had denied the God aboue.



Esterday we sawe the protestation that Job made concerning his vpright walking, not for feare of men: but because hee had hys eye alwayes vpon God: knowing that he is the iudge of all men, and that it behoueth vs too come before him to make our account. Hee sayde exprefly, that hee trusted not in his owne credite, nor had any such foolish imagination with him, as too make himselfe feared, as riche men doo which haue wherewith, so as the greater sort are alwayes puffed vp with pride, and we see that the poorer sort and such as cannot reuenge themselves, are troden vnder foote and turmoyled, and men doo them wrong, iniurie, and shame. Job then sayeth that hee had absteyned from all iniugē towards men, and not gone about to do them any euill. And why? Because he knewe he could not escape the hand of God. VVhereupon we haue to shewe, that if euill be bolstered heere bilowe: It behoueth vs to vse pacience, seeing it hath alwayes been Gods will to exercise hi. seruantes after that sort: that is to wit, that they shoulde suffer many outrages, and not bee mainteyned in their good right, and that iustice should be blinded, or rather turned vpside downe. Let vs mark then, that we must not thinke we haue gayned any thing, by scaping the hands of men: for we do but kindle the fyre of Gods wrath vpon vs, bycause that hee that hath defaced iustice, is guiltie of treason agaynst God. *60* And moreouer men abuse themselves, when they thinke a thing to bee lawfull because it shallnot be punished at mennes handes, and therewpon take more boldenesse, wherat God is the more greeuously offended. Therefor his curse muste needes increase and kindle more and more vpon vs. Nowe after that Job hath protested that hee had not abused the fatherlesse, nor done anie outrage to the weake: hee addeth, *That bee had not put*

*bis trust in golde, nor sayde vnto bis riches, I rest my selfe in you, nor reioyced when his goodes increased.* VVe haue alwayes to beare in minde what hath beene shewed heeretofore: that is to witte, that Job toucheth not some one vertue alone, but comprehendeth generally the whole rule of good life which God hath giuen vs. And in very deede it is not ynough for vs to haue performed a peecē of the lawe(if at leastwise we were able to do it:) But it behoueth vs to indeuer to rule & frame our life through out according too all things which God commaundeth. In like maner then as Job hath protested that he had not shewed himselfe cruell towards the fatherlesse and pore: so nowe he sayth, that he was not puffed vp with pryde and presumption in himselfe, nor did set the more store by himselfe, because he was rich. Surely this was a singuler vertue. For we see commonly, that if a man haue som little thing to brag of, men shal scarce beare his foolish ouerwening. VVe need not to be kings nor princes to puff our selues vp, or to vaunt our selues, for as sone as a man hath but a little goods, by & by he is vpon his tiptoes, and spreadeth out his wings. And his vaingloriousnesse is not only in men, but also in women. And surely we see that as sone as womē haue wherwith, they flow in pompe & excede their degrees. And againe a man doth so change his countenance, as he vouchsafeth not to loke vpon his neibors but at one side, & he wil not scarce open his mouth: or if he do, it shalbe so scornfully and proudly, as men wil be afraid to speak any more to him. Thus ye see the pride that appeareth euery where. But what would come of it, if they had great heapes of golde and siluer, or if they had all things at will as Job had, when he sheweth that his riches were multiplied? Is it not a hard thing then that a man should alwayes be so milde and lowly when he hath his coffers full of gold and siluer, as he should set nothing by them? VVe see therefore that God wrought maruellously in Job, when hee suffered him not too bee blinded

blinded with vaine presumption for all he was so riche, but caused him to possesse his riches in such wise, as hee was alwayes readie to leaue them, and did not set his hart vpon them.

*Psa. 62.6.11 Ephe. 5.6.5.* Nowe looke what Job protesteth of himself, the same is commaunded to vs all, according as we see it is sayd in the Psalme, If ryches increase, set not your hearts thereon: that is to say, make them not Idolles too put your trust in them: neyther bee you puffed vp with hauitnesse. And in this respect doth Saint Paule also say, that Couetousnesse is Idolatrie. For it is vnpossible that a man should be couetous to gather muche, and not therewithall bee possessed with this pride, that he would be had in estimation in respect of his goodes. Nowe when this pride reigneth in me: vndoubtedly there is a double Idolatrie. The one is that he beareth himselfe in hande, that God would fayle him if hee had not wherewith to helpe himselfe: and againe, if hee bee riche, he dispyseth God, and thinketh himselfe to be so well fenced, as he needeth no other thing. To be short, it is a very drunkennesse. For like as when a man is drunken, he maketh himselfe to beleue wonders: so when a man is rich, he presumeth vpon his riches, and remembreth no more that he is a mortall man, but forgetteth himselfe in such wise, as he sticketh not to aduance himself against God. And so let vs marke that Job protesteth not here any thing of himself, which God commaundeth not to all the faithfull: which is, that they shoulde not set their mindes vpon riches: though they flowe vnto them. Secondly, let vs marke, that it is a rare vertue among men, and therefore that wee haue the more neede to imploy our whole indeuer therevnto, seeing wee cannot restrayne oure selues without greate difficultie, and withoute bringing of oure selues vterly vnder foote. Therefore let vs indeuer to holde our selues at suche a stay, as ryches may not carie vs away, nor blinde vs so farre, as too make vs sette our hearte and minde vpon them.

*Ephe. 5.6.5.* And further, let vs marke that it is an intollerable vice, for a man to trust in his goodes. And why? For is it not an exceeding heynous offence for a man to robbe God of his due honour, and too giue it to a deade and senselesse creature? But dooth not hee make a God of his ryches (as I sayde afore) which presumeth somuch vpon them? Ye see then that God is bereft of his honour, and golde and siluer which are but deade creatures haue it: And is not that a monstruous thing? VVherefore let vs learne, that we cannot presume of our selues vnder the colour of the goodes whiche God giueth vs: but wee must become rancke traytors too God, and soule Idolaters as S. Paule termeth the couetous folke. And that is it which Job also ment to expresse in saying, If I haue set my heart vpon golde: or if I haue sayde too the wedge of golde, thou art my trust. Here Job bringeth in a talke betwene himselfe and his money. Verely a man will not talke vnto his ryches when hee openeth his chest and coffer: hee will not enter communication with them, as though he had some bodie to talke with him: but in this maner of speche, Job doth verie well set forth the follie and ouerweening of riche men in trusting too their ryches. And why? They haue there as it were a secret cōfērence and conspiracie with their golde and siluer. True it is that they speake not, but yet without speaking they ceasse not to haue the thing which Job sheweth here. VVherefore as often as wee bee tempted to put our trust in creatures and earthly things: let vs call too minde that it is a robbing of God of his honour, and a purloyning of it from him, to giue it to a thing of nothing: and therefore let vs abhorre such dealing. Therewithall also let vs re-

member the condemnation that Job layeth here upon vs: and let vs compare oure selues with him. VVhat a shame is it that a man should aduaunce himself, and gaue vpon his fetheres, and thinke himself to be a iohs fellow, because hee is worth I wote not what! Beholde, Job possessed great treasures, and had gathered golde and siluer in heapes: and yet notwithstanding he alwayes held himselfe in such lowlinesse, as if he had beene a poore man. VVhat a shame then is it for vs to bee lifted vp wyth a little, seeing that Job was not blinded with all the great abundance that God had giuen him? Marke that for one poynt. And furthermore let vs marke, that it is a great tryall of a man, when he is rich, and yet notwithstanding becommeth not proud, but continueth alwayes milde, and without presuming of himselfe, walketh as if he were no better than another man. Ye see here a good tryall.

And therefore let vs not think we haue atteyned any great vertue, if we be not come to that poynt. For there is not a man to be found in this Citie of Geneua, no nor in this whole Countrey, that is lyke vnto Job. And truly if a man shoulde gather all the rycheſt men togither, they were (as you woulde say) nothing at all in comparison of that which Job possessed. They that boast themſelues nowadayes of their ryches, are as if they shoulde thinke themſelues to bee great men, because they be but mounted vpon a blade of an Onyon, if a man shoulde compare their wealth with Iobs. But when our Lorde doth ſo holde men at ſo lowe an ebbe: let them assure themſelues that it is for their profit, and that if they were in greater wealth, they woulde burst: and it woulde bee a cauſe of their decay, and they woulde mounte ſo hie, as they shoulde breake their necke. So then let vs marke, that oure Lorde procureth oure benefite and welfare, when hee ſuffereth vs not to mounte ſo hie. For wee coulde not weelde our good fortune (as they terme it:) we ſee that although we haue no occaſion too aduaunce our selues, and that oure ſtate bee as ſimple as may bee: yet notwithstanding wee are alwayes diſirous to growe great, yea euen as it were in despite of God and nature. And what a thing were it then if wee had all things at will?

Lo heere the thing which ought to make vs too beare our estate with the bittter pacience, euen though it bee neuer ſo base and ſmall. Yea and let them thare of the pooreſt ſort vnderſtande, that God intendeth to humble them, and ſubdue them, to the ende they ſhoulde not bee gyuen vnto prude, as by all likelyhoode they woulde bee, if hee did not brydle them, and holde them ſhort by ſuche tryall. Howſoever the worlde go with vs, let it content vs, that our Lorde knoweth what is meete for vs, and hath it in his hande, ſo as hee cannot bee letted too giue it vs, when hee knoweth it too bee good and expedient for vs. And thus yee ſee what wee haue to marke in effecte concerning that is ſayde heere, that Job did not putte his truſte in Golde, nor vaunted himſelfe though hee ſaue bee was riche. But yet is that weil worthie too bee noted whiche he addeth: that is too wit, that hee reioyced not when his hande coulde leape vpon muche, nor when goodes came to him from al places: nor reioyced at al in that behalfe.

It ſhoulde ſeeme at the firſt bluſhe that Job ſpake more by himſelfe, than is poſſible to bee founde in a mortall man. For it can not bee that a manne ſhoulde not bee gladde when hee haþe goodes: It is impoſſible that hee ſhoulde bee as a blocke of woodde. VVhat doothe Job meene then, by ſaying that hee reioyced not? Let vs marke for an aunſwere, that hee ſpeaketh

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speaketh not heere of all maner of gladnesse. For it is a naturall thing for a man to be sadde when he is poore, and too bee glad when hee is riche, and this gladnesse is not euill of it selfe. For it is written thou shalst eate and drinke, and bee merie before the Lorde thy God. Therefore if oure Lorde giue vs goods, so as wee haue wherewith to cherishe our selues, it is too the ende we shoulde bee merrie. And as I haue tolde you alreadie, so little doth this mirth or gladnesse displease God, or is too bee condemned in it selfe: as it is rather a token of the fayth and feare whiche wee haue towardes him, for somuch as wee learne thereby too prayse his goodnesse, and to yeeld him thanks for the benefites which he dealeth vnto vs. But Job speaketh here of a blinde reioycing, such as is among worldlings, which are caried away with their goods: so that they forget God, and remember no more their owne fraitie: but are exalted in themselues. This then is a frantike ioy, an inordinate ioy, a ioy that turneth vs away from God, and maketh vs so drunken, as we know not any more what we be. And this is it that Job ment heere. To be short, he doth vs to vnderstande, that he hilde his minde so bridled, that when riches came to him, he did indeed receyue them at Gods hande, and was glad of them, yeelding God thankes for increasing them after that sort: but yet notwithstanding he did not therewithall repose his felicitie in his riches. And this is the principall poynt that we haue to note. For wherin do men abuse themselves, but in that they rest vpon these transitorie things, whereas they ought too bee led further? VVhen there is any speaking of the welfare and felicitie of men: It behoueth vs all too tende vnto God, and to assure oure selues that if we bee separated from him, wee bee vnhappy, and that all the goodes, pleasures, and honours whiche wee can possesse, are as many condemnations vpon vs. Thus ye see how it would behoue vs to seeke God, when there ryseth any question concerning oure welfare and happiness. And on the contrarie part wee see howe men busie their heades about corruptible things, insomuche as they make theyr God of them, one of his golde and siluer, another of his honour and credite, and a thirde of his pleasures. VVhen a man desyreth to bee riche, beholde the marke that hee shooteth at. He setteth before him, that to bee riche is a happy case: and in the meane while hee letteth God alone, and giueth him quite ouer. The man that seeketh to bee exalted to dignitie and credite, is so rauished with it, that he careth not to be separated from God: for that is all one to him.

A whoremonger, or he that is giuen to any other wicked lust, beleueueth that all goeth well with him, and hee is glad of it so as hee may injoy his desyre. VVe see that whereas men ought to tend and trauel to Godward, they rest themselves vpon corruptible things. And so let vs marke heere that Job reioyced not in his ryches, but in the goodness of God that made him riche. But yet coulde not this bee sufficiently vnderstoode, if it were not declared more familiarly. Not that the woordes are ouerdarke of themselves, but because wee woulde always vse some hypocrisy with God, as thoughewe were wilie ynoughe too beguile him. Men then hope euer too scape by theyr startingholes, when they do but halfe knowe themselves: and therefore if a man say at one woerde, that wee muste not reioyce in ryches, but in God that gyueth them: the veriest niggardes and the veriest pinchpennyes in the worlde will alledge this excuse, and make protestation with full mouth. Oh, I! I reioyce not in my riches: but forso much as God hath gyuen mee them: I glorie onely in him that giu-

deth and gouerneth mee. Lo howe men beeing full of hypocrisie, seeke also some fayre colours too vernishe their filthe withall: and therefore I sayde, that it was needfull too expounde better this sentence, of *reioyning in God and not in ryches*. VVhat then dooth that import? That hauing an eye too God, who hath gyuen vs the goodes that wee possesse, wee shoulde vnderstande that therein hee meeneth too shewe himselfe a fathertoawdres vs: and that seeing hee is our father, it is a good reason also that wee shoulde bee children on our sydes towardes him. But Gods children wee cannot bee but wee muste vse brotherly loue towards men, bearing in minde that the goodes which wee haue, are layde as a pledge in oure hande by God for the releueng of our neighbours that haue neede.

And further let vs vnderstande, that God will not haue vs tyed too these earthly things. If wee regarde God, wee will immediately haue an eye too the endless life that hee hath prepared for vs in heauen: and then shall wee not bee wedded too these corruptible thinges, neyther shall wee make ryches too bee as dyrt and myre too wallowe oure selues in. Suche as gyue their heartes ouer vnto ryches, are as it were in a quamyre, as men saye heere. For like asthese, after they haue plucked oute one legge, sinke deeper in wyth the other, so as they cannot get ouute: So those that putte theyr trust in this worlde, are so farre vnable too rayse vp themselues to Gndwarde, that they stagger, stumble, and reel: and too bee short, cannot get out of the gulfie wherein they bee plunged. On the contrarye, beholde heere howe our Lorde offereth himselfe to vs, and calleth vs to the heauenly life, as if he shoulde say, hie you apace too mee, marche yee ouer the worlde, and be not wedded to it.

Therefore if we followe this incouragement whiche God giueth vs. It is certaine that we shall haue none other desire but to go forwarde to the heauenly lyfe, and wee shall not bee hilde backe by the goodes of the world. Heerewithall also let vs marke, that it is no reioycing in God, except we be contented with him alone, according as it is sayde in the sixteenth Psalm, The Lorde is mine *Psa.16.b.5.* heritage, my portion, and my longing. Nowe then if wee haue this contentation, it is certaine that wee will not passe for all worldly goodes whensoeuer it shall please God to bring vs therewithal, sobeit that wee possesse him alone, who can neuer bee taken away from vs. VVe heare also howe it is sayde vnto Abraham, I am *Gene.15.a.1.* thine exceeding great rewarde. By that saying; God intendeth to drue vs vnto him, and to holde our hearts and mindes fast settled in him without raunging heere and there. So then wee see nowe what it is too reioyce in God, and not in ryches. For (as I haue declared alreadie) if a man reioyce in God, it behoueth him too shewe as well in wealth, as in pouertie, that his heart is not wedded to worldly goodes: in wealth, by not beeing letted to follow the way that God setteth afore him, and too discharge himselfe of his dutie towardes his neighbours: and in pouertie, by beeing patient when it shall please God to bereue him of all the goodes that hee had, so as hee commeth too this conclusion, yet am I not separated from my God, it is not ynough for mee that I am in his fauour, and therefore nowe it behoueth me to bee quiet, for he is the thing in whome I ought to take all my rest. This is the effect of that which Job ment, and of that whiche hee intendeth too teache vs by hys example, whien hee sayeth, that hee reioyced not in his riches. It is also too bee noted that this reioycing caryeth a thankesgiuing with it. That is too saye, when wee have

haue wherewith to reioyce in God , it behoueth vs also to gloriſe him : acknowledging that wee haue not anie thing but of his meere goodneſſe . Furthermore, pryme also is condemned in this ſaying . For whereas we bee forbidden to reioyce in riches : it is to the end we ſhould not vaunt our ſelues in them, too thinke our ſelues hetter than other men . And this is it that Sainct Paule ſayeth to Timothee : warne the riche men of this world that they be not proude and hie minded , but that they truſt in the lyuing God . There Sainct Paule ſheweth 10 that which wee haue touched alreadie : namely that it is a rare vertue and not verie rife to bee founde , that a riche man ſhoulde bee lowly and haue no pryme in him to prayſe himſelfe aboue others . And yet for all that , it is not poſſible for vs to reioyce in God , but this pryme muſte bee throuw under foote , and our heartes bee whoſly ouermayſtered . Forasmuche then , as men cannot attayne therevntoo without great hardneſſe and greate ſtreyning of themſelues aboue all theyr power : Sainct Paule ſheweth the conuenient remedie , which is to truſt 20 in the living God . For if we wift what it is to truſt in God : it is certaine that ryches ſhoulde not carie vs away . Then muſte it needes followe , that ſuche as are wedded too their riches , know not what it is to truſt in God , neyther paſſe at all for him or his grace , according alſo as I haue ſayde alreadie , howe it it not for naught that Sainct Paule in another place termeth couetouſneſſe , Idolatrie . After that Job had protested ſo , hee addeth : If I haue looked vp too the Sunne when he ſhy ned , or to the Moone walking in hir light , or if I haue layde 30 my bande vpon my mouth : for ſurely that were a beynous thing , it were a renouncing of God aboue . Some haue expounded this ſentence , as though Job ſhoulde protest that hee had not worshipped the Sunne , and the Moone , becauſe that in olde tyme the ſame was a verie common ſuperſtitio[n] , ſpecially in the East Countreyes , and Job was of thoſe partes , as wee haue ſene heeretofore : and ſo it ſhoulde ſeeme that Job ment to declare here , that hee had not done as moſte men did among whome hee liued , that is too ſaye , hee had not woondred and 40 gazed at the Sunne and the Moone , nor attributed any godly Maiestie vnto them , nor made Idolles of them . And ſurely G O D telleth hys people exprefly by Moyses , that they muſte not bee ſo blinde as to wor ſhippe the Sunne and the Moone . For what is the Sunne ? True it is that hee hath a wonderfull light in him , and that wee ſee there ſome markes of Gods glo‐ rie . In like caſe is it with the Moone . And that alſo is the cauſe why it is ſayde , that they preach vntoo vs , and that God ſpeaketh vntoo vs , as it were by theyr mouth , to the ende wee ſhoulde bee allured too come vntoo him . But therewithall God ſayeth vntoo them : if you woorſhippe the Sunne and Moone , you are vnthankful . For too what ende haue I created and fashioned them ? It is to the ende yee ſhoulde knowe mee , even mee that am the Creator of them . If yee do the contrarie , your vnthankfulneſſe will be doubled . For what is the Sunne ? your ſeruant . VVhat is the Moone ? your handmayd . VVherefore doth the Sunne ſhine , but to give you light , and to make the earth frutefull ; according as God giueth 50 him that vſe ?

So then , ſeeing that the creatures ( howe noble ſoever they bee ) are ſubiect vnto vs , and God bath ordeyned them to do vs ſeruice : Is it not a foule vnthankfulneſſe for vs to make Idolles of them ? This expositiōn is veriet true : but yet it agreeeth not too the preſent place . For heere Job ment to vſe another ſimilitude , of purpoſe to go forwarde with the matter that wee haue trea-

ted of alreadie : namely that hee had no presumption or pryme in him . For wee ſee howe the proude ſort do caſt vp theyr nozes intoo the windē ( as they ſaye ) and take not themſelues to bee of the common rate of men , but make I wote not what a ſtately countenance , as though they woulde ſeparate themſelues from this mortall life . And their pryme extendeth not onely too their neighbours , but they also looke ſo loftie euerie where , that they preache before God with ſuche a ſtatelinenſſe , as the Sunne and Moone ( though they bee farre aboue vs ) are notwithstanding not highe ynough for them , but they ouerlooke them , ſaying : where are wee nowe ? VVhich of vs is the greater ? VVhich of vs is the higher ? Job then ment to exprefſe mennes fooliſhe hautinenſſe in aduauncing and ſetting out themſelues out of measure , and ( to bee ſhort ) in that they vouchesafe not too holde themſelues in the common traine , but woulde be greater than God graunteth them to bee .

Thus ye ſee what it is to looke vp to the Sunne when he shineth , and vnto the Moone when ſhee walketh in hir brightneſſe . And yet neuertheleſſe , we ſee that our Lorde giueth vs there a token of our feebleneſſe . For we cannot looke vpon the Sunne , but our eyes are dimmed out of hande . True it is that God woulde haue vs to reioyce in the light of the Sunne , and hee maketh him to walke in the Skie to do vs ſeruice . VVe ſee howe hee ioorneyeth to giue vs light : and beſides that , we knowe alſo that the Sunne giueth liuelinenſſe to our bodies , and wee ſee that the earth is made frutefull by his warmth . For from thence do wee drawe our ſubtaunce and nou‐ riſhment : but yet therewithall oure Lorde putteth vs in minde of oure frailtie , to meeken vs in that wee cannot looke vp , but our eyes shall bee dimmed . Those then which looke vp after that ſort vntoo the ſhining Sunne , and to the Moone in hir light , woulde faine ſhew themſelues valiaunt fellowes , as it were in ſpite of nature , and that there is more in them than in a l the worlde beside . But Job protesteth that he was none ſuche , and therewithall he addeth alſo , that bis heart was not beguiled in ſecrete , ſo as bis bande ſhoulde be layde to his mouth . VVhen hee ſayeth that hee was not beguiled in ſecrete by hys heart : It ſerueth to exprefſe the better , that hee had not onely beene curteous and lowly towards men , but alſo had beene continually as a little one before God , notwithstanding that men prayſed him : and that althougle everie man did him reverence , ſo as hee was dreaded of the whole worlde : yet for all that , hee gloried not in a nie of all thoſe things , inſomuch that if an Anatomie had bene made of his heart , and that all that euer was within it had beene ſounded and gaged too the bottome : a man ſhould not haue ſound any hautinenſſe . This is the ſaying which hee vſeth : and afterwarde he ſayeth , that bee kiſſed not his bande , or that bis bande came not too bis mouth to be kiſſed . Some expound this ſaying , that he comended not his vertues to make them meritorious , or to ſetile the truſt of his welfare vpon the goodneſſe and holinenſſe of his life . This doctrine is good , and that expositiōn is of it ſelue notable : For it was vitered by a man that liued in a verie corruptiōn time . For Sainct Gregorie ( as men call him ) who liued in a time of ignorance and corruption , and was afterwarde Bishoppe of Rome , declarereth that it is a beaſtly wickedneſſe , yea and an v̄iſter renouncing of God , for a man too truſt in his owne deſerteres . And yet nowe adayes it is the cheefe article that is in controuersie betwixte vs and the Papistes . For wee ſay , that our ſaluation is grounded vpon the free goodneſſe of God , and vpon the death and paſſion of our Lorde Ieſus Christ , and that we be ſaued by faſh only

only: and contrarywise the Pope will haue euerie man to be his owne sauour. But yet here is one that was Pope of Rome, which neuerthelesse can skil to say, that it is a renouncing of god, & an outrageous wickednesse for me to kisse their handes, that is to say, to trust to theyr owne works to make them meritorious vertues. This doctrine then is good and profitable: but yet notwithstanding this text must be taken more simplie, than too concerne Iobs vertues. True it is that they are comprehended in it: how beeit as wee haue seene afore, hee speaketh generally of all the occasions that men take too trust in creatures and themselues. Therefore he sayth, *if my mouth haue kisſed my bande*, that is too say, if I haue leaned to mine owne credite or to any thing else, or if I haue beene so beastly as to make Idolles of my goodes, and to honour them: (for this woord *kisſe* betokeneth to do homage, or honour.) Then if my mouth haue kisſed my bande: that is to say, if I had that vaine selfe trust that I did any homage or honour to my selfe: If I haue done so (sayth he) let God curse mee. For out of doubt, *that were a renouncing of the liuing God, or the Souereine God.* Heere wee haue too marke, that the sayde highmindednesse is an intollerable thing before God. And this manner of speeche of looking vp to the Sunne whiche Job vsyth, is to bee marked well.

True it is that naturally our countenance looketh vpwarde, and that God woulde there shoulde bee a difference betweene vs and the brute beastes in that behalfe. For he hath giuen the beastes as it were hanging looks: because they looke but downewarde too the grounde: 30 but man hathe his countenance lifte vpwarde, because hee looketh for a better and excellenter state in heauen: And in verie deede it is to the intent wee shoulde alwayes looke vp aloft, to seeke God and his heauenly kingdom: but in the meanwhile this is no let, that wee shoulde not humble our selues. And this also is the cause why Dauid protesteth, that hee medied not with great matters, nor with wonderfull things that were to high for him. This maner of speaking is partly like vnto the similitude that Job vsyth. Dauid sayeth, Lorde thou knowest I haue not walked in great things. Howe so? Is it not lawfull for men to deale with great matters? The state of iustice is honourable, and the carrying about of Gods worde is a great thing also: and to bee short, there is not that man which findeth not some let in his vocation. If a man instruct others, or if he take vpon him but too teach childe[n] in a schole: eyther of them both are creatures fashioned after the Image of God, and he ought too refourme them: And is not that a great matter? If a man haue a whole Countrey too guide, is it not an excellent matter? Yes, but Dauid speaketh of the puffing vp of the heart when wee woulde aduaunce our selues. For wee knowe that he had to deale with matters of great waight: and therefore hee addeth, nor in woorderfull things that are aboue me: that is to say, I had no desire to deale with the things that passed my capacicie. And Job sayth here, I looked not vp to the Sunne: that is to say, I did not cast vp my noze, nor play the royster too aduaunce my selfe agaynst God, of all the time that I was in reputation of the worlde. Heereby then wee see (as I touched afore) 60 that this foolish lust of men to make themselues esteemed is an intollerable thing before God. VVhat is to be done then? It behoueth vs to come too the remedie, which is lowlinesse. Seeing that God forbiddeth vs to lift vp our countenances on high, let vs cast them downe with our owne good will: For we haue sufficient cause so to do. If wee looked wellvpon our selues, we woulde continually practize this prouerbe, namely, that hee that

knoweth himselfe best, will set least store by himselfe. But forasmuch as we are loth to knowe our selues, and what our state is: It is no wonder though we be so caried away with this foolish pryde, as we could finde in oure heartes too stie aboue the Clowdes. VVherefore let vs marke, that it standeth vs in hande to examine well oure owne wantes, to the ende we may be restrayned too all modestie, and be able to protest that we haue not cast vp our heades, but that we haue alwayes looked downward in acknowledging that we haue not whereof too make anie boast. Marke that for one poynt. Secondly, when it is sayde, *that Iobs heart was not led away in couert.* Let vs beare in minde, that humilitie or lowlinesse consisteth not onely in the outwarde appearance towardes men: for we shall see many which are meeke and gentle to all outwarde likelihoode, and yet in the meane while ceasse not to foster a foolish selfeweening in their heartes, and too haue an estimation of themselues. VVee see howe all these hypocrites are outwardly framed vnto lowlinesse: 20 when notwithstanding they are inwardly so proude, as they are readie too burst with poysone agaynst God. And what a thing is that? They bee humble outwardely amongt men, and seeme as simple as sheepe: and in the meane while, they playe the Bulles in ioustling agaynst God. As for example, allsuche as glorie in their owne vertues, and thinke to earne Paradise (as all the religious rabbie doo in the Popedom) do certainly lift vp themselfes agaynst God, insomuche as they make account of theyr owne merites: and that is much worse than to pretende a statelynesse towardes men. If there be a man that is puffed vp with vaine pride, that setteth out hymselfe in a brauerie, and that thinketh the ground beareth him not: Euerie man will mocke at him: It is a stinking folly, and cannot bee borne withall. Now if such a presumption sette it selfe agaynst God, although it be hidden inwardely, I pray you, is it not muche more vileyous?

Then let vs marke well, that it is not inough for vs to beare a sweete and amiable countenance, and too pretende a milde behauour towardes men: but wee muste looke that our heart be not led away in secrete, and that we haue no pride hidden within. For although it appeare not to men: yet shall it not fayle to be condemned of God. And therewithall let vs marke, that if couert pride bee too bee condemned: then shall they not scape whiche spreade oute theyr wings, and vaunte themselues openly. And let vs vnderstande, that our Lorde setteth them heere as it were vpon a Scaffolde, to the ende we shoulde knowe the vice wherevnto wee are all inclined, and whiche reigneth in vs till God correct it. Furthermore, as touching the kissing of his handes: I haue tolde you alreadie, that that manner of speech importeth a doing of homage, or honor: and it is not without cause that the holy Ghost hath vsed such speech: for there is not any thing wherein men do more falsely beguile themselues, than in taking vpon them the honour that belongeth vnto God: and that is a plaine spying of him (as Saint Paule declareth). Therefore it is to bee concluded, that vntill such time as men do vtterly distruste themselues and mislike their owne vertues, they shall never be throughly humbled as they ought to be, neither shall they honour God as becommeth them, and as he deserueth.

Nowe let vs fall downe before the face of oure good God with acknowledgement of our faultes, praying him to make vs feele them better than wee haue heretofore done: & that seeing we be so miserable, we may throughly consider our owne wantes, and learne too shake off all pride:

pryde : and that forasmuch as our Lord sheweth vs so often that all our welfare, felicitie and glory consist in him, wee may learne to seeke them there, and so to mortifie all our fleshly lustes, as Iesus Christ may reygne there peaceably, as vnto whom all souerayne dominion is giuen, to the intent that all knees shoulde bow before him : and that in asmuch as it behoueth vs to passe thorough this world : and the things that may holde vs backe there, are all convenient for the necessities of our lyfe, he suffer vs not to be still intangled in them, but that wee may trauayle to-

ward the heauenly kingdome, and so vs the creatures which he hath ordayned to our vse, as wee may not make them Idolles, and that wee may nother thorough misgovernement nor thorough any other outrage be wedded to this worlde, but so passe thorough it, as wee may alwayes still go forward to be gathered vp into the euerlasting rest which is purchased for vs by our Lord Iesus Christe. That it may please him to graunt this grace, not onely to vs, but also to all people and nacions of the earth, bringing backe all &c.

### The cxvj. Sermon, which is the sixth vpon the xxxij. Chapter.

*This Sermon is yet still vpon the 26.27.28. verses, and then vpon the text whiche is added here.*

29. If I reioyced at the aduersitic of mine enemie : or vvere glad vvhenn euill befell him :
30. Or if I haue suffered my mouth to speake euill of him, or to vtter curses agaynst him :
31. If my housshould folke haue not sayd, vwho shall giue vs his flesh to eate ? vve are not satisfied :
32. If the straunger did lodge in the streate, or that my gate vvere not open for them that tra- uayled by the vvay :



Hauē begon already to expounde the sentence where Job protesteth that he looked not vp to the sunne and the moone. And the effect of my saying was, that hee declareth thereby that he was not puffed vp with pryme as those are which presume vpon themselues and thinke they are of great value, trusting either in their owne richesse or in their credite, and therespō despising other men, yea and thinking themselues to be no more subiect vnto God. Job then protesteth, that he was not puffed vp with such pryme as to challenge any worthinesse at all to himself : and he addeth, *that that were a renouncing of God on hygh.* For he had sayde afore, *that it was a heynous offence and woorthy of death.* And here wee see, howe God abhorreth that highmindednesse of men, when they would aduaunce themselues aboue measure. And thereof we may gather, that lowlynnesse is a sacrifize most acceptable to him of all others. Also of our owne nature wee do not easely abace our selues : in this behalfe it behoueth a man to be as it were brought to nothing, that he may not esteeme of himself, if he intend to be taken and reputed for humble before God. For humilitie or lowlinesse is not an imba- cing of our selues when we haue wherewith to magnifie our selues : but it is an acknowledging that there is no- thing but wretchednesse in vs, and that if we would open our mouth to alledge any thing for our selues, we shal find nothing but vtter confusion in vs, so as if our heart concyue any vaine presumptiō, the same is but wind, which may well burst vs, but never feede vs. Thus ye see what the true and right humilitie or lowlinesse importeth : namely that a man should not esteeme of himself, accord- ing also as in very truth wee haue no reason so to do : and whosoeuer setteth by himself, must needes be ouer- blinde and brutish. For he that entreteth into himself, and examineth all his vertues thoroughly : shall finde that he hath none of them, but of Gods mere grace, and that he is bounde vnto him for them, yea and that all the ver- tues which God giueth vs, are matched with as many infirmitiēs, so as wee cannot but cast downe our eyes. And therefore as for those that flatter themselues nowadyses through ouerweening : they not only beguyle theselues, but also robbe God of his honour, and by that meanes become ranke traytors to him, and moreouer vtterly re-

nounce the liuing God as it is sayde here. Truely this is right harde at the first sight : howbeit when al is well considred, it is easie to iudge, that Job exceedeth not measure and reason, in saying that he which flattereth him selfe renounces God. VVhy so ? For it is not enough to confessē that there is but one God : but it behoueth vs also to knowe him as he is, and to reserue him his due honour and all that belongeth vnto him. For if I bereue God of any parte of his glory to decke my selfe withall : what am I ? Shall a wretched worme of the earth and a rotten carriō set so much by himselfe, that God should be abaced, to the intent that he should be exalted ? Is not this a mingling of heauen and earth togither, and a per- uerting of the whole order of nature ? And againe when God is so robbed, & his glory as it were put to the spoyle: is it not a renouncing of him ? For men acknowledge him nomore to be such a one as he is, but rather do vtterle disclayme him. Therefore let vs marke well, that it is impossible for men to aduaunce and preferre theselues, but it must needes be as a kinde of renouncing of God. And here yee see also why it is sayd in the P̄ialme that *P̄alm. 10.4.5.*

we haue song, that the proude which stande vpon their owne vertue and strength, trusting therento, and chal- linging so much vnto theselues as they thinke no harme may touche them : do conclude in their heart that there is no God, and to the vttermost of their power reiect all religion. True it is that they speake it not with their mouth : but yet for all that it is so in deede. For the holy Ghost which searcheth our priuities declareth that it is so. And therefore lette vs learne to honour God and to put away this false imagination, that all pryme may bee beaten downe in vs. For it is impossible that a man should offer seruice vnto God without humilitie. And (as I haue sayde) wee cannot be humble except wee ac- knowlede our selues to be nothing, nor nothing woorthe, and that all glory ought to be reserved vndiminished vna- to God. Furthermore lette men esteeme as much of themselues as they list : and yet for all that they shall feele God agaynst them as their mortall enimie to their vtter confusion. For he that exalteth himself, rusheth agaynst God : but he that humbleth himself, leanteth vnder his hande. If wee knowe our owne wretchednesse, it will as it were beate vs downe : and then will God reach vs his hande to lift vs vp and to set vs in his lappe. But will we needes go about to trust to our owne strength ? it will be

to harde an encounter for vs : which shall serue to breake our heads be wee never so proude. For God must shew himself our aduersary when there is such presumptuousnesse in vs. Yee see then what wee haue to remember in this streyne. But let vs marke that this looking vp to the Sunne and the Moone, (that is to say, mens loftinesse in presuming vpon themselues) may be of twoo sortes : the one is, when vnder colour of their richesse, or of some honour wherein they be placed, they forget themselues and thinke not any more that they be mortall creatures. VVhen they are come to that point, God may wel punish such blinde prude, according as it is a fonde thing and woorthie to be scorned of the whole worlde. For what is our life ? or what are all the appurtenances of it ? But there is an other maner of prude : which is, that men so flatter themselues, as they thinke they haue both wisedome and power to gourne themselues, and that they can deserue much to godward. Now when men presume so farre of themselues, as to challenge the prayse of their owne saluation, they must needes stumble with a deadly fall : because the principall poynt which God reserveth to himselfe, is that wee should know our selues to be in state of damnation, and vtterly forlorne and past recoverie, and that we should recover no hope but only in his free goodness. VVhen this doctrine is defaced : it is as much as to exalt men to the ende that God should bee brought to nought, and it is all one as if men would put Gods honor to the spoyle. VVherefore let vs learne to cast downe our heades, assuring our selues that if wee could glory in God alone, being beaten downe in our selues and hauing corrected this foolish self weening wherewith we be puffed vp : God would releue vs and make vs partakers of his glory, and we might beleue that all the goodes which he hath, do belong vnto vs. Haue wee nothing on our side ? God is rich ynough to supply our wats, & we may assure our selues, that he will not fayle vs in any thing, according as the Scripture sayeth, that although men be poore and wretched, so as there is nothing in them wherof they may boast : yet notwithstanding God is their glory and will couer al their vncleanness, so as they shal not be ashamed to go cheeke by cheeke with the Angels of heaué, as Gods children and members of our Lord Iesus Christe.

Rom. 10. b.12. Eph. 2.4.4. Psal. 20. 3. 4.1. Psalm. 3. 4.4. Ezech. 16. 4.8. Thus much concerning the humilitie or lowlinesse that I spake of. And when Job hath spoken so, he addeth an other protestation : which is, that he reioyced not when any inconuenience happened to his enimies, nor was glad when he saw the fall, nor bad giuen his mouth leue to cast forth curses upon them : yea and that he had so persisted in that minde, that he bad not giuen leue to his boylholde seruaunts to prouoke him to reuenge : but did neverthelesse restreyne himself, notwithstanding that there came syrebrands to moue him therenvnto. Yee see then what this protestation of Iobs contayneth : that is to wit, that although menne did beare him ill will & indeuered to hurt him & to put him to losse, yet notwithstanding he rendred not like for like, nor (which more is) nourished any secrete hatred in his heart. And this protestation is well woorthie to be noted, because it is one of the hardest things that God commaundeth vs. And that is the cause why the hypocrites in the papacie haue not bene ashamed to falsifie the holy

Matb. 5. g.44. Luk. 6. d.27. Scripture, in saying, that our Lorde Iesus Christs willing of vs to loue our enimies, is but a counsell and not a comauendement. VVhat moued them to vse such blasphemy ? It was because they measured Gods comauendements by our strength : they had an eye to mans abilitie : and when they saw any thing surmount our power, they concluded that God did not then comauand it: for(to their seeming) God requireth nothing of vs which wee are not able to

performe. Verely they overshot themselves to far in that poynt, and their hypocrisie was tootoo grosse. For let vs examine all the rest of Gods comauendements, and see whether we can fulfill any of them : and we shall find that we cannot haue so much as one good thought to begin withall, and much lesse be able to stirre one finger. And how then can we apply al our strength to it ? But these hypocrites abuse themselves with a false imaginacion that a man is able to performe the lawe of God. And when the Diuel so besoteth them, therupon they surmize that it is impossible for men to loue their enimies. And therefore they shake off Gods yoke, and say it is no expresse comauendement that ought to be obserued of necessitie, but only a counsell that Iesus Christ giueth : and furthermore that the sayd counsell cōcerneth the perfectiō of the gospel, but was not so vnder the law : and that is an other blasphemy. But here ye see that Job protesteth it, & wee know not whither he liued before the law of Moyses was published. Howbeit : (as I haue shewed heretofore) he was afore the time of the Prophets (for they make mention of him as of a man of former time): & yet neverthelesse he declareth that he loued his enimies. And whence came this vnto him ? Came it not of the lawe which hath euer bene written in the harts of the faythfull ? hath God set downe any thing in the two tables which he hath not alwayes written by his holy spirit in the harts of his childrē ? And what els doth he at this day through the whole holy scripture : but set those things before our eyes which he graueth in vs by his holy spirit ? in somuch that there is a cōformitie betweene the doctrine that is preached, & the inward grace that God giueth vs by his holy spirite : and they agree in all poynts and all respects. Then we see here, that before our Lord Iesus Christe came downe into the world, Job protested that he loued his enimies in such wise as he reioyced not at their fall. I told you that it behoued vs to marke well this poynt. For what a shame shall it be to vs, if being admonished by our Lord Iesus Christes exhortation, we go about to seeke startingholes, and will not follow at leastwise those that liued in such time as the doctrine was yet very darke ? shal we not be double faultie ? Yes surely shall wee : so then let vs marke first of all, that it hath alwayes bene Gods will, that the louing of their enimies should be the marke of his childrē. And for proufe hereof, let vs hearken what is sayd in the lawe of Moyses: If thine enimies oxe or asse be fallē into a ditch, thou shalt lift him out. God comauenth vs to do good to our enimies brute beasts : & shall we not then do the best we ca to succour their owne persons ? I am bound to procure mine enimies welfare, and to shew it euen in his cattell : & what shall I then do to his person which is much more precious ? So then we haue to conclude against the horrible blasphemie of the Papists, that Gods will hath at all times bene, that the faythfull shoulde loue those that hate them, and indeuer to do those good which hurte them. Marke that for one poynt. And herewpon wee haue also to marke, that it is not a counsell that may freely be left vndonne : but a streyght comauendement, agaynst the which wee cannot striue without offending God deadly. Nowe seing it is so that God woulde binde the faythfull to loue their enimies, euen in time of the lawe : much more reason is it that wee shoulde haue the sayde rule now. For wee haue a more large declaration of it by the holy mouth of our Lorde Iesus Christe. The doctrine of the lawe is darke of it selfe : yea and it was wrested awry by the Scribes and the Phariseys : but nowe hath Iesus Christe brought it agayne to his purenesse, and tolde vs, that if wee loue not those which hate vs, and indeuer not to helpe those that would hurte vs,

Ezech. 14.  
d.14.

Exod. 23. 4.

4.5.

vs, wee shall not be acknowledged for Gods children. Surely it is a horrible threate that wee shall be disherited of Gods kingdome, and that he wil shake vs off and banishe vs from the fellowship of his children. Seing then that our Lord Iesus Christe hath with such threatening tolde vs, that we must beare good will to our enemies : let vs learne to frame our selues to that doctrine, and therein acknowledge, that the shamelesse boldnesse of the Papists hath bene to villeyous, yea and to diuelish, in saying that Iesus Christes woordes are but a simple admonition, seing it is matched with such a sentencie of damnation that God will renounce vs, and banishe vs out of his kingdome, if wee ouermaster not our heartes so farre, as to loue those that hate vs. Moreouer wee haue also a mirror hereof in our Lorde Iesus Christe : for he offered himselfe for such as were his deadly enemies. VVherefore indured hee so bitter death : but to reconcyle vs ? Now if there behoued a reconciliation to be made : then was there a hatred, and God and wee were at oddes.

Behold then, our Lord Iesus Christ yelded himselfe to death, yea and to all curses to recouer vs vnto God his father, at such time as wee were his enemies : and ought not such a pledge to breake our hartes though they were harder than stone ? And this is i<sup>t</sup> also wherevnto Sanct Paule bringeth vs backe in the Epistle to the Ephesians, when he goeth about to subdue all the hatred which wee haue conceyued agaynst our enimies. Thus then the order which we haue to note, is that those which liued vnder the lawe offended God when they intended too reuenge themselues : and therefore what shall become of vs which haue such a declaration as I haue tolde you already ? Howbeit, it is not ynough for vs to beare our enimies no euill will : but wee muste also haue a minde to seeke their benefite and welfare. And this is well woorthise to be noted. For diuers haue thought they shoulde be discharged before God, so they ranne not with naked swoerde agaynst those that haue offended them or done them any wrong. As for mee (say they) I will seeke no reuenge : but I pray God auenge me of them, &c it would do mee good at the heart if I might see a mischiefe light vpon them. Yea ? nay, here is another maner of practising of this doctrine, when Iesus Christ declareth vnto vs that we must pray for them that curse vs, speake well of them that backebite vs, and do good to them that seeke to hurt vs. But contrarywise wee are so full of poysone, that wee desire nothing but that God shoulde ouerwhelme them. And on what side soever any mishap befalleth them : we are glad of it. Can this be done without the ouerthrow of all that is contayned in the doctrine of our Lord Iesus Christ. There are others also to be found which haue not so malicioouse a heart as to suffer their wicked lustes to haue open libertie : but they will say, as for mee I am ready to forgiue him, and I wishe him no more harme than to my self : and yet in the meane season they cannot wish the welfare and profite of such as haue displeased them, or with whome they be offended. But let vs marke that it is not ynough for vs too absteyne from all revenging with our handes and our tongues, nother is it ynough for vs to put away euill will, so as wee would not wishe any harme or aduersitie to such as are our enimies : but it behoueth vs to go one degree further. And how is that ? It is that wee multe loue them. For if Job had not loued his enimies, surely he would haue reioyced at their misfortune. So then lette vs learne, not onely to keepe our hearts locked vp, that they be not prouoked agaynst such as offend vs : but lette vs learne to beare them such an affection of freindship, as wee may bee sorie when any euill happeneth vnto them, and also haue pitie and com-

passion of them : and if this seeme too harde for vs to do : was not Job a man subiect to affections as wee bee ? and yet did God get the vpper hande of them. Then behoueth it vs to fight. That cannot be done without great enforcement. It is true : but wee muste strayne our selues, howbeit not vpon truste of our owne strength, but with praying vnto God to giue vs the spirite of meekenesse to bring vs thither as wee see his woordie leadeth vs. VVhat is to be done then ? if I looke vnto the thing that is coming : it is certayne that my nature draweth quyte backward. For I shall be angry when a man hurteth me or hath practized any euill agaynst mee. And although I loue vprightnesse and good dealing : yet shall I not fayle to be inflamed with hartburning, and to haue some desire of reuenge against such as haue gone about to do me harme. Yet notwithstanding I see here that Iesus Christ condēneth mee, and pronounceth this dreadfull sentence, that God will shake mee of, and that I shall be razed out of the number of his children, if I loue not mine enimies. And therefore seyng I know, not onely the infirmite, but also the frowardnesse of my nature : it behoueth mee to pray God to correct these vices in mee. I knowe that I haue nothing but bitternesse in mee : wel then, God hath the spirite of sweetenesse : therefore it behoueth mee to seeke it at his hande. Go to, there is in mee a certayne frowardnesse that vexeth mee, and God hath the spirite of meekenesse and gentlenesse : then behoueth it mee to desire him to make me partaker of it. If wee haue our recourse after this sort, vnto God : surely we shall not want any thing. Furthermore let vs enter into our selues and inforce ourselues : for what shall wee gayne by soothing of our selues ? It is true in deede that God commaundeth mee such a thing : but I am a man, I feele mine owne infirmite, yea and I am diseased. Behold, the Phisition offereth himselfe, and commeth with the Medicine in his hand : and yet had I leuer to continue still in my disease, than to suffer any medycyne to bee ministred vnto mee : nowe then I pray you, am I therefore too bee excused ? VVherefore, in asmuch as wee know the vices that are in vs, lette vs go to the remedy : wee neede not seeke farre for it : and although wee be very loth, yet behoueth it vs to fight agaynst our lustes : assuring our selues that they be as madde beastes, and therefore great force and violence must be vsed to oppresse them. And here yee see why I sayde, that it behoueth vs to streyne and inforce our selues : for wee shall haue much ado to bring it to passe. Neuerthelesse if wee go to it after this sorte : God will turne the bitternesse of our nature into louing kindnesse and sweetenesse, and he will not suffer vs to hate our enimies. And for this consideration, as oft as we be tempted to hate our enimies, we must call to minde the request that wee make when wee desire God to forgiue vs our faultis as we forgiue them that offend vs. Forthere it behoueth vs to bee cited before God, according as in very deede we come to present our selues before Gods iudgement seate. How ? VVhen I protest vnto my God, that I forgiue myne enimies, and that I desire none other pardon than I graunt them, and yet in the meane whyle there is nothing but dissimulation in mee : VVhat ? Shall not my prayer bee turned into cursing ? if wee thought well vpon this : surely wee might breake the wicked stomachacke that is in vs, and at length God shoulde haue the victorie, so as it should be easie for vs cuen to loue them that hate vs. But that wee may the better knowe the euill that is in vs : lette vs go to it by degrees as the Scripture leadeth vs. It is not possible but wee shall bee stirred vp when a man dothe vs any wrong ? VVell, there is one sinne already if we do but grudge agaynst him in our heart :

Math. 5.c.  
22.

Ephes. 4.f.  
26.27.

heart: according as our Lord Iesus Christe sayeth, wee haue already gayned the everlasting fire. And his exprefsing hereof is by a similitude which he borroweth of the maner of the iudgements that were in histime. Therfore to make comparison of the three degrees of offending in this behalfe: he sayeth that the first is woorthie to be punished by iudgement. But when we open our mouth to vtter any woordes of spite or disdayne agaynst him that hath offended vs: then is there a condemnation yet grieuouser and more to be feared: as if we were condemned by a councell or cōsistorie somewhat more solemnly assembled: according as Iesus Christ alledgeth that similitude. The third degree is when we come to open raging in woordes thorough choler: and this offence deserueth to be punished as it were by the chiese court of justice. But Iesus Christ leuing the similitude, sayeth playnely that such a one is worthy of hell fire. He meeneth that al three are worthy of it, but yet notwithstanding he sheweth the degrees of the euill. Then if a man haue any fuddayne choler: although the same settle not in his heart: yet ye see hee hath already deserued euerlasting death before God. How shall wee do then if wee foster deadly hatred in our hearts and be full of venomous rancour to bereuenged of them that haue done vs any wrong? wherefore let vs learne to correct this vice in vs, and vnderstand, that if any euill woorde haue scaped our mouth, it behoueth vs to be sorie for it, and to fall to that which Sainct Paule sayeth, namely that the sunne go not downe vpon your wrath, least yee give possession vnto Sathan. Hereby wee be warned, that if wee haue bene moued to any displeasure, the same must passe away and the sunne must not go downe vpon it, so as our anger should multiply in it selfe. And why? The punishment that Sainct Paule addeth, ought to touche vs neere. For sayeth he, it is to giue Satan possession of vs. If a man shoulde demaunde of any of vs, whether wee would that the Diuell should haue the masterie of vs, and reygne ouer vs, and be our Prince: wee would vtterly abhorre it. And yet notwithstanding wee do it as oft as wee beare any euill will agaynst our enemies. VVe cannot make God a lier, nor his holy spirite whiche speaketh by the mouth of S. Paule. But when wee knowe this: lette vs passe further, and thinke thus with our selues: yonder saine is a creature of God, and I see he is a wretched damned soule: what ought wee to do then, but onely pray God for such as are in the way to destruction. And agayne, hath not our Lorde Iesus Christe redemeed mennes soules? true it is that the effect of his death cometh not to the whole worlde: Neuerthelesse for asmuch as it is not in vs too discerne betweene the righteous and the sinners that go to destruction, but that Iesus Christe hath [to our knowledge] suffered his death and passion aswell for them as for vs: therefore it behoueth vs to labour to bring every man too saluation, that the grace of our Lorde Iesus Christe may be auayleable to them. And furthermore if this bee to heauie for vs, lette vs consider what comparison there is betweene God and vs. For who is he that offendeth not God dayly? and yet neuerthelesse assoone as wee returne vnto him, he giueth vs libertie to come familiarly thither without doubting that wee shall be receyued. And yet in the meane whyle if any man offendeth vs, there is no meanes to be founde to make vs frendes agayne.

Thus ye see what wee haue to gather of this sentence, where we heare Job protest that he not onely forbare all reuenge, but also was sorie when any euill happened to his enemies, and his heart rejoyced not when he hearde speaking of it. Neuerthelesse the holy Scripture telleth

vs, that the righteous shall reioyce at the confuzion of the wicked: and that is true. Howbeit to the intent to haue such a gladnesse as God alloweth, it behoueth vs to bee scoured and clenzed from all priuie malice and all regard of our owne persons. VVhen Gods children reioyce at the aduersitie of the wicked, it must be to the ende to acknowledge that God is iust and righteous: and yet therewithall they must also take warning to walke in feare, seeing that God sheweth himselfe a iudge, and giueth them example and instruction at other mennes coste. VVhen wee do it after that sort: it is a beholding of the vpright iustice of our God, and a learning to walke in feare and carefulnesse. By the examples that he giueth vs, so as we haue no respect of our owne persones to reuenge our selues when wee be prouoked to any wrath by meanes of any euill that is done vnto vs: but rather do vtterly forgive it, and moreouer haue pitie and compassion on the wretched soules that perish.

Thus yee see after what maner wee may lawfully reioyce at the fall of the wicked. True it is then that it behoueth vs to gloriſe God in all the iudgements which he executeth in the worlde: but lette vs beware wee mingle not our fleshly affections with it. For it behoueth our zeale to bee pure when wee will reioyce at the aduersitie which God sendeth vpon the wicked. Furthermore Job addeth this circumstance which I haue touched, that is to say, *that his household seruaunts had bene as fyrebrandes to prouoke him, and would fayne haue had him reuenge himselfe: and yet for all that hee had not bene moued a whit as he sayeth.* Some vnderstand this sentence very rudely: as though Iobs seruaunts should be greeued with him for entartayning straungers to curteously, and therefore wished him dead for the paynes whereto he did put them. But that is quyte from the matter. For Job meeneth to declare nomore here, but that although his seruaunts prouoked him to reuenge when they saw men do him harme and wrong: yet notwithstanding he refrayned himselfe, and yelded not to such temptations. And this is well worthy to be noted: for it was an excellent vertue in him, to be lesse moued with the wrongs that were done to him, than his household seruants were. There is noman but he taketh his own wrongs so to hart, as other men cannot pacifie him. It may perchaunce be sayd to a man that hath a displeasure done him, stay your selfe, I will take the wrong as done to my owne person, let me alone with it, I will reuenge you well ynough: but yet cannot that content his minde, his affections are so farre out of order.

But wee see contrarywise that Iobs seruaunts were greeued when menne did wrong to their master, and not he himselfe: and therefore it muste needs bee sayde, that the spirite of God wrought in him after a singuler and wonderfull fashion. Howbeit wee muste marke by the way, that hee doth not vaunte himselfe here to purchace estimacion: but is set foorth as a mirror and patterne for vs, as if God had set him vpon a scaffold too the ende wee shoulde labour to fashion our selues like vnto him, and be out of all doubt that there is no excuse for vs, if we follow not such an example. VVhat is to be done then? Although we haue tētations to prouoke vs to reuenge our selues of our enimies, yea and that men also do pricke vs forward & inflame vs, and otherfome also do flatter vs in our sinnes: yet must we not therefore beleue such flatteries, but wee muste settle our eyes and mindes vpon God. For what is the cause that menne doo so easely pardon and iustifie themselues when God condemneth them, but for that they giue eare too suche as come too picke thankes by tale bearings? And why? is not

is not that lawfull for vs to do? Specially, if I haue done you wrong: why shold you not seeke your reuenge and requyte like for like? there needeth no retorickē to persuade vs to do harme to our enimies: for there is not that vayne nor sinnewe in vs, which is not forwarde ynough that way: yea, wee are rather to furious in that case. And yet in the meane whyle beholde what aduocates do come to cloke our vices by soothing vs vp in our sinne. Somuch the more then behoueth it vs too minde diligently what our Lord Iesus Christ commandeth vs: namely to loue our enemies in such wyse as our eares be stopped agaynst all things that may be ailegged to vs by menne. So that if there be any folke that flatter vs, and seeme maynteyners of our honour and profite, and that they coulde finde in their hearts to employ themselves wholly for vs: let vs suspect such kinde of folke. It were much better that a man shoulde rebuke vs when he seeth vs to farre moued and out of pacience, and that he shoulde labour to assuage our rage: than that he shoulde come to set it forwarde after that sorte, notwithstanding that hee do it of a good will, according as some men will be so affectioned towardes vs, that if they see another do vs wrong, they will come to declare it vnto vs: saying, I take such a harme to be as myne own, and I will reuenge it, I will not suffer such an outrage to be done to you. Therfore it may well come to passe that a man shall haue some good zeale when he seeth vs disquieted: but in the meane whyle what shall wee gayne by it, but to be thrust headlong into greater ruine? So then the beste freendes that we can haue, are those that labour to bridle vs when we haue any iniurie done vs. Furthermore when wee be tempted by such makebates as come to increase the mischiefe: lette vs recouer all our wittes vnto God, and say: notwithstanding that menne iustifie mee, yet shall I not therefore bee quite before the heauenly iudge, and therefore it behoueth mee too brydle my selfe to suffer this wrong. For seing it pleasest God to take mee for one of his children: it becommeth mee to followe him, and to fashion my selfe like vnto him. And sith he cauſeth the Sunne to shine both vpon good and euill: I must indeuer to do good to such as woulde hurte mee, and by that meanes heape coles of fyre vpon their heads. After this maner must wee practize this sentence. And moreover lette vs marke also what Job addeth, and that shall serue vs for an ende. Namely, *that the straunger was not lodged in the streetes, but that his gate was always open to him.* Here Job declareth that he was frendly to such as had no meanes to recompence him: and that also is the very effect, whereby wee shewe that we haue a right charitie towardes menne. For if wee do good to such as are able to requite it, and to such as are alied vnto vs, eyther by kinred or by some other bond: it is no true and perfect prooef of our charitie. True it is, that that frendlinesse is good, if it bee ruled according to godlinesse: but yet it is possible that in so doing wee shall haue more regard of our selues than otherwise, like as wee oftentimes see that a man seeketh his owne peculiar profite in doing good to his kinsfolke and freends. But when wee do good to such as are not able to requyte it, yea and to such as are vnyknowne to vs: therein wee shewe that wee serue God, and holde the right rule of charitie. Thus yee see what Job protesteth here: and specially he speaketh of straungers, as of those whom God commendeth vnto vs thorough all the holy Scripture, and not without

cause. For such as are at home in their owne countrey *Exod.22. c.21.* shall haue relieve ynough, they shall haue kinred and many other helpe and succours, and a man cannot lightly hurte them. But contrarywise poore straungers are destitute of all helpe, they haue nother freends nor kinsfolke, nother haue they any ayde or fauour towardes the worldē. *Leuit.19. g. 33.*

Yee see then that the right triall of our louing kindnesse, is when wee intende to shewe that wee serue God truly without seeking our owne peculiār profite. And surely our Lorde doth more rigorously condemne the outrages that are done to straungers, than those that are done to a mans owne neyghbours. True it is that both twayne of them are worthy to be condemned, and nothing shall scape vnpunished: howbeit let vs marke therewithall, that God receyveth those into his protection and saufe keeping, which are not maynteyned by men. And verely wee see howe God sheweth that wee set not our selues agaynst a mortall man when wee do any wrong or violence to such as he hath takeo into his custodie: but that it is an offending of his Maiefie. And so much the better ought this thing to be printed in our hearts: for so much as wee see the very Heathen men do shame vs in that behalfe. For when they intended to shew that some man was of a slauish and wicked nature, they were wont to say, auaunt, thou art a churle towardes straungers. It was more with them, than if they had called a man whoremaster, theefe, drunkard, periured, or murtherer. When it was sayde, go, thou art an enemy of straungers, it was as much to say, as thou art worse than a brute beast. The Paynims spake after that maner, and made a common Proverbe of it: and what shall become of vs then which professe our selues to be Gods children, when wee fight so directly agaynst the order of nature? Is it not a token that wee mocke God to the full: and that wee woulde spitefully prouoke his maiestie agaynst vs? Therefore let vs marke well the protestation that Job maketh here: that is to witte, that hee not onely was liberall towards those whom he knewe to be of abilitie to requite it: but also that he employed himself vpon such as were not able to make any recompence. Lette vs consider with Job (I say) that God hath set one common and generall bonde among all mankindē, and that it behoueth vs to bestowe our charitie vpon such as resemble vs, and to haue pitie vpon them in succoring them, euery of vs according to his abilitie. And if wee be Gods children, let vs labour to exercise true brotherlinesse towardes all menne: but specially towardes those that are more neerely knitte vnto vs by the bond of fayth: lette vs bend our selues aboue all to do them good.

Nowe lette vs fall downe before the face of our good God with acknowledgement of our faultes, praying him to make vs so to feele them, as wee may be sorie for the vices that haue reigned ouermuch in vs, and do yet still reyngē: and that wee may flee for refuge to his mercie: and that therewithall it may please him to tame and mortifie all our wicked affections, and to beare with our infirmities, guyding vs to himselfe, and drawing vs neerer and neerer vnto him, vntill wee become to the ende of the race wherevnto wee trauell all the tyme of our lyfe. And so let vs all say, Almighty God our heauenly father wee acknowledge and confess according to the truth, that we be not worthie to liste vp our eyes to Heauen, to present our selues before &c.

*The cxvij. Sermon, which is the seventh vpon the. xxxij. Chapter.*

33. If I haue hid my sinne as euery man doth, or put mine iniquitie in my secrete:  
 34. Though I vvere able to breake a great throng: yet the despized of houses astonished mee, I  
 kept silence, and I vvent not out of my dore.



Ere wee haue a protestation well worthie to be noted. For Job sheweth vs by his owne example, that when we haue done amisse, the remedie is not to hide our faultes as the comon custome of all men is to do: but to confesse the misdeede willingly, and not to be ashamed to be acknowne of the sinne which we haue committed, to the end it may be wiped out before God. Surely this is a very rare vertue, & therfore so much the more standeth it vs in hande to marke what is shewed vs here. For Job speaketh not for himselfe only: but he giueth an instruction that may serue for all of vs. Therefore he declareth, *that he bad not bid his sinne, nor layed it vp in secrete.* That is to say, he had not laboured to cleere himselfe afore men, but had yeelded himselfe guiltie, and acknowledged his offences. Marke that for one poynct. Therewithall he sheweth how men are attainted with the vice of hypocrisy, & that it is their fashiō to denie things, and to vse startingholes, so as their faultes be put vnder foote. In this place he hath vsed the worde *Adam* which signifieth a man, and is sometimes taken for euery man. In this text Job ment to say, that there shall neuer be any found so well touched, as to acknowledge their faults, but rather will finde wayne backshrinckings to hyde them. Although then that this vice do reygne in the world: yet doth Job protest that he is cleare from it. True it is that Adam began first that trade, and shewed the same to all such as came of his race. For we see that when he was convicted, streightwayes he labored to hyde himselfe with leaues. And afterwarde when God summoned him to appeare before him, still he found a trifling excuse, and woulde fayne haue scaped by some meanes or other. Ye see then that Adam was the first beginner to shew hypocrisy to his posterite. For he learned that lesson, not only to himselfe, but also to wrappe all men in. It is not two or three of vs only: but all of vs haue it of nature. Surely the Diuell winneth much at our hands, when he maketh vs to cloke our faultes: for if wee acknowledge them, wee must needes be ashamed of them. But if wee haue once couered the Euill: wee thinke all is safe, and therupon take leauie to fall a sleepe: every of vs findeth this in himselfe by experience. I pray you if we were prouoked to mourne before God & to craue pardō of him, should we not by & by haue remorse of our sinnes, to be sorie for them, and to seeke remedie? Yes: but the Deuil blindeth vs, or else tieth kerchers before our eyes, or else disguseth things in such wise vnto vs, as we cannot discerne the euill to be as it is. Lo in what case wee bee. And therfore it behoueth vs so much the more to studie this lesson of not putting vp our wickednesse as it were into our bosome, that is to say, not to hyde it: but to lay it open. True it is that when a man knoweth his sinne, it is possible that he shall become desperate, as it happened both to Cain and Iudas. Neuerthelesse we cannot come to repentaunce, nor desire forgiuenesse at Gods hand, nor finally be deliuered of our offences, vntill they be layed open, and all hypocrisy be set aside. Furthermore he that is come to the knowledge of his sinne, and is at desfiance with it in himselfe, will desire nomore to hide himselfe to the worldward, according as we see that we haue always vn-

truthes in our mouths to iustifie our selues withal. There will be no such thing in vs: for repentance bringeth true humilitie. Therefore as for him that is convicted before God to haue done amisse, and willingly acknowledgeth his fault without shrinking backe, no doubt but he is also ready to condemne his offences before men, and to shew that he is sorie for them. But let vs nowe see if the thing that was in Jobs time, be not increased now adayes, in so much that there is nothing more rife, than hypocrisy. Truely we see by this text, that it is no new thing for men to seeke to disguyse themselues, and to take couert when they haue done amisse: It hath bene so at all times and (as I sayd afore) it began at Adā, and hath continued vnto this Gen. 3. b. 11. day. Howbeit we see such shamelesnesse in the worlde at this present, that those dayes were nothing in comparison of these we see now. For if one go about to warne a man of his sinne, he shall finde a brazen face to denie it, when the thing is altogether manifest. The partie shal know wel enough that his euill doing is knowne: and yet notwithstanding he will not haue it spoken of, but would stoppe euery mans mouth with his outfacing of it. Yea and many times, he contenteth not himselfe with such shamefull deniall: but also falseth to quarrelling and threatening of them that speake of it. Then if men did hide their faults in jobs time: they do it much more in these dayes. But yet for all that, it is no sufficient defense, nother shall it be receyued before God, according as wee see in this text. Although all men be hardharted and wilfull, so as no man will come to reason, but when folke labour to draw sinners to repentaunce, they kicke agaynst them lyke restie iades: lette vs assure our selues that jobs example is set forth for our learning, and that wee must not follow the common trade, nor say, euery man doth so, it is the common custome. No: but let vs looke vpō God who draweth vs the contrarie way. VVould men iustifie mee? And God will haue euery of vs to condēne himselfe. Do men conceale their faulcs to the end they might be vnowne? God will haue vs discouer them, yea euen with all lowlinesse. Then behoueth it vs to come to that poynct, and not to say, I see all men do so, and it is euery mans custome. VVhat though? Men did so in the time of Job: but they were condemned by the holy ghost. Therefore, when we see men do the like now adayes, that is to say, that no man confesseth his faultes: yet neuerthelesse lette the faythfull learne to frame themselues to that which is shewed here: that is to wit, not only to mourne before God, but also to shewe before men, that they be sorie in their hartes, and condemne themselues in such wise, as they may become their own iudges, and obteyne mercy of the heauenly iudge by returning vnto him. To be short, we see that hypocrisy is condemned by this texte. The beste for vs were to abstayne vtterly from sinne, and to keepe our selues from it. But forasmuch as wee be so frayle as wee cannot liue in this worlde without taking many falles: the remedie is to stoupe and mourne before God, and moreouer not to go aboute to saue our honestie in such wise afore men, as wee should not yeelde our selues guilty as often as neede shall requyre. True it is that God comandeth not a man to proclayme it in the streates whē he hath done amisse, & say I haue committed such a fault: for that were rather to cast a stubling block. But yet it stādeth

deth vs vpon, to m<sup>r</sup>ke what is sayde in the holy Scripture: namely, first of all that wee muste be lowly towards our neighbours, assuring our selues that wee be infected with many vices. VVhat is the cause that a man despiseth al other men and can beare nothing at their hand, but thundereth at them when they hane done amisse? VVhat is the cause of it (I say) but this Hypoerisie? For if wee knew our owne infirmities, surely they would as it were bryde vs, that wee shold not condemne other folkes at auenture, but begin at our selues. Thus yee see the first thing that we haue to do, and which is commanede vs by the holy Scripture. So then are wee miide and gentle in bearing one with an other? It is a kind of confessing our owne sinnes. The second thing is, that when we haue offended any man, it behoueth vs to come to reason: For we see that otherwise we haue no access vnto God, according also as our Lord Iesus Christ sheweth vs that our Sacrifices and offerings shall not be accepted, vnsesse we be reconciled to our neyghbours when wee haue offended them. Therfore we must leare to be sory in their behalf if we know our sinnes. And thirdly, when we haue giuen any cause of stumbling let vs come humbly to amend it, yea and so to amend it, as the evil may not be borne with all, nor we kick against the spurre. Thus yee see the three cōfessions with the scripture requireth of vs as in respect of men. Herewithall let vs marke, that all this cōmeth and proceedeth of the sayd ryght meining which we haue in sorowing before God. For vntill wee be fully sory at the hart that wee haue offended: we shall never make a pure and ryght confession before men, for whatsoeuer 20 wee doo: it shall bee but saynedesse. And so it is certaine that those which shal haue confessed themselues before God to be such as they be, will also haue the modestie of not iustifying themselfes afore men. For it is a moekerie when any man shall say, Oh I, I know myself a sinner before God: and yet notwithstanding shall bee so wilfull towards men, as no reason nor truth eā be wrung from him. Such an one sheweth that the diuell hath bewitched him, and that he hydeth his faults and layeth the vp in his bosome, as much as he possibly can. VVherefore let vs marke well, that if wee be come to the poynt of feeling our sinnes, and of being ashamed too haue transgresed Gods lawe, and too haue done against his righteousnesse: wee shal haue no more prude to hinder vs from making a pure confission, and such as we ought to make before him. Furthermore it behoueth vs also to marke, how it is sayd here that Job did not put his sin into his secret. This importeth very much: For men cannot beguile God, but they beguile themselues, and therupon it seemeth too them that they haue gayned much, when they can put their sinnes out of their mynd too thinke no more vpon them. If a man can forget himself and cast his faults behynd his back, or thrust them vnder his foote without thinking any more vpon them: then is he no more sad, then feeleth he no more greef, but is fotted in his wickednesse, he is as it were stark rotten, and feeleth not any more of it. But yet in the meane whyle God ceaseth not to do the duty of a judge: For all things are registred before him, and although hee make no countenaunce for a tyme, yet must ali come 30 too an accompt before him. Men could find in their harts to bee always hidden, that is too say, not too see their faultes, and then they think they shall never come to light. But their sin continueth still, and although it bee buried in respect of men, yet wil God bring it to light. Job then sheweth heere, that men do but beguyle themselues by couering their sinnes after that sort. For they must needs appeare and be brought too light, howsocuer the

world go. Then let vs remember, that it is best for vs to ouenclike our owne faults, that God may deliuer vs from them. For if we bring the before him with a free hart, and condēne the euill that is in the: it is certaine that they shal be vtterly done away if we require it. Therfore let vs condemne the euill where we find it; to the end we be not condemned of God. For as long as wee do hold our harts so close, and labour to conceale our faults in the: it behoueth God to fight against vs, and vs to feele how it belongeth to him to scatter the cloudes, and too pluck away the sigleaves wherwith we shal haue couered our dishonesty, insomuch that we shal be inforced to perceiue it spite of our teet, & it shal be knowne both to me and Angels. This is it that we haue to remēber in this streine, where mencion is made of putting a manes sin into his secret. To be short, it wil happē vnto the as it doth vnto those that hide a sore. The sore is hidde in the body, and yet in the meane whyle there is no meane made to purge it, but a man couereth it in such wise as it shal not be knowne, and yet the infectiō doubleth for al the cloking of it, and the rancor of it increaseth more and more for want of cleasing of it. It were better that it were opened: for then shoulde it haue some issue to purge it self, which thing it eat not do, because the disease is so pent vp within. Euen so fare we when we go about to hyde our faults. For the is there as it were a rotte sore, and we would faine hold it in by force, and our striuing to kepe it secrete, breedeth a greater rankling, which causeth the mischeif too increase and inflame more and more. VVhat is to be done then? There is no meanes but that which I haue spokē of: which is, to come before god, and not to be ashamed to cōfesse our wretchednesse, to the end that he may remedie it as he knoweth most cōuenient for vs: and also to become our owne iudges, for he is so gracieuse vnto vs, as to make vs our owne iudges: and insteade of condēning vs, he is ready to acquite vs. On the contrary, part, drag we back as much as we can, wee do but offend our God, and prouoke a greater vengeance against vs. And that is a cause, why it is not for vs to shet vp our faults in seereat as we are woont to do. And here is men- 40 tiō made exprestely of our hydings, clokings or couerts, bycause me of their own nature do find many pretē shiffts and sleights to shun Gods presence: yea for a whyle. True it is that we may wel shink aside, but yet doth God see vs through hiē Neuerthelesse (as the Prophet Esay sayth) the wicked do dig themselues caues, and when they think no more vpon Gods iudgement: then it seemeth to the that they haue very well shifft off the matter. And further if that serue not their turne, they fall to the flat contrary, & runne vp and downe, and whē they find any new mouse-hole or cranie, then are they safe, (so beare they themselues in hand,) and if they cannot hyde themselves altogether, they play the partriches or yong childre, which think it yrough if their owne eyes be hidden. And so the cause why here is expresse mention made of our hydings, is for that we be naturally giuen to hypocrisie, and seke continually some pretē shiffts to beguile God: wherin we do but beguile our selves as it is seene. For it doth but soade vs in our wickednesse, and in the meane whyle we consider not that in so doing the diuell doth so possesse vs, as wee cannot recouer our selues vnto the for eraine Phisicō that is able to heale and cure al our diseazes. Furthermore after that Job hath protest<sup>d</sup> the knowing of his faults: he addeth, that although he had ben able to breake a great thong: yet he feared the veriest taskalles, and went not out of his bowe. Howbeit before we passe any further, let vs marke what maner of man it is that speketh. It is Job, who had liued an Angel amoung men, and had behaved himself so vncorruptly, as his like is hardly too bee seene through

the whole world: and yet notwithstanding he sayth, *that he bid not his faults.* How shal we do then? For if a man compare the righteousest and perfectest men with Job, he shal finde that they come nothing neere the holinesse and vprightnesse that was in him. Now if a man that had such feare of God, and liued so vncorrupt alife, acknowledged himselfe to be a sinner, and would not stand to the mayntaunce of his honour, but yeelded himselfe guilty when he had done amisse: what a shame is it at this day, that such as are a great deale further off from such holynesse, will not confess their faultes playnely and throughly? I pray you muste not the worlde bee needes worse than blinde now adayes when men cannot be made to yelde glory vnto God by confessing their sinnes? Job hath declared vnto vs that he was as the eye vnto the blinde, the feete of the lame, the father of the fatherlesse, and the defender of the wydowes: agayne he declareth, that he was the common host of poore straungers, that he had clothed the naked with the wooll of his sheepe, that hee had not eaten his bread alone, that he had not done any man violence, and that although he had credite in the place of iustice, and might haue bene borne out: yet had he never giuen any man cause to complayne of him. After the declaration of all these things he addeth that he had not hidden his faultes. But now adayes there is none of vs all, but he is infected with many vices, whereof Job was cleere: and yet notwithstanding wee woulde seeme much more righteous than he. Muste not the Diuell needes haue plucked out our eyes, so as wee can nomore see what sinne is, but haue forgone all remorse, which is 30 the extremitie and vttermost poynt of all euill as S. Paule sayeth? So then lette vs learne to compare Job with our selues as oft as wee be so foolish and ouerweening as to acquite our selues. And let vs acknowledge that we come farre short of such a perfection as Job had: and therefore that there is nothing for vs to do, but to mourne before God, and to condemne our selues vtterly. And when we be so condemned before him, let vs learne to vse such mildenesse towrdes men, that if wee haue offended our neighbours by doing amisse, we may améit it, & that if we haue done any man wronz, we may labour to be recóciled to him, and to be short, that we may be ashamed of our sinnes, and in all poynts and all respects yelde glory vnto God. And now Job proceedeth with his mildenesse in saying, *that he bad feared the veriest rascalles of all men, notwithstanding that he was able to breake and beare downe a great throng of people.* This texte is taken otherwysse of some men. For the Hebrew woerde that Job vseth here (I meene the woord which I haue translated to breake or burst asunder) signifieth sometime to feare or be afryd. So then the sayde woerde signifieth both to feare or be afryde: and also to oppresse, beare downe, trample, treade vnderfoote, breake, broose, or burst asunder. Some therfore expounde it as though Job declared, that he had not feared a great multitude: that is to say, that he was never abashed to rebuke euill wheresoeuer hee sawe it: according as when wee bezelouse to Godwarde, it is certayne that wee will not suffer any man to offend him without setting our selues against him: or seing that God hath done vs the honour to make vs his aduocates: we cannot at leastwise but declare our misliking of the euill, and indeuer to stoppe it as much as may be possible, putting

Eph. 4. e. 19. the lesson in vre which Sainct Paule sheweth vs in saying that wee muste not haue fellowship with the frutes of darkenesse, but muste reprove them. Many therefore do expound this text as though Job protested that hee had set himselfe agaynst euill, and letted it by all meanes wheresoeuer he founde it: and that although he might

haue purchased himselfe displeasure and hatred of the whole world, yet notwithstanding he ceassed not to condeme the euill alwayes where he found it: and this doctrine is good and profitable. And surely wee see howe necessarie a thing it is to stablish our selues in such stedfastnesse. For if wee intend to stoppe euill doing: wee muste haue the whole worlde, that is to say, most menne our enemies. True it is that God commaundeth vs to <sup>Ro. 12. d. 18.</sup> seeke peace with all men as neere as wee can. But when <sup>Hebr. 12. d.</sup> we do our duetic in that behalfe, wee shall be sure to set the whole worlde in our topes, if we go about to rebuke sinne. For wee see howe every man flattereth himselfe, and corrections are so harde and bitter, specially now adayes as no man is able to suffer them. Then seing it is so, we had neede to settle our selues in such stoutnesse, that although the whole world should ryse vp agaynst vs, and all men without exception should labour to oppresse vs, yet wee should not swarue aside, but perfist euen to condeme the euill. This doctrine surely is good and profitable: but if wee consider the order of the text: wee shall finde the naturall sense to be that which I haue touched. The first woord that Job vseth here signifieth, *when, if, for, albeit, or although.* Some thinke that by this protestation Job ment to denie that he stode in feare of any never so great a multitude: for the Verbe that commeth after the first woerde (as I sayde) signifieth to feare: howbeit the comónest signification of the first woerde is the same that I speake of *Albeit or Although:* and therevnto the Verbe doth commonly signifie to breake. And so I see Jobs meaning is that although he were able to breake and scatter a great throng of people, that is to say, although he were of great might, credite and authoritie: yet notwithstanding he did not ouerawe men to stoppe their mouths, but abased himselfe so farre, as to feare such as were most despized & as it were the ofcastes, rascals, & comon laughing stockes. This proueth well his former saying. For it is a very good signe that Job ment not to hide his face, seing he had the mildenesse to feare the basest sort. VVee know that a man for his richesse, or for some other gifte that is in him, shall be so auuthorised among men, as euer man shall feare him and stande in awe of him, and not open their mouth at him. And although he should comit all the faults in the world. Yet men durst not speak against him, except it were by muttering in secrete. For no man might haue libertie to say, Behold, such a man misbehaueth himselfe: And againe if such a one as is auanced so high, haue any brute going of him: he wil steppe forth and say, what? Haue they nobody to speake of but mee? And he will take on maruelously for the sauing of his honour or worship. VVee see then that this is a common thing in the world, and no maruell: seing that euen in the time of Job, those that were in credite abused their richesse and honour to the maynteyning of themselues in euill, and too the stopping of mennes mouthes that they shoulde not in any wise speake of them. It is an vnpardonable offence if a man shoulde rebuke a Prince or a Curteour, or a lawlesse person that is in authoritie of iustice: by and by there will be a great sturre kept, if such a mans honour be touched. And although there be many things in them worthy of blame: in so much that eue little children could tell them their faultes: Yet notwithstanding all men muste be whist. But contrarywise beholde, Job sayeth I was able to breake throngs of people, that is to say, I was able not onely to subdue mine enemies, but also to bruse them and breake them in peeces: and although the whole worlde had set themselues agaynst me, yet notwithstanding I was of such credite and power, as I could well haue gottē the vpper hand of them.

And

And what did I for all that? He sheweth that he was as meeke as a lambe, and that he suffered any man to reprove his faults. Although he were some rascal or begger sayeth he, yet I stode in awe of him, and I was ashamed when he spake of mee, and I acknowledged my sinnes. I tarried not till some greate army was rayled, or till some great men came to put mee to shame: but I give care to the basest sort in the world. Now we see what is the plaine meening of this text. But the principall point is, to learne to take profit by this doctrine. And first of all let such as are in any authoritie aboue others remember, that they must not make a cloke of it to couer their filthinesse, but a looking glasse to see how God hath exalted them to hygh degree, to the end that if there be any euill in them, it should be the more noted. And vndoubtedly it is good reason that those whome God hath graunted to be in degree of honour aboue their neyghbours, should indeuer themselues to shewe good example: seing they are so hyghly exaltered. And if they do the contrarie, their offence is so much the more greuouser, and God hath iust cause to vpbrayde them, saying: How now? I haue aduaunced thee and I haue reached thee my hand, to the end thou shouldest be as a burning cresset to giue light to the whole world. But seing thou hast giuen occasion of offence, thy shame must needes be the greater. Therfore let those whome God hath set in state of honour, vnderstand, that it is not to the end they should haue the greater libertie to do euill, and be able to stoppe playne folkes mouthes: they must not vse such a bucklet: For if they go about to couer and burie their faults after that sort, God will viter the greater vengeance against them in laying open their shame. Marke that for one point. And therewithall let the meaner sort haue cōsideration of the. For there is none of vs all that commeth nere to such authoritie as Job attributeth here to his owne person: wee are not able to breake throngs of people, nor to beare downe greate bands of men that may ryse vp against vs: hardly can wee fight with a snayle. Therfore by that meanes God holdeth vs in humilitie although it be against our wills. VVhat a matter were it then, if we would presume to shet the mouthes of those that haue iust cause to speake euil of vs: we are nothing, and lesse than nothing, & yet notwithstanding we would be still in reputation and haie our honour maynteyned, that no man should touch it, and if any man speake of it, we think that heauē and earth ought to be turned vpside downe for the taking away of that defamacion. And I pray you, is not that a fighting directly against nature? Although God had exalted vs and giuen vs the meane to maincayne our honour: yet wee heare how it is said here, that it behoueth vs to stand in awe of the basest sort. Now then, seing that God giueth vs not the brydle, but reineth vs short, to the end we should suffer our faults to be knowne: VVhat excuse is there if we fall to striuing against it? Thus ye see how the meaner sort ought to humble themselues double, considering that they see such a mirrour in the person of Job, that wheras he was able to beare downe greate multitudes, yet he submitted himself in such sort, as to suffer himself to be reproved of the meanest sort, yea euen of such as were counted the beggerliest of all others. VVherefore let vs haue the mildnesse to suffer our selues to be reproved, both of greate and small. I hys ye see what we haie to marke in the first place. And therewithall it behoueth vs also to way well this word *despised*: for behold, the cause that maketh vs so proude that we cannot be corrected: is our looking what men are, whether they be our equalles or no. And if they seeme no better than ourselues: wee think they haue no auantage ouer vs. Schall such a one

take vpon him to rebuke mee? Is he better woorth than I? And furthermore we be not contented to esteeme me as our equalles, though they be much our betters, but we cast them vnder foote. For wee can good skill to note other mennes vices, yea and to inhaunce them, saying: VVho is he? do not men knowe that he hath done many things amiss? And in the meane whyle our owne faults be smoothed: all is clere in vs, and vice is made vertue. This is the thing that rocketh vs a sleepe in such pride as we canot receiuue any yoke or correction, when God sendeth men vnto vs to finde fault with vs, and to shewe vs, how greatly we be to blame. And therfore so much the more behoueth it vs to marke how Job sayeth here: *I feare the most despised*, that is too say, euen such as were as the offscourings and fi. th. of the world, yea euen the veriest raskalles in whome there was no dignitie nor any thing else. By this we see that if God do vs not the honour to warne vs by men of greate estimacion and credit: It doeth not therfore followe that we should despise the warning that other men giue vs. And for proof herof, the first thing that we ought to think when any man reproueth vs, is that he is a messenger sent vnto vs of God: insomuch that if a little child should speake to vs, and our conscience tell vs that he sayeth truth, wee refi. God if we be wilfull against him. Therfore let vs no more say what is he? despised, he to be heard: But let vs looke vpon the message that he bringeth vs, and if it be of God, let vs stoupe down our heades to receiuue the yoke. Marke that for one point. And for the second let vs marke, that oftentymes those whome we do so despize, are much better than our selues, and that nothing blindeth vs, but our owne hypocrisie bycause we serche not our owne vices as we ought to do, & yet in the meane whyle are ouer eare against our neyghbours. That is the cause which maketh vs so to reiect them which are worthy to be heard and receiued. Therfore let vs stripe our selues out of that prude, and learne to feele our owne wretchednesse, yea and to feele it in such wise, as we may be abashed, as wee are well worthy. And therewithall let vs not haue such an eye to the vices of our neyghbours, as we shold not looke vpon the vertues that God hath put into them, and honour them. Thus ye see what will cause vs to receiuue correction paciently. Againe, there is yet one other respect. For if we be warned by men of no valewe or estimacion, we must think with our selues: Behold, God intendeth to put mee to the more shame. For I deserue not that he should send mee any man of reputation to the worldward. He could rayse mee vp some Prophet, or he could send mee some man that were wife or honorable for his vertues: but he wll haue me subdewed by one that is despised & reiectet of al me. And why? To the end to make mee feele my diseaze the better. For if I were warned by some man that had autoritie ouer me, I wold think wel, it were a shame for thee to stryue against such a man: and that would cause mee to merrishe still some prude in me. But behold, God commeth to buffet mee after an other sort: he suffereth mee not to have some good freend to counself mee, or some man of good countenaunce to warne mee for the safegard of myne honestie. but he sendeth mee an outcast. Seing then that it is thus with mee, I must needs acknowledge that God doeth it not without cause. Lo how we are by all meanes brought to this reasonableness of fearing the meanest and most despised sort. Moreover when Job sayeth, *that he went not out of dores*: he meneth not that he vsed any back shrinkings, but that he refreyned himself willingly: suffring himself to be condemned without gaynsaying, and hyding himself, as a man conuictid. This in effect is the thing that we

haue to note. True it is that a man may sometimes hyde himself, and yet not cease to chawe vpon the bit and to seke reuengement against such as haue defamed him. But wher as it is sayd that Job went not out of his dores: It is not ment that he did it too the end he would not heare his reproch, and in the meane whyle practise to be reuenged of his enimies and of such as had sculaunded him. No: but he hild himself within his house to rid the place of such as had gone about to rebuke his faults: he gaue them their full scope, as if he shold say, I wil not set myself against them, I will not send my me to mainteyne my quarrell, let them condemne me before the whole world, here wil I keepe mee as locked vp in prison. VVe know that if a man be in prison, other men haue libertie ynough to cōmence actions against him. Job then of his owne wil kept himself as prisoner, to the end to suffer me to condēne him. And this is well worthy to be noted: for we see nowadyses that if a man be the giltyest in the world, and he vnderstand that other men speake of him, & heare some windie words, what will he do to remedie it? he wil come into the opē streete and iustle with his shoulders, & some like a boare: he will keepe a coyle to mainteyne his cuill, and he wil bring a rowte after him, saying: I wil get the vper hād whatsoeuer come of it: There are that haue spoken cuil of me, but I will find the meanes to stoppe al their mouthes that speake cuil of me. VVold God the exāples herof were not so manifest as they be. But what? A man cannot open his eyes, but he shall see it. It is an ouerordinarie vice that such as spylght God and the world, and sowe abroade their corruptions euery where, are vtterly shamelesse & shewe theselues possessed of the diuel. For they come forth facing and bracing with the forehead of a harlot, and whē they haue wyped their snoute, all is well againe, what soever the matter was. Their of-

fences shall be so shameful, as the ayre shal stink of them, and yet shall not men dare speake one word, but must be fayne to giue place to those roysters. Seing then that this vice reyngeth euery where: wee haue somuch the more neede to marke the lesson that is shewed here: that is to wit, that when we haue offended, we must wil.ingly kepe our selues as prisoners, and seke by all meanes to brydie our selues, and suff. r men to condemne vs, that God may acquite vs. True it is that our holding of our selues in, must not be to cloke our sinnes by keeping silence: howbeit, let vs in the meane whyle be quiet, and not come abroad like brazenfaced fellowes to mainteyne our vices, nother let vs striue against God, but rather consider that we be blame worthy in all respects before his maiestie, and therfore that there is no other remedie for vs, but to flee to his infinite grace and mercy which he ysseth towards all poore sinners that returne vnto him.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, prayng him to make vs so to fele them, as being cōvictid of them, we may not followe our father Adam in vsing outleapes too think that we shal be quiet by shrinking aside from them, but rather that we may consider how we be more than damnable: and therupon flee only to his mercie, and also learne to be sory & to feele our own shame before me, to the intent that when wee haue discouered them before God and his Angels, wee may bowe vnder his maiestie which shal not be dreadfull vnto vs, because we be reconcyled vnto him by the meancs of our Lord Iesus Christ: And that forasmuch as we cānot live in this world without feeling our vices and imperfēctiōs ouermuch: it may please him to guide vs cōtinually by his holie spirit, vntil he haue clothed vs throughly with his owne righteousesse. That it may please him to graunt this grace, &c.

### The cxvij. Sermon, which is the eight vpon the. xxxij. Chapter.

35. Oh that I had some body to heare mee, my marke is, that the almighty should ansvere me.  
Let myne aduersarie vvright a booke.
  36. If I beare it not vpon my shoulders, I vvill take it to me as a crowne.
  37. I vvil recken al my steppes, I vvil present my self to him as a prince.
  38. If my land cry out against mee or if the furrovves therof do vvepe togither.
  39. If I haue eaten the soyson of it vwithout siluer, or if I haue oppresed the ovnners of it vvith sorow.
  40. Let it bring me forth thistles in steade of vvheat, and darnell in steade of barley.
- This is the ende of Jobs vwords.



E haue seen heretofore how Job cōplained that God harkened not too him that he might obteyne reason at his hand. Truely in saying so, his intent was not to blasphemē, as though God had bē cruel and vniust to him: but his meening was that he knewe not why he was so afflited, and that it was not lawful for him to go too lawe with Ged, though he knewe not the reason of it. Proceding herewithall he addeth now, that all his desire was that God shoul answer him. VVherein he doeth vs to wit, that if God would be so gratiouse to him as to shewe him why he was so tormented: that knowledge should suffize him. Howbeit that there was no apparant reason why he shold be handled so roughly, seeing his life had ben without blame, and that he had indeuered to walke in holynesse. True it is that this word *answer* may be expounded two wayes: that is to wit, that God should come afore him as his aduersarie partie, and lay forth his reasons and articles. orelse that he should answe, that is

to say, that he should declare himself to be on Jobs side. 50 Howbeit, forasmuch as heeretofore he hath often times sayde, that if God woulde condiscend to shew the cause of that his iustice, it shoul suffice him: I take this texte as if it were sayde, I desire no more but that God shoul shewe me the reason why he scourgeth me: For as for in common respecte I vtterly despize and desie the whole world. Let me haue a strong partie to put in accusation agaist mee, yea and let him make a greate booke of it: It shall not greue me to carry it vpon my shoulder. For it shal be no heavy burthen to me, but rather it shal be a crowne to me, 60 and an ornamēt to deck me withal. Now we see in effect what Job ment to say: namely that he had ben no such mā as he was reputed, and taken to be: according as wee see how his freends cōdemned him for a reprobate, bycause he indured so greate torments, and it seemed vnto them that God met to vtter his vengeance, to the intent that Job should be a mirrour of wicked men, whome God doeth vtterly destroy. Job therfore protesteth that he is no such man, and therewithall desireth no more but to haue audience.

dience. Before whom? not before me only: but that God should answere him, that is to say, that God should make his righteousnesse to be knowne, and the would he mainteyne, that his suffering was not for his sinnes, namely if the thing might be throughly considered, and that God would pronounce sentece as by way of ordinarie proces, and not by prerogative of his hygh and secret power, so as men might not knowe why he worketh after that manner. And we haue seene herofore, that it is not without cause, that Job should make that wish. And why? For diverse times God chasticeth vs according to the threatenings that are set downe in his lawe: that is to wit, that when we be punished, it is by reason of our sinnes: and that is the most ordinarie maner. Ye see that God suffered not our misdeedes vnpunished, and after he had giue vs a rule wherby to liue well, he added threatnings, saying: If ye breake my commaundements, I will punish you with warre, pestilence, and famin, with sicknesse, pouertie and diuers other things. ¶ Vel then, if we be beatē with Gods roddes, it behoueth vs to laye our life to his lawe: and if we find ourselues to haue done amisse, there our inditement is throughly framed, and our iudgement already giuen vpon vs, and there remaineth nothing but execution.

Thus ye see the ordinarie maner that God vseth in chastizing me. But in Job he had an other respect. For he punished not him for his sins, (not that he deserued it not) for there is no creature so rightuouse that can exempt him self from Gods correctiōs: But yet for all that (as I haue declared afore) God had not a respect to Jobs offences, 30 he punished him not in that measure by reason of his misdeedes, but to trye the faith and patience of his seruat, and also to make him an example to all the world. In the meane whyle Job had his mouth shet, so as he wist not what to say: and therfore it behoueth vs not to inquyre any other cause why he was handled so roughly: It is a secret vndeowne to men. Then is it not without cause that Job desireth God to answere him, that is to say, to enter in to plea with him, and to suffer him to mainteyne his owne soundnesse, and to let him know why he indureth such torments. But herewithall let vs marke, that it is not lawfull for men to challenge God after that sort. For it is good reason that he should handle vs after his owne pleasure, and that we shuld stoupe to him although the cause of his iudgements bee not apparent vnto vs. Then if it please God to visit vs with rigor, and wee see not why he doeth it: yet must wee kepe our mouth shet that we murmur not against him, and neverthelesse haue it open still to glorifie him, confessing that although his iudgements be a bottomlesse deepe, yet they cease not to be iust and rightfull. Thus ye see what we haue to note. For in good faith, there is not a more terrible thing, than if God shold enter into lawe with vs. If he set himself against vs, alas, what shall become of vs? Then if we fall to prouoking of him, and desire too go to lawe with him, is it not to our greate confusion? And this doctrine is well woorthie too bee noted. For wee see how men doo dayly fall too murmuring and grudging in themselues. And what else is that, but too prouoke God, and to desire to go to lawe with him? But shall we bring 60 our matters well to passe?

True it is that they which skirmish after that fashyon when they bee afflicted, say not that they would haue God to be against them: but in the meane whyle, that is the marke which they shoothe at. For if a man be impacient in his afflictions, and hold not himself in quiet by yeelding too Gods good will too take correction at his hand: I pray you doeth he not lift vp him-

self, too the intent that God being so prouoked too wrath, should maynteyne his owne right? Let vs keepe ourselues from quareling with God when he stryketh vs with his roddes, that we haue him not our deadly enimy: and let vs learne rather to submit vs vnto his hand, and to like well of that which he doeth, although the reason therof be hidden from vs for a tyme. Surely we ought to desire earnestly, that it may please God to shewe vs why he scourgeth vs: Howbeit that must not bee done to any other end, than to profit our selues by his corrections, and to apply our chastizements to our instruction, when we knowe the cause of them. Therfore when e-  
very of vs feeling his owne sinnes, is sory that he hath offended God, and ashamed of his owne lewdnesse, and therupon humbleth himself, seeking remedie to turne away from his euill: I say when we by all meanes indeuer to apply Gods corrections to our owne vse, and to make them turne into such a discipline, as we may shew ourselues not to be vtterly past amendment: we may wel after that manner desire God to make vs vnderstand why he scourgeth vs, to the end that his corrections be not in vayne. But if he list to vse his power, and to hold vs there as it were in ignorance, so as wee know not why he vseth so greate rigor against vs: yet must wee in such extremitie cast downe our heads, and flee for refuge vnto that which I haue declared already, namely that God is righteous in all respects: and therfore that although wee knowe not the cause why he affliceth vs: yet wee must not cease to glorifie him continually. Lo what wee haue too marke in this l'reyne. And herewithall let vs come to that which Job sayeth: My marke (sayeth he) is that the Almighty shold answere mee. If myne aduersarie wright a booke, and it behoue me to beare it, I will not bee ashamed to carry it. I shall not be like an offendour that is indyted and condemned: but that booke shall rather maynteyne my soundnesse: I durst (sayeth he) dock my selfe with it as with a crowne. ¶ When Job speaketh so, he meeneth that all the accusations which were layed against him, were false: and that he had ben wrongfully sclaundered cōsidering that he had liued innocēly. Howbeit in saying so, he meeneth not that he had ben vtterly cleare, so as there was no faulce to be foūd in him: For (as it was seene yesterday) he hath cōfessed himself a sinner, yea and protested that he hid not his faults as men are wont to do, and according as we see mennes hypocrisie to be such as euery man would fayne hide himself with vayne and trifling lurkingholes. Job declared that he intended no such thing, but that he freely condemned himself when he had done amisse, yea and taried not till men of authoritie reproached him: but suffered him self to bee shamed by the most despised sort, & humbled himself so low, as too receyue correction by those which were not worthy to looke vpon him. So then in this text Job meeneth not that he was vtterly without sin or stayne, (for then were there contrarietie in his words) but he layeth forth his case according as we haue seene: that is to say, that he was not as a reprobate, and that although God handled him roughly, yet folowed it not that he did it for any hayhouse faults of his: but for some other secret cause.

We see then in effect, that Job ment not to exalt himself against God with such pride as many do, which vphold theselues to be righteouſe, yea even without feeling the sinnes that they haue cōmited. And althoough he had liued as an Angel, yet notwithstanding he knew well that God might find sufficiēt cause in him to punish him. Neverthelesse he mainteyneth his owne vncorruptnes, to the intent to separate himself from the nūber of the despisers of God.

Leuit. 26.c.

16.

Deut. 28.d.

15.

of God. Hereby we be taught, that there is a meane for vs to maynteine a good case. VVee know that they which are most faultie are by their good will most bold too iustifie themselues when they are rebuked. And although their condemnation be apparent ynough, and euery man doeth see that they be nothing worth: yet notwithstanding they will be most shamelesse in maynteyning themselues to bee faultlesse, and affirme themselues too haue greate wrong to be reproued. But contrariwise, although Gods children haue indeuered to walke aryght: yet notwithstanding the first thing that they do, is that they yeeld themselues giltie, and acknowledge themselues too be wretched sinners. Thervpon we see that if a man go about to iustifie himself without exception, he vndertaketh warre against God. For whosoeuer sayeth that he is no sinner, intēdeth to make God a lier, as sayeth S. Iohn in his Canonickall epistle. God hath prounouced one generall sentence vpon vs all, and experiance also ought to shewe vs, that all of vs ought to flee to Gods mercie for refuge. Hee then that will iustifie himself without exce-  
ption, warreth manifestly against God, and iustleth with him. And what shal he winne by it in the end? Nothing: But what must we do after we haue acknowledged our faults? If we be reproued for any thing, and feele our selues giltie, let vs cast downe our heades and acknowledge ourselues to haue deserued, that God should put vs to such shame, as to be condemned by men (yea euen of the basest sort) and to haue them to be our iudges. But if we knowe not that wee haue offended in the thing wherof we are accused: Gods meening is to humble vs after another sort: Neuerthelesse it behoueth vs to receiue correction paciently. Finally if men reprove vs, and will through rashnesse beare vs downe that we be offenders, wheras we knowe the contrarie: It were hypocrisy for vs to graunt that such flauders are trewe. If a man were accused of robberye, of whordome, or of murther, and were clere of it, so as he might protest before God and his Angels that there is no such thing in him: If he do condemne himself he doeth euill. So then we may well maynteyne our cleernes after the maner that Job doth: not only in respect of our honestie, as the vaingloriouſe sort do, which wil not in any wise be touched at al, but ar so tender of their honour as they cannot suffer it to bee touched, no not though they haue defamed themselues, but wold haue their shame couered, & yet in the meane whyle they themselues blast it abroade, so as euery man knoweth it: VVē must not go that way to worke, but euery man must in that cas ſe iudge of himself as he ought to do of his neigbours, and we must lerne to condemne the euill, and too allowe the good, without accepting of persons. Lo after what maner we may maynteyne a good quarrell. And that is the cause why Job sayeth, if God wold answere mee, though all the men vpon the earth should bend themselues against mee, and that myne aduersarie part, alleage all that is possible: I ſhall be ſo farre off from being ashamed to beare it, that I ſhall take it as a crowne to deck me withall. It ſhall be an ornament vnto me. But here-withall let vs marke also, that when we intend to main-teyne our owne innocencie: It is not ynough for vs, to hyde our shame before men: but our principall point must be, that God may bee as our warrant, and answe for vs. True it is that the answe wherof Job speaketh, is ment as I haue declared: that is to wit, that God ſhould as it were enter an ordinarie proces againſt him, and ſhew the cause why he ſcourgeth him: but yet therewithall Job pretendeth, that if God wold give him libertie to maynteyne his case, all wold make on his ſide, and they that had reiecte him bycause of his extreme afflictions, ſhould

John. 1.10.  
Ro. 3.b.9.c.18.  
Gal. 3.d.22.

be found liers. So then (as I haue touched afore) we ſee it is to no purpose to haue escaped from me, but we muſt ſpecially haue an eye vnto God, to bring our good case before him, that he (as I ſayd) may warrant it, and we receyue ſentence of diſcharge at his hand. And wold God that this were well printed in our hearts. For we ſee now-adayes that all is one with vs, ſo we may be released before the world, we ſeeke nothing but that: and ſo is God despiled. For there is none of vs which thinketh that euer he ſhall render an accompte before him. But we loke that no man may bite vs, and that if any man come to assayle vs, we may haue wherewith to kepe him off. Therefore when wee be ſo escaped from the world, wee think all is ſafe, and ſo in the meane whyle, that is the thing which maketh vs bold to exalte ourſelues the more againſt God: wherfore let vs think well vpō this doctrine, that is to wit, that it is a wretched reward when the world ſhall ſoothe vs, and God allowe vs not: And therfore aboute all things, let every man examin himſelf what he is, and let not that be done after his owne fancie, but according to Gods lawe. For we knowe we bee no competent iudges, but it behoueth vs to receyue iudgement by the lawe, and by the things that are ſayd and conteined there. So then let Gods ſeate be ſet vp by hauing his worde before our eyes, and let vs conſider throughly whether we haue walked as he commaundeth, and whether wee haue not ſwarued from his word: and if we haue done amifle, let vs learme to condemne our ſelues. And furthermore if he graunt vs the grace to obey him, although there be many vices in vs, yet notwithstanding ſo that our cheef marke haue ben to obey him, let it content vs to be allowed of him though the world condemne vs, and let it not greeue vs that the world chargeth vs with flauders, ſo that God reache vs his hand and accept vs, and ſhewe that he liketh wel of our life. VVhē we be at this point, let the dogges bark at vs ſo long as they cannot bite vs: and although we ſeeme (by the report of our enemis) to be the wickedest men in the world, yet let vs beare all things paciently. This is the thing that we haue to marke in this text. And ſo we ſee that there are two points too note. The one is that we muſt not giue our ſelues to ambition and vanitie, to ſeke our owne prayſe before me, & to exempt our ſelues from Gods iudgement: but contrariwise it behoueth vs to feele how terrible Gods wrathe is, and to examin wel our owne conſciences, to the end we be not faultie before him. VVhē we haue obteyned this, (that is to ſay, when God hath graunted vs the grace to walke vprightly, ſo as we be ſure that he alloweth vs:) let vs beare the flauders and false acuſations of the world paciently, and tarry till God ſhewe our ſoundneſſe openly, and make it to ſhyne as the breake of the daye according as he hath promiſed too do. And that is the ſecond point. Yet notwithstanding as touching that Job ſayeth, Ps. 57.4.6. that he will beare the booke that ſhall be made againſt him as a crowne, that is to ſay, the proces wherby he ſhall be charged after that ſort with his faults: It is not ment that it is alwayes an honour vnto vs afore men too haue a good case. And surely it is vnpoffſible to find a better case than Saint Paules was, in that he had ſerved God faythfully in his office, and yet notwithstanding he ſayled not to be charged and accuſed falsely. And what doeth he? For as much as he ſeeth that men are blind and ignorant and iudge wrongfully: he appealeth to the day of God. I appeal (ſayeth he) to the day of the Lord. Ye ſee that Saint Paule is conſtreyned to vſe ſuch remedie, according as oftentimes it commeth to paſſe, that wee be defaced, and that the world holdeth vs for wicked, ſo as we be diſgraced, bycause the wicked are ſo shameleſſe, that all is one with

1.Cor. 4.4.

4.5.

with them to speake euil of men by hooke or by crooke. But yet in the meane whyle we shall not cease to go still with our heads vpright. And why? For wee may appeale vnto God for our warrant, as wee see the prophets doo. VVhen Jeremy sayeth, Lord if I be a deceyuer, thou hast deceyued mee: It is bycause it was layd to his charge that he did nothing but beguile the people. VVell (sayeth he) if it be as you saye, then hath God deceyued mee. VVhē he speaketh after that maner, he meeneth not that there is any deceit or guile in God, but he doth boldly reppresse 10 all the slaunders that were layd vpon him, saying: Arme yourselues against God, for I knowe that he will maynteyne my quarrell. And Esay reporting that he was reieted of mé, and as greatly reproched & despised as could be: sayeth, yet will the Lord answeare for mee. So then whensoeuer we bee defaced and oppressed by men, and blamed by the whole world: yet shal we not fayle to haue a croune of glorie, if we haue record before God. And that is the cause why Job sayeth that he will ouerthrowe all the slaunders that shall be layed against him. No no 20 (sayeth he) I wil not come as an offender that is condēned alredie in himself, before that informations be put in against him (for he is conuictid in his owne conscience of the misdeede that he hath doone:) but I will come as a prince. And vndoubtedly the children of God are the iudges of their iudges whē they be wrongfully oppressed by men. It is certayne that they dare more boldly appeare, referring theselues wholly vnto God, and resting in him, than those dare which condemne them through malice, violence and tiranny. VVheras the enimies of the truth 30 do now adayes condemne the faithfull to be burned, and in doing therof do sit vnder their clothes of Estate: do we not thinke that a gallowes is more honorable wheron a martyr shal be tormented, or a stake that is set vp for a childe of God to be burned at? Yes: For that surmounteth all the thrones of the world. Kings and Princes together with all their iudges, must needes through their wickednesse vnhalowe the seats that are hallowed and dedicated vnto God. And forasmuch as they sit in them, they must needs be full of filthinesse and infection, because 40 they followe not the wil of him which hath set the there, and so they make those places shamefull and detestable, which notwithstanding of theireselues are honorable. Cōtrariwise, although a stake or a Gibbet be a lothsome thing to the worldward: yet notwithstanding it is certayne, that when a Martyr and a child of God bringeth a good conscience thither, and suffere there in a good quarrell: he sanctifieth the same which was after a sorte cursed. So then it is not for nought that Job sayeth, that if god wilbe so gratiouse to him as to aunswere him (that is to say, too giue him leaue to mayntayne his Innocency and to heare him declare his life) he will come with a lofty countenaunce like a prince, and not drooping like an offendour: and he will boldly receyue all the books that can be written against him, taking them as an ornament, croune, our garlād. This is it also which ought to comfort vs, namely, our walking in vprightness before God, and our indeuering to serue and honour him. For then if the world be vnthankfull, and men do vs wrong and degrade vs, it maketh no matter, so we can protest before God, that our case is good, and also that wee be able to shewe that it is so, when we be drawne before men. For it is a shamefull thing to say, God is my witnesse, when the rest of our doings are not answerable to it: according as many men call God to record rashly, and yet it is knowne too bee clean cōtrarie. But if we wil be allowed of God, we must so deale as the world may heare witnesse of our vprightnesse whē it cōmeth to the hearing: and we must haue our

mouth open to declare how the matter goeth, and to disproue the slaunders that shal be layde against vs. Furthermore, when we haue this, (that is to say, when wee haue good record that we be not faultie before God,) and can also shewe the same in deeede: Then although men make bookees against vs, (that is to say although they deface vs with so many blames and slaunders as shall seeme to be houge mountaynes:) yet shal the same be no heauy burthe to vs, bycause we shall be vphild by Gods hād, and rest ourselues vpon him. But rather we shall make it a crowne or garland vnto vs. For it is much better for vs to be so blamed of the world, and that God should allowe of vs: than to be flattered on all sides, and that the same should excuse vs, according as we see there be many that take libertie to do euill and ro despise God, bycause the world sootheth them. For what is the reason that so many men runne out of square, and giue theselues the bridle to all euill: but bycause they haue ben spared, and mennes eyes haue ben shet to wink at all their wicked doings? Lo what is the cause of their destruction. So then it is much better that our Lord should be our warrant, and in the meane whyle the whole world be against vs: than to be praysed and commended of the world, and in the meane whyle to haue heauē crye out for vengeance against vs. VVe see how the Pope is exalted nowadayes in his holinesse, and that although he be a monster and a diuell incarnate: yet do all men bowe to him, and giue greater titles of honour to him, than to God. And in the meane whyle, is not this a cause to augment his damnation more and more? As much is to be sayd of them that iustifie the world, too the end the world also should receiue and flatter them in all their sinnes. But contrariwise (as I haue sayd) let vs learne to looke continually vnto God, and in the meane whyle if he suffer vs to be vniustly condemned of men, let vs suffer it paciently, and not cease to beare our heads still vpright. Furthermore, (according to that which is sayd here, concerning the reckening of all our steppes) let vs bee ready to yeeld an account whensoeuer we shal be accused of any cryme. Let vs not thinke to scape Gods iudgement by concealing any misdeede in vs: but let vs consider that it behoueth vs to answeare for ourselues, and that although men doo iustifie vs, yet they cannot hyde the things that are in vs from God. Now after that Job hath spoken so, he addeth his last protestation for a full knitting vp. If my land (sayeth he) haue cried against me, or if the furrowes therof complaine that I haue eaten the foyson of it without money, or if those that haue tilled it complayne of me that I haue oppresed them: let mee eat Thistles in steade of wheate, and darnell 50 in steade of barley. Hereby Job concludeth that which wee haue seene afore: that is to wit, that although he had ben greuously afflicted by the hand of God, yet notwithstanding men ought not to haue condemned him as though he had ben a greater offender than others whome God spared. And why? For (as I haue sayd) God keepeth not all one rate in afflicting men. Sometyme he punisheth them for their sinnes, and otherwhyles when he intendeth to visite his owne seruaunts with extreme rigor, he reserveth the cause of their afflictions to himself. For although they haue serued him and indeuored to frame theselues wholly to his righteousness: yet will he not therefore for beare to send them right greate afflictions. In that case we knowe not what to say, vntill the last day when God shall manifest the things vnto vs which now are hidden. So then Job sheweth that we must not esteeme his lyfe according to the state wherin he is. For although he bee the miserablest of all men to outward sight: yet doeth he protest that he had a desire to serue God. And wherin shē-

sheweth he that we haue heretofore seene many of his protestations, and now this is the last, *that his land cried not out against him.* True it is that the earth hath no mouth to cry nor complaine, nother hath it feeling to suffer any wrong at our hand, nother semeth it that we do the earth any wrong: insomuch that although it could speake, yet a man wold not say that it had cause either to cry or to weepe or to make any complainte against vs. VVhat doeth Job then meene by saying that his land complayned not, and that his furrowes wept not? He meneth not that the earth of it self hath cause to complayne: but the holy scripture vseth such maner of speche, to make vs perceiue the better and with greater velenencie, that if we do amisse before God, the creatures shal be against vs, and beare witnesse against vs. As how? If we haue oppressed the poore labourers that til the earth to giue vs foode: If we haue v-sed extortio against the, or if we haue plucked away their goods, not only they shall beare witnesse against vs, but the earth which they haue tilled shal also depose against vs. And why? For they haue bestowed their sweate there, and that is as their blood. Now it is a greate cruelty in vs, whē we think not how the earth on her behalf hath opened her bowels according to the order that God hath set, and yelded her frute when shee was tilled. The earth the hath don hir dutie & wrought with hir labourer, as if ther were a mutuall agreement betwixt the, and yet notwithstanding beholde how the Seagulves deuoure the foyson of the earth, taking away mens goods, and doing them a thousand extortions. Then if the laborer complaine, must not the earth also on hir parte answe which hath bē as it were tormented. Ye see then why the holy scripture vseth such speech, we see the hardnesse that is in vs, in so much that if a man tel vs of our sinnes, we think our selues quite discharged, if we may find some pretie starting hole. And although we be conuictid of the before God, yet are we not so afraide as to be sory for them, or to feele how dreadful the wrath of God is. Therfore it behoueth vs to be spurred, not as asses, but as folke that are vtterly hardened: Insomuch that whē God striketh vpō vs with mayne strokes as vpon stones, he can no more soften vs or make vs to yeld, than stithies or anuildes, except it be by force. Thus ye see what we haue to marke. And so, as oftē as the scripture speaketh after that maner, namely that the earth crieth out and that hir furrowes aske vengeance: let vs understand that God reproueth our stubborneſſe, and sheweth vs that we be so blinded in our sinnes, as we cannot come to knowledge except he drawe vs to it by some violent meanes. Marke well this point. So therfore let vs not continue hardharteſſe, whē we see our Lord vseth such velenencie against vs to wake vs withal: but at leastwise let vs then enter into the examination of our faults, and be

cast downe before him Lo what we haue to marke. And therewithall also we must come from the earth to the me. It is said that a righteous man wil haue a care of his horse, his oxe, and his asse: but the wicked men wil turmoyle *Prou. 12. b.* *10.* their brethrē and neyghbours, in eating vp the sustenāce of their life without any equitie. Therfore whē we heare any speaking of the earth and the beasts: let vs vnderstād that it is to the end we should be the more indifferent towards our neighbours, which are our flesh and blood, and of the self same nature that we our selues are: So that if we vse any tyrannie and crueltie, that thing must needs be fulfilled on vs which is said in the holy scripture, namely *Esa. 58. b. 7.* *Lam. 5. 4.* that our withholding of the wages of such as haue trauayled and taken paines for our profit, shall cry vnto heauen, and all creatures shal beare witnesse of the wrong & extortio that we haue don to our neighbours, according also as the Prophet Abacuk speketh of it, saying that the walles *Hab. 2. b. 11.* of the houses which are builded with deceyte and extortion shal cry out loude and shirle, and play the quirresters in that behalf (as they terme the): so as they shal answe one another on either side: the one side singeth, behold blud: the other, behold murther: the one behold deceipt: the other, behold crueltie: the one behold pilling & polling: the other behold couetuousnesse: the one behold periury, the other, behold robberie, and another, behold spightfulnesse. So then let vs marke wel, that according as we shal haue abused the creatures of God, so must they aske vengeance against vs at the latter day. And therfore let vs take warning hereby to walke with such cōscience, as we may go with our heads vpright, not as perfect before God to beare out his iudgement & vengeance, but rather as it may please him to receiue vs by his infinite goodnes, and so to guide vs by his holy spirit, as we may apply our indeuer to serue him with a good conscience, according to the grace which he shal haue giuen vs.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs so to feele them, as we may haue our whole recourse vnto his mercy, and therewithall euery of vs so inforce himself to walk in purenesse of life, as we may be able by the power of his holy spirit, to resist al temptations, and to followe whether foever he cal vs, and iustly protest that we haue serued the liuing God, and sought nothing but to glorifie his name as it becommeth Christians too do. For the performaunce wherof, it may please him to graūt: that all the time of our life, we may seke altogether to please him, and by that meanes edifie one another, to drawe euen the silly ignorant sort to the light of the Gospell, whervnto our good God calleth vs by his grace: and that to the same end it may please him to rayse vp true and faithfull ministers of his woord, &c.

### *The cxix. Sermon, which is the first vpon the. xxxij. Chapter.*

- T**Hese three men left speaking to Job bycause he esteemed himself to be righteous.
2. And Eliu the Sonne of Barachel the Buzite, of the house of Ram, vvas angrie and sore displeased vwith Job, bycause he sayd he vvas more rightiouse than God.
  3. Also he vvas angrie vwith his three freends, bycause they had made none ansvver, and yet condemned Job.



Hat we may fare the better by that which is conteined here, and by the things that we shal see hereafter, we must beare in mind what we haue seene heretofore: namely, that Job hauing vndertaken a good case, did hādle it amisse: and that those which

came to cōfort him, hauing vndertaken an euil case, vſed good argumēts & apparāt reasons, wherof profitable doctrine might be gathered. And therfore there was a fault in the, bycause they laid not a good foudatiō: and there was a faulte in Job bycause he builded amisse vpon a foundation that was good in it self. And that is the cause why it is said now, *that Eliu the Buzite was angry & inflamed with wrath*

wrath, bycause those said men had not disproued Job, and yet notwithstanding had condēned him; and also that he was angry with Job, bycause he went about to iustifie himself above God. So we see that this anger of Elius was not without cause, as wel against Job, as against his three frends that came to comfort him. For although Job had a iust and resonable quarrell, yet did he farre ouershote himself: and although the other alledged very good reasons, yet did they resist God: for their reasoning was to an euill purpose. Now in the meane whyle it is said, that Iobs three frends left off to dispute any more against him, bycause he thought himself to be rightrouse. VVe haue seene that Job made not so great accōpt of his owne righteousnesse, but that he thought there were many faults to be found in him, and therfore on the contrary parte, he protesteth himself to be a wretched sinner. Howbeit he wold not coadēne himself at the *Job. 7. d. 20.* wil of those which judged amisse of his afflictio. The opinion and imaginaciō of Iobs three frends, was that Job was a castaway before God, bycause he was handled so roughly. But it is sayd that we ought to iudge discretly of the party whom god correcteth. For we must not cōclude that euery man is punished according to his offences. Some times God spareth the wicked and wincketh at their misdedes, and that is to their sorē damnation: For they shall pay right dere for Gods goodnessse in tarrying for the so paciētly. Then if God do sometimes make no cōtenance of punishing those that haue deserued it, let vs not therfore think that they haue made the better market, nother let vs iustifie the bycause God spareth the. And contrariwise whē we see a man beaten with Gods scourges: let vs not therfore think him to be wickeder than al the rest of the world. For it may be that God will trye his pacience, & not punish him for his sinnes. Now Job would not cōsent to this fonde doctrine of his freends: and that is the cause why he seemed to them to iustifie himself, though he ment no such thing. And therfore (as hath ben herto fore shewed) let vs beware of vndertaking any euil quarrell: For we shall be blinded, and it will seeme to vs, that if a man agree not fully with vs, he is so condemned as we ought not to haue any further talke with him. But before we enter into disputatio, let vs be wel assured of the truth. There is nothing worse than to be to hasty: we know that these ordinary prouerbes are continually put in vre amongs vs, namely that hast maketh wast, and that a foles bolt is soone shot. Seing it is so, let vs learne to hold our iudgement in suspence, vntil we be throughly assured of the truth. And herewithal let vs marke, that oftentimes it may happen that we shall be wrōgfully condēned before men. And although that such as do backbite vs haue their mouthes stopped, and haue not any reason to cōuince vs withall: yet they wil not cease to be caried away with such spite, as to slander vs, and to cast foorth wicked words against vs. Hereby we be warned, that if men bee so maliciouse as to condēne vs without proof, we must not take it to much to hart: For it is no noueltie: It happened to Job that excellent seruant of God: and at this day we see that the papists think ynough, to haue decreed that their lewd errors, superstitions, and false doctrines, are good. For they steppe to it with a maystely style, that it is ynough for them to haue determined it to be so. There is no entring into disputacion, nor any searching by reason how things go. For to their owne seeming they haue all authoritie, and therewpō they thūder against vs. But in the meane seazō we know that truth is on our side, & we are fully resolute of it. VVherfore let vs resist such temptations, and not be abashed at the, seing that at all tymes they that had no reason for themselues, haue notwithstanding not ceased to condēne the good case boldly and without

remorse of conscience. Seing the that the diuell blindeth the so: let vs always kepe on our course, & sticke stedfastly to the truth that we knowe. And for our owne parte also let vs take warning to walk more leysurely when we haue ben anywhit to hasty. For oftentimes it wil fall out, that the children of God shal be ouerseene, and not haue stay ynough of ourselues. Therfore let vs not go on still, neither let our rashnesse be matched with wiſfulnessse. Truely it is a hard thing: For he that hath once ouershoot himself, doth commonly become wilfull. Howbeit when we haue done amisse we must not cōtinue in euil, but rather learne to restraine our selues, saying: I haue here exceded measure, & I know wel I haue not bridled my self with such modestie as I ought to do. VVhat isto be done. Oh, I must not harden myself: but seing I haue taken a wrōg way, I must returne backe againe. Ye see then that by the exāple of Iobs frends, the holy ghost warneth vs, first, to be wel aduisēd that we take no quarrel inhād rashly against God: and secōdly that if we happen to be ouerseen we must not in any wise be wilful, nor proceede in our evil, but acknowledge our fault & labour to amend it out of hand. As concerning Eliu of whom mencion is made here, it is not without cause that the scripture sheweth vs of what stock he came, according as he is named *the Buzite, of the house of Ram.* For here we see first the aūcientnesse that we touched heretofore: & the principal point also which God met to declare vnto vs, is that therē hath always remained some good seede of religiō among those that were wrapped in many fond fancies. And that is a very notable point. For we knowe that the world did out of hand fall away from God, and all men turned aside to corruptiō and lies. I meene even immediatly after the flood, notwithstanding that the vengeance of God were so horrible and worthy of remembraunce, and that the children of Noe which had escaped, (hauing liued a long time after) might tell their children and successors after what maner God had taken vengeance of the wickednesse of the world. For notwithstanding all this: yet they fell all away and forsooke the right religion, turning aside vnto lyes, idolatrie, & all other disorders. Herein we see that men are exceeding frayle, & that there is nothing harder than to hold them in the feare of God & in good religion. True it is, that in respecte of euill, wee be but too stedfast, wee cannot be bowed aside: and if a man wold go about too amend the euill in vs, he knoweth not at which end to begin, nother can he bring it to passe, bycause there is such a piteouse hardehartnesse in vs. But as for goodnesse: wee forgo it byandby: there needeth nothing to thrust vs from it. VVe haue a faire mirrour hereof shewed vs in this, that men went astray, and forsoke the pure knowledge of God so soone after the flud, notwithstanding that they were cold of it. And herewithall we see in this example of the persone of Eliu, that God hath alwayes left some good seede in the middest of darknessse, and that there hath alwayes ben some good and holy doctrine. And why? To the end the vnbeleuers shoulde bee left vñexcusable, so as they could not alledge that ignorauice reynged ouer ali. For wheroft came it, that God was not serued and worshipped purely, but for that men turned their backes vpon him? And they did not that through a simplicitie, whervnto they might giue some colour of honesty: but rather of a stubborne wilfulnessse. Men are loth to be beguiled, yea or to seeme to be beguiled: but whē it cometh to the seruing of God, they shet their eyes, quench all the light that shyned in them, and seeke nothing but to give ouer themselves to all trumperie. This is the thing that is shewed vs here. But it behoueth vs to way wel what hath ben

ben treated of heretofore: namely that although these men were no Prophets of God, yet notwithstanding the doctrine that proceeded from them had such a maiestie, as it might right well beseeche the person of Prophets. True it is (as I haue sayd) that they did misapply it. But yet notwithstanding there was an excellent spirit in them. And in very deede (as I haue declared afore) the things that haue ben set out by them, ought to be receyued as out of the schole of the holy ghost. And although these personages were so excellent: yet were they not taught by the lawe of Moyses, but were separated from the churche of God. For if the lawe were published at that tyme (which thing is vncerteyne,) yet were they distant from the countrey of Iury, and had not any fellowshipe with them, that they might bee partakers of the doctrine which God had simply appointed for his people. VVe see then that men which had no scripture, nor any thing saue the doctrine which Noe and his children had spred abroade after the fludde: are Prophetes of God, and haue an excellent spirit. And although they dwelt in a strange countrey, yet we see that God had giuen them a knowledge sufficient to edifie all the common people. Thus ye see how the world could not bee excused of ignorauance. For although idolatrie reigned in the tyme of Thare and Nacor, and that they themselues also were idolaters, (as it is sayd in the last chapter of the booke of Iosua) and that those which came of them folowed their steppes: yet notwithstanding Elia which was of the house of Ram, and the other three, were exempted from the common corruptions of that tyme: And so wee see that the pure religion was not quite abolished among them, but that they had a sufficient doctrine to leade them to God, and to conuince the world of the wilfulness and ignorauance that was in it. Thus ye see what we haue to marke in the first place. Also when we heare it sayd, that God gave men ouer to walke in destrucciō: Let vs marke well, that it is bycause he was not so gratiouse to all me, as to giue them the peculiar doctrine which he had reserved to his owne people and church: but yet was that no excuse for them. God therfore did let all men runne astray; and they were all drouned in destruction: Neuerthelesse there continued alwayes some seede in their harts, wherby they were so conuicted as they could not say that they knewe not God, nor had any religion, nother could any of them clearch himself from it. For it abode ingraven in their consciences, that the world was not made by it self, but that there was a heauenly maiestie wherunto it must nejds bee subiect. Verely sainct Paule speaketh expesly of the records which God hath imprinted in his creatures insomuch that the order of the world is as it were a booke to teach vs, & ought to leade vs vnto God. Howbeit herewithall it behoueth vs too come to that which is treated in the second chapter to the Roinaynes, namely that God hath grauen such a certeinie in our cosciences, as we cannot wipe away the knowledge which we haue of good and euill. Euy man hath not so much knowledge as wee haire that Iobs three freends had: But yet notwithstanding we shall neuer find any ma so rude & barbarous, but he hath some remorse of conscience, and knoweth that there is a God: and hath some discretion to condemne the euill and to allowe the good. God then hath left these traces and cranks in the hearts of the ignorantest, to the end that men might not couer themselues with any excuse, but be condemned by the inditement that is laid vp within themselues. And by the way let vs marke, that it was foolishly doone of men to fight against God, in maintenaunce of the doctrine which had reynged among the. For seeing that the know-

ledge of God hath shyned so clerely in the world, as all men might be infligthened by it, as we haue seene afore: How is it possible that they shoulde give over themselues to so grosse a beastlynesse, as to worshipe stocks and stones, to honour the Sunne and Moone, to make puppets, and quite and cleane to forgette the liuing God? How could this come to passe? For it is all one as if a man shoulde wilfully runne headling against a thing at hygh none, or like the stumbling of a dronken man that reeleth aside, though he see the right way before his eyes. VVe see the that men swarued not aside through simplicitie, but that they spighted God through a purposed malice: and therfore let vs consider it well, to the end wee runne not any more to these wonted shifts, to say: I pray you if me be so dazed as they knowe not any thing concerning God, ought it not to serue to excuse them? when any man alledgeth this: let vs on the contrary perte take that for our answere, which is sayd in saint John: namely, that the light shined in darknesse: and we see the same by this present example. For it had ben vnpossible for men to haue runne astray into so grosse and outrageouse superstitionis, if they had not wilfully throwne themselues into them. Their ignorauance therfore was matched with wilfulness and stubbernesse, when they forsooke the right way of saluation, and gaue themselues ouer too their idols. Lo what we haue to beare away. And it warneth vs to be the more ware in walking, whyle we haue the light with vs: I haue sayd already, that if God be so gratiouse to us as to shewe vs the way, it behoueth vs to make hast; and it is no time for vs to sleepe, and much lesse to shet our eyes wilfully. At this day we see that greate darknesse reigneth ouer most parte of the world. The wretched Papists go astray, and knowe not what they do. And why? For God hath giuen them ouer as they be worthy: and forasmuch as they haue forgotten the truthe, his vengeance must needs come vpon them as a waterflood, to ouerwhelme them and drowne them in destrucciō. But we on our side haue Iesus Christ, who is the Sunne of righteousnesse that shineth vpon vs. And therfore we must not haue our eyes shet, but we must walke whyle the day lasteth, following the exhortation that is giuen vs here, that we become not giltye of wilfull defacing of the knowledge which is giuen vs at these dayes. Thus ye see what wee haue to marke in the fust place of this sentence. Now as touching the anger of Eliu, let vs marke that it is not blamed here as an inordinate passion: but it is a good and allowable mislyking, bycause it proceedeth of a zeale that Eliu had toward Gods truth, when he saw Job iustifie him self in such wise, as he esteemed himself more righteous than God. Iobs freends had not this knowledge. For they held opinion against him, that he was a wicked man: and Job declareth that he was not so: No more was he indeede. Howbeeit (as I haue sayd) he exceded measure: and although his case was good, yet did he handle it amisse, and toke an euill way with it. Eliu therfore marketh Iobs overshotting of himself, and his murmuring now and then through impaciencie: and how that therin he wente about to iustifie himself aboue God. Againe he is angry at those that tooke vpon them the euill case vnauidisely, & were not able to compasse it, but were confounded in it when it came to the pintche. Behold then how Eliu is inflamed with anger, but not without cause: and forasmuch as his zeale was good, therfore the holy ghost allowed the anger and wrath that was in him. But by the way it behoueth vs to marke this saying, that Job intended to iustifie himself aboue God. Truely his intent was not so, & he would rather a hundred timesthat the earth had swallowed him vp, or that he had neuer ben borne into the world, than to haue

Ios. 24.4.2.

Acto. 14.c. 16.  
& 17.g. 30.

Rom. 1.c. 20.

Rom. 2.b. 14.15

John. 1.4.5.

Job. 12.c. 35.

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to haue thought such a blasphemie. And truly I haue told you, that as often as he overshot himselfe, it was not to conclude fully so, but it was through the raging of his passions, according as it is verie harde for men to staye themselues, but that many passions shall oftentimes escape them. Ye see in what case Job was, and howe in the ende he alwayes condemned himselfe: and when he had done amisse, woulde not excuse it. Howe is it sayde then that hee intended to iustifie himselfe aboue God? This saying conteyneth a good and very profitable doctrine. For here we be taught, that we may sometimes happen to blaspheme God, when we thinke not of it. In what sort? In pleading agaynst him. If wee allowe not all things to bee good whiche God dooth, and specially when he afflieth vs: It is certaine that we would make our selues more righteous than God. True it is, that we will not say it, neither will we thinke it: but the thing sheweth it selfe. And it is inough too condemne vs, if we do not glorifie Gods iustice in allowing it to be rightfull. This will bee the better vnderstoode by an example. Beholde Job knoweth God to be righteous, yea and he vnfeynedly acknowledgeth him so to be: and as for his owne part, he acknowledgeth himselfe a wretched sinner, and that there are manie faultes too bee found in him, yea and that he if shoulde quarell agaynst God, he shoulde bee vanquished a thousande tymes, before hee coulde answere to any one poynct. Job then meeneth not directly to iustifi. himselfe aboue God, no nor to make himselfe equall with him: but in the meane while what sayeth hee? I maruaile why God afflieth mee thus? VVhat fault is there in mee? And againe, I am a poore creature, full of infirmite, and is it meete that God shoulde stretche oute his strong arme against mee? VVhy doth he not kill me out of hande? VVhen Job runneth oute intoo so manye murmurings and grudgings: no doubt but hee iustifieth himselfe aboue God. And why? For it seemeth too him that God is vnreasonable in afflictiong him so: and because he knewe not why it was done, hee desired God to come thither as his aduersarie partie. Afterwarde againe hee is angrie that God consumerth him not out of hande, and that he sendeth him not quite away.

Seeing then that Job had so headie passions, no doubt but in so dooing hee made himselfe more righteous than God. And this is it that I tolde you euuen now: namely, that wee shall oftentimes blaspheme God in oure passions, ere wee thinke of it. VVhiche thing ought too cause vs too take the more heede, that wee giue not our passions the brydle, least wee fall too suche wretchednesse as too blaspheme God ere wee bee aware. 50 This doctrine then is verie profitable for vs, when the holy Ghost telleth vs that all suche as grudge and murmur in theyr afflictions, and cannot submit themselues too the mightie hande of God, too confesse that all his doings are rightfull and reasonable: do make themselues more righteous than God: and that although they say it not, but protest a hundred tymes that they neverment too thinke it: yet neuerthelesse, it is so indeede. And beholde a competent Judge hath giuen determinate sentence vpon it, and therefore there is no kicking agaynst it: for we shall gaine nothing by it. So then, what remayneth, but too learne first and formoste too condemne our selues, and too bring our inditement alwayes readie made, when we come before God, and too say that we be wretched sinners?

And furthermore, that when Gods iudgements which hee shall execute vpon vs, seeme ouer sharpe vntoo vs: et va beare them paciently withoute making anie great

inquiries. If wee thinke it straunge that God shoulde handle vs with anie great rigour, and see not the reason why he dooth it: or if the miserie seeme too harde, and that God spareth not our straitie, nor hath suche piete of vs as he ought to haue: let vs not giue brydle too oure fancies to consent vntoo them, but let vs always beare in minde, that God is righteous howsocuer the worlde go. True it is, that wee shall not perceyue the reason why he dooth it. And whereof commeth that, but of oure owne infirmite and rudenesse? Is it meete that wee shoulde measure Gods iustice by our witte? VVhat a presumptuousnesse were that? VVhat reason were in it?

So then let vs learne too glorifie God in all things that hee dooth: and although his hande bee roughe towards vs: yet let vs not cease to confess sti. Alas, Lord if I go to lawe wi: thee, I knowe well my case is overthrowne. Beholde howe Jeremie proceedeth in that *Ier.12.4.1.* behalfe, and sheweth vs the way in the things that wee haue to do. For although things were in so great confuzion as hee might haue beeene caryed away in a madnesse too inurmure with the rest of the people: yet notwithstanding hee vsterth this preface, Lorde I knowe thou arte righteous: Truely I woulde faine enter intoo disputation with thee, I am prouoked theretoo by my fleshly desire, and bycause I see things so farre oute of order, I woulde faine inquire the cause why thou woorkest after suche a sorte: For I am tempted therewerto. Howbeit Lorde, before I take leaue to aske why thou dealest thus: I protest first, that thou art righteous and vnpartiall, and that nothing can come from thee which is not worthie of prayse.

Thus yee see that the manner of proceeding, whiche wee ought too holde, so often as wee haue too deale with Gods incomprehensible iudgements: is too consider that our witte is not able to mounte so highe, and that they bee too deepe a dungeon for vs to go downe intoo. And let vs practice this thing cheefely in oure selues. For inasmuche as men are full of hypocisie, they alwayes beleeue themselues to bee cleare and guiltlesse before God. And although they be not fully perswaded of it: yet they beare themselues in hande, that God hath no cause too pursue them with so greate rygour. Euerie man flattereth himselfe too lessen his owne sinnes, although hee bee fully conuictid. VWell (sayth hee) it is true that I am a sinner, yet am I not of the worst sort in the worlde. And why knowe we not the greatnessse of oure sinnes? Because wee tie scarfes afore our eyes.

Forasmuche then as wee are puffed vp with prude: It standeth vs in hande too practice this lesson, specially when God afflieth vs: namely, not too enter intoo quarelling with him, althoughe his chastizements seeme ouerroughe to vs: But too acknowledge that there is a measurablenesse in all his doings, and that he is not excessive: too the ende that the same mayte teache vs too frame oure selues quietly vntoo his will. And whensoeuer Gods chastizing of vs, is not in respect of oure sinnes: let vs assure oure selues, that the same is a singular grace, and a speciall priuiledge whiche hee gyueth vntoo vs. For there were alwayes iuste cause too punishe vs, although wee were the rightuousest persones in the worlde. But nowe are wee farre off from suche perfection. VVhat might God then doo vntoo vs? Neuerthelesse, if hee visire vs too trie oure pacience, and graunt vs the grace too suffer for his names sake, when hee might punishe vs for our sinnes: let vs vnderstande that hee dooth vs an excellent great honour. And there-

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fore let vs humble our selues, and euerie one of vs in hys owne behalfe haue the modestie to say , well, I woulde faine that God shoulde vse mee after another fashion, (for too my seeming hee passeth measure in afflicting mee:) but yet for allthat, I knowe he doth it not without cause , and sithe his afflicting of mee is ~~not~~ for my sinnes, it is so muche the more fauour that hee sheweth mee. For I haue deserued muche more: and therefore it behoueth me to stoupe , and to submit my selfe wholy to his good will.

*Rom. 3.c.19* Yee see then that the meane whereby God may bee glorified through vs, and we yeelde vntoo him the righ-  
tuousnesse that is his : is by keeping our mouthes shutte,  
according as Sainct Paule treateth thereof in the thirde  
to the Romaynes<sup>1</sup>, saying : too the ende that ~~all~~ mouthes  
might bee stopped, and all the worlde acknowledge  
it selfe, too bee indettet vntoo God, and that he onely  
shoulde be iustified. After what sort is it that God shal  
bee iustifyed by vs, according too Sainct Paule? Too  
witte, when all of vs condemne oure selues, and haue  
not the boldencesse too styrre agaynst God, but dowl-  
lingly confesse that all of vs are indaungered vnto him.  
If wee bee once come too that poynt , then is God iusti-  
fyed: that is too saye , his rightuousnesse is commended  
by vs with such prayse as he deserueth. But contrary-  
wise, if men exalt themselues, and knowledge not that  
they bee indaungered vntoo God , so as hee maye con-  
demne them: nor confesse the bonde of dette whiche  
they haue forseyted vntoo him : althoughe they pro-  
test that they mende to iustifie him(that is to say, to con-  
fesse him too bee righteous) yet neuerthelesse they con-  
demne him.

Furthermore, whereas it is sayde that Eliu was so angrie: let vs marke that there is a greate difference be-  
twene the anger that proceedeth of godly zeale, and the  
anger that any of vs is moued withal,either for his goods,  
or for his honour, or for any respect of his owne. For  
he that is angrie and displeased through a priuate pas-  
sion, is in no wise to bee excused: and although hee al-  
legethet it is for a good cause , yet notwithstanding he 40  
offendeth God in beeing angrie: For we bee too blinde  
in oure owne passions. Therefore marke this for one  
poynt, that it behoueth vs to brydle our anger, special-  
ly when we bee prouoked to bee angrie with our neigh-  
bours in any respect of our selues. Howebeit there is  
one anger whiche is good , namely, that which pro-  
ceedeth of the greefe that wee conceyue when God is of-  
fended. Then if we bee inflamed with a good zeale, and  
mainteyne Gods quarell: if we bee angrie we are not to  
blame for it : But let vs marke that such anger must bee 50  
without respecting of persones. For if a man bee angrie  
through a passion of the fleshe: suche one hathe a  
respect too himselfe, and intendeth to mainteyne him-  
selfe.

And againe, if hee intende too shewe that hee bea-  
reth a fauour to his frendes, and dooth more for them  
than for other men: then is there an accepting of per-  
sons bycause wee haue regarde too our selues. VVee  
shoulder rather bee angrie with our selues, if we woulde  
that God shoulde allowe of our anger and wrath. And 60  
*Epb. 4.f.28* this is the thing which Sainct Paule speaketh: For hee  
*Psal. 4.b. 5.* alledged purposelie that whiche is sayde in the Psalme  
concerning our beeing angrie, howebeit withoute of-  
fending. And howe is that done ? It is when a man en-  
tereth into his owne conscience, and searcheth himselfe  
earnestly, and hath not an eye vnto others so much as to  
himselfe, to condemne himselfe, and to fight agaynst his  
owne passions. Ye see then after what sort we may be

angrie, and at what poynt wee m ist beginne our anger,  
if we will haue it allowed of God : that is to witte , eue-  
rie man must beginne at himselfe, and bee angrie at his  
owne sinnes and vices, and cast vp our choler at them,  
in that we see wee haue prouoked Gods wrath agaynst  
vs, and are full of so muche wretchednesse. Let vs bee an-  
grie and greeued at that , let that be the poynt for vs too  
beginne at : and afterwarde let vs condemne the euill  
wheresoeuer it bee founde, as well in oure selues , as in  
our frendes: and let vs not bee ledde with any priuate  
hatred, to cast out our rage vpon any man bycause wee  
be forepossessed with some euill affection. After this  
maner shall our anger be allowable, and shall shewe that  
the same proceedeth of a true zeale to Godwarde. True  
it is that we shall not alwayes bee able too keepe mea-  
sure : for although a godly reigne in vs, yet shoulde  
we still doo amisse in exceeding measure , if God re-  
streyned vs not. Therefore in this zealousnesse it be-  
houeth vs too haue both discretion, and stay of our sel-  
ues . But yet neuerthelesse (as I haue sayde alreadie) this  
anger shall bee allowable, if it spring oute of the sayde  
fountaine : that is too say , if wee hate the euill where-  
soever wee fynde it : euen thoughie it bee in our owne  
persons.

Nowe then what is the thing that we haue too marke  
in this streyne ? First and formest , that we muste not  
condemne all anger, and that when we see a man chafed  
or in a choller, we must not alwayes take it for a vice,  
as we see these scorners of God do , whiche say : Oh,  
will you scorne so ? Is it meete you shoulde be angrie ?  
Might you not vse a quieter fashion ? They blasphemē  
and dispise God wickedly, according as there are manie  
to be seene, which could finde in their heartes to over-  
throwe ailloctrine : seeking nothing else but to spreade  
such corruptions abroade , as men might not any more  
knowe God, and that his truth might bee buried. And  
when they haue so done , they woulde haue men too  
winke at them, or rather to allowe all their dooings, and  
to tell nothing but fables in the Pulpit, so as there should  
be no rebuking of them at all. It is very well too the  
matter say they : can they not preache without beeing  
angrie ? Howe then ? Is it possible that we shoulde see a  
mortall and transitorie creature, lift vp i myselfe after that  
fashion agaynst God, to trample all good doctrine vnder  
his feete : and yet notwithstanding beare it paciently ?  
VVee should shewe thereby that there is no zeale of God  
in vs. For it is sayde in the Psalme, that the zeale of *Ps. 69.b. 10*  
Gods house ought to eate vs vp. For if we had a worme  
*John. 24.17.* gnawing vpon our hart, it ought not too greeve vs so  
much, as when there is any reproche done vntoo God,  
and when we see his truth turned into a lie. So then let  
vs learne, not to winke at vices, but let vs discerne be-  
twene godly zeale and the fleshly anger wherewith men  
are moued and inflamed in their owne quarelles : accor-  
ding as it is sayde heere , that Eliu was kindled with dis-  
pleasure and in a whote anger, and yet notwithstanding,  
it is reckened too him for a vertue : For it is the holyo  
Ghost which speaketh it I say let vs consider heereby,  
that we must not at the first dashe reiect all anger : but  
haue an eie to the cause why a man is displeased . For  
when it greeueth him that God is offended, and his truth  
peruerted: let vs consider that that anger of his springeth  
out of a good fountaine.

Furthermore, according too that which I haue said,  
let vs learne to vtre our choller when we see Gods honor  
wounded, and w en me go about to darken or deface his  
trut, let vs be moued & inflamed at it, that we may shew  
our selues the childre of god. For we canot give a better  
proof of it.

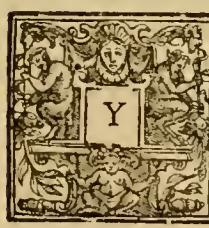
of it. Neuerthelesse, let vs herewithall keepe such measure, as we mingle not our owne excessiue passions with the zeale of God, but be discrete in putting a difference betweene them : and againe, although wee hate and abhorre the vices , yet notwithstanding let vs labour too bring the persons too saluation. Truly the practising hereof is hard. Howbeit, God will guide vs, so we suffer our selues to be ledde by his holy spirit, and give him the whole gouernment of vs . In the meane while it behoueth vs to marke well this doctrine , because that in these dayes wee see infinite occasions too be angrie at, if wee bee the children of God . On the one syde there are the Papistes, whiche seeke nothing but too abolishe all religion. True it is, that they will pretende to mainteyne Christianitie : but whatsoeuer they say , they intende nothing else but to suppress the Maiestie of God. VVee see howe Gods truth is torn in peeces, and what cursed blasphemies are spued oute by them. I pray you if these things shoulde not touche vs too the quicke, too be wounded with them as if a man should stryke vs with a Dagger : Shoulde wee not thereby shewe , that wee knowe not what God is, and that we are not woorthise too bee taken for his children? VVee bee so chare when our owne honestie is wounded, as wee can by no meanes indure it : and in the meane while, Gods honor shall bee put too all shame and reproche , and wee wyll make no countenance at all of it: And must not God then needes shake vs off , and shewe that wee haue had no affection to mainteyne his honour? Marke that for one poynt. Howbeit we neede not go so farre as the Papists : for euen among our selues when wee see these Dogs and Swine which seeke nothing but to defyle all things , which thrust their groynes at Gods woord; and labour to ouerturne all: when wee see these mockers of God , and these heathenishe villaynes whiche turne all things into a scorne and mockerie : when we see wicked men turken, corrupt, and marre all things with their faise flauderis : and when we see heretikes sowe their poysion abroade too destroye all things : I praye you when wee see all these things, ought wee not to bee moued? It is sayde, that when men bende themselves agaynst God

after that manner, it is all one as if they woulde wounde him too death. They shall see him ( sayeth the Scripture) whome they haue peerced. God tellet vs that men ( in so dooing) come too stryke him with theyr Daggers: and shal wee in the meane while not passe for it? God tellet vs that his spirite is greeued, and after a sort in payne : and shall wee but laugh at it? Againe, we heare suche horrible blasphemies, that the name of oure Lorde Iesus Christ is as it were torn in peeces : There is no talke nowe adayes but of scorning and reproching Gods name in suche wise , as a man might bee ashamed too heare of among the Turkes . VVee see naughtypackes that commute on the one syde whoredome and all disorders, and on the othersyde outrage and all violence. Too bee short , wee see all things vterly out of square , and doo wee shewe oure selues too bee Gods children and Christians, if wee make no accounte of it? VVhat proofe doo we gie of our Christendome? So muche the more then behoueth it vs too haue another maner of zeale than we haue had heretofore. And when any of vs is angrie , let it be for our sinnes : and specially if we see God greeuously offended . So shall wee haue an anger that is allowed of God, like as he had that is spoken of heere, and whom the holy Ghost here prayseth. And yet notwithstanding, forasmuch as it is easie for vs to swarue aside : let vs therewithall beware that we gie not the bridle to our passions, but let vs pray God so to governe vs by his holie spirit, as our zeale may be altogether pure, to the ende it may be allowed of him.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs so to feele them, as we may sigh and sobbe for them, and that whereas we haue beeene ouermuch hardened heretofore by soothing our selues in our vices, so as we could not be greeued to see the world so farre out of order : we may learne hereafter to bee sorie for our euill doings, and to desire him of forgiuenesse, to the intent he may so guide vs all the rest of our life by his holy spirite, as we may seeke altogether to serue and honor him in all poynts according to our calling. And so let vs all say, Almighty God our heavenly father, &c..

### The Cxx. Sermon, which is the seconde vpon the xxxij. Chapter.

4. Eliu vvayted till Job had made an ende of his vvoordes, bicause they vvere all elder than he.
5. And vvh'en Eliu savv those three men to haue no reason, he vvas moued to anger.
6. Therefore Eliu the sonne of Barachell the Buzyte aunswvered and sayde , I am yonger in yeares than you, and you are auncient , and therefore I doubted and vvaſ afraide too put forth mine opinion.
7. For I thought vwith my selfe, the yeares shall speake, and the length of time shall bring forth vvisedome.
8. But it is the spirite of God vvhich is in men, and the inspiration of the Almighty giueth vnderstanding.
9. The great men shall not bevvise therefore, neither shall the aged haue iudgement.
10. Therefore I say, heare me, and I also vvill shewve my doctrine.



Esterday I treated of the zeale of Eliu, which is prayzed to vs here by the holy ghost, and I shewed wher-vnto that example ought too serue vs: namely that when we see Gods truth defaced, and his name blasphemed, the same ought to wound our heartes. Also I shewed, that if we haue any affection to God and his honour: then must wee mainteyne hys

truth to the vittermost of our power. True it is, that euery man shall nothauie learning to do it. But yet neuerthelesse, according to our abilitie and measure , it behoueth vs to shew that our minde is too resist the euill, and not to consent vnto it. And therewithall it was declared, that this zeale ought to be guided with reason, so as wee must not be moued with ouergreat headinesse, but must haue some good respect matched with it. And that is the thing which we red euen now:namely that Eliu was not over-hastie

hastie, but had giuen eare to all the sayings that had bene alledged afore, and therin hee shewed his modeltie. Then let vs marke well, that if a man thrust himselfe foorth rashly, without considering whether it bee needfull for him to speake or no : it shall not bee reckened vnto him for zealousnesse. As for example : wee see manie that thinke it long till they may haue libertie too speake, and yet notwithstanding it is possible, that some other shall be much better able 100 lay foorth the matter than they: and yet (to their owne seeming) they shall neuer speake soone ynough. This hastinesse can neuer be allowable. And for proofe therof, what knoweth he which speakeith to instruct others, whether some men be better able too do it than hee? Hee himselfe had neede too be taught, and hee thrusteth foorth himselfe to bee a teacher. But there is yet an other fault : for when an ignorant persone, or suche a one as is not weil grounded, babbleth : hee stoppeth the mouthes of suche as haue more grace, and better meanes too edifie withall. Therefore let vs marke well, that where modestie is not, there the zeale 20 is rashe, and not gouerned by the spirite of God. For Gods spirite dooth in deede deale abroade his gracious gifites, but he is not contrarie to himselfe. Seeing then that he is named the spirite of discretion : it is meete for vs too discerne when it is needfull to speake, or when to keepe silence.

*Esay.11.4. 2  
2.Cro.12.b.10*

True it is that a man may well put foorth some good matter, although he be not of the most abiitie, but be inferior too others: Howebeit it behoueth him too deale searefully, and too shewe that hee commeth with a desire and readinesse too take profit, and that hee had leuer bee a learner than a teacher. If a man go so too woorke, althoughe hee speake before a multitude: yet will hee not fayle too bee modest and lowly. But if a man fyle his speache, and make no ende of his talke, but determine vpon all things : therein hee sheweth, that there is some vaingloriousnesse in him, and inor ouer, that hee giueth not roome too Gods grace, as hee ought to doo.

Thus ye see what is shewed vs in the example of Eliu, 40 when hee sayde that he wayted till their wordes were at an ende : For hee knew not as yet wherenvntoo the matter would come. And heerevntoo hee addeth, that hee bare reverence vnto age. For hee sawe that both Job, and those that talked with him, were auncient men. And forasmuch as age bringeth experience and grauitie with it: Eliu thrusteth not hymselfe foorth, knowing that when God suffereth a manne too liue a long time in the worlde, hee giueth him grace too bee able to profite suche as are yonger. For hee hath liued longer, 50 and therefore hee ought also too bee better settled, and too haue gotten some skill : And so the thing which we haue too marke in the seconde place, is that Eliu acknowledged those that had spoken afore him, too bee his auncientes. And here yong men haue a good and profitable lesson, if they can put it well in vre. For as I haue sayde alreadie) when a man hath liued long, hee ought too haue remembred the things that God hath shewed him by experiance and those ought to serue him, not only for himselfe, but also to giue good counsell too others which haue not like experiance. Also there is a grauitie matched with it. For yong men ought to thinke, that although God hath giuen them some vnderstanding, yet they want much, because they haue not seene much. If a man want experiance, surely he shal from time to time rashly overshoot himselfe: for he forecasteth not the end of things, neither knoweth he where to begin: and moreover the heate that is in yong men, is alwayes contrarie

to reason and good vnderstanding. Though a yong man be well stayed and also haue good knowledge therewithall: yet notwithstanding youth driueth him headlong, & there is such boylng in his nature, as he cannot always rule himselfe. VVee see howe Saint Paule warneth Timotheus, that he should not be subiect to the lusts of youth. 2.Tim.2. d. And by these lustes of youth, hee meeneth not disordrednesse in playing, whorehunting, drunkennesse, or other such looce behauour: for Timotheus was a myrrour and patterne of all holiness in himselfe, yea and S.Paule was faine to exhort him to the drinking of wine, and yet notwithstanding he speaketh to him of the lusts of youth. 2.Tim.5. d. And why? For inasmuch as hee was yong of yeates : it was possible for him too bee overhasty in diuers things. Nowe if it behoueth Timotheus (who passed his elders in discretion and grauitie) to receyue this warning, what had the common sort neede to do? Therfore let yong folks looke well too themselues : for if they haue not the honestie to hearken to their elders, and to learne of them, and to followe their counsell : surely if they had all the vertues in the world, that only one vice would staine and defile them all. And there is not a more commō vice, than this presumption. For inasmuche as yong men haue not beeene acquainted with the difficulties that are in manie things: therefore they steppe forth boldely : they sticke not at any thing: nothing (as they thinke) is vnpossible vnto them. Youth then doth always carie presumption with it, as an ouercommon and ordinarie inconuenience: and yet is it not therefore to be borne withall. For (as I sayde) if a yong man haue manie vertues besides, and yet do trust in himselfe, yea and despise his Auncientes, and beare himselfe in hande, that hee is able to leade all others: God will confound him with all his pride, and all the gifites that are in him shall be defaced. And therfore so much the more ought yong folkes, and suche as haue not yet seene much : bridle themselues. Yea and forasmuch as wee see that nowadayes the worlde is so farre out of order, that yong folkes haue gathered suche a diuelish pride, as they bee past receyuing any maner of nurture or instruction at all: Such of them as haue a nanie feare of God, ought to fight so muche the more agaynst themselues, to the ende they bee not caryed away after the common fashion.

VVee shall see these yong Roysters take vpon them to bee men, as soone as they bee from vnder the rodde, when notwithstanding they bee not yet worthie to beare the name of children. They be but as yong Cockchickens of three dayes hatching, and yet they will needes be great men. They ought too bee kept yet halfe a score yeares more vnder the rodde: and beholde, they bee (to their owne seeming) fully men. And wherein? In malapertnesse: For they are as shamelesse as a harlotte of the Stewes, and they may not (by their good willes) be vnder any more awe or correction. Al the world seeth this. Now seeing that this vice is common, and as it were a contagious disease: those to whom God hath giuen any grace, ought to bethinke themselves well, and to take heede that they bee not intangled with it: For they should be caryed away as other are, if God hilde them not by strong hand. So then let Gods children stande vpon their garde, & assure theselues that if they be modest, it is very much although it haue not so gay a shew. And albe it that they which are desirous to set forth theselues, despise them, because they go no: perking vp with their nelbes: let them assure theselues, that they are much more allowed of God, & that he will blisse their honest behauor & make them to profit more in two yeres, than those overhasty felowes shal do in foure. VVee see what hapneth vnto fruits.

If a

If a frute bee too soone ripe, and come soone to his perfect colour : it dooth also fade away incontinently : but the frute that is more latewarde, is of longer continuance . Euen so is it with suche as will put foorth themselues before their time. Truly they may beare a goodly shewe, and haue some taste in them : but it shall haue no substantialnesse in it.

Contrarywise, they that are shamefast and honest, and not presumptuous too putte foorth themselues hastyly : will surely be slowe. But yet in the meane season, oure Lorde giueth them a frute of longer continuance. Thus ye see a good poynt to beare away in this sentence. True it is that modestie is a vertue conuenient for all men : but yet oughte yong folkes too marke that whiche is sayde heere : namely that they muste yelde honoure too theyr Elders : acknowledging that they for theyr owne parte, maye haue excessiue passions whiche had neede too bee restrayned by other men: For they are not sufficiell stayne of their owne nature , and againe, they haue not experiance too bee so skilfull as were requisite. Furthermore, when a yong man hath behaued himselfe so modestly: hee muste in time conuenient vitter the thing that God hath giuen him, yea euen though it were among olde men. For the order of nature letteth not, but that when olde men discharge not their dutie, yong men maye supplie the roome in that behalfe, yea euen too the shame of those that haue liued long, and misspent the time that God hath giuen them, or rather vitterly lost it. Yee see then that the meane whiche we haue to hold, is that the reuerence which yong folkes 30 bear too their elders , muste not hinder the continuall maintenance of the truth, that God should not be honored and vices suppressed. For it may come to passe, that the elder sort shall bee destitute of Gods spirite , or else lewde persones that shall haue nothing in them but craft and vnfaythfulness : or else they shall bee wilfull and brainlesse. Nowe in such cases, ought yong folkes to be hilde so vnder the yoke, that they shoulde by the authoritie of their elders bee turned away from God, and hys woerde, and from the thing that is good and holy ? No. 40 Then let vs marke, that this modestie importeth not that yong men should become sheepish, to discerne and know nothing: but that it is ynough that they presume not of themselues to skirmish and cast their froth before theyr time. Let them hearken, let them be teachable, let them bee alwayes willing to kepe silence when any good matter is in debating, and specially let them beware of stepping intoo other mens places. That beeing done, if they see that the elder sort shewe not good example, specially that they peruer the good by turning it intoo euill: then 50 (as I sayde) it is meete that Gods spirite shoulde shew it selfe where it is. Like as in our time, they that haue beeene misledde in the superstitions of Poperie: the longer they haue liued in the worlde, haue still the lesser knowledge. Nowe to tarie till God shoulde serue his turne by them, (I meane commonly) it were not needfull. These then are aged men that haue had long experiance. But what forthat ? They haue beeene plunged in darkenesse , and there is no knowledge of God in them , nor anye purenesse of Religion. VVhat then coulde suche aged men 60 bring , but onely a greater wilfulness ? For they haue beeene so sapred in their errors, and so wholy given vnto them, as there is no likelyhood of any meanes to bring them oute of them . Nowe if God list too call yong men too publishe his woerde abroade : It were no reason that the holiest shoulde bee so brideled , that yong men might not speake, and olde men bee contented too heare them. True it is that like as God calleth some of

all sortes : so hath it commonly beeene his will, to be serued by the elder sort : neverthelesse hee hath declared also, that his truth is not tyed vntoo age . So then wee see nowe what modestie ought too bee in all men generally, and specially in yong men : that is too wite, that they must yelde themselues quietly, too learne so farre as occasion shall bee giuen them, and not desire too vaunte themselues, nor bee ledde with fonde longing too make a shewe : but receyue the things with silencie, whiche shall bee alledged by others , and not make so muche of theyr owne painted sheathe , as not too acknowledge that they haue neede too bee guyded and gouerned by those that are of more experiance. This done, wee shall not neede too bee restreyned from iudging, vnder the shadowe of eldershippe , nor too go like silie beastes, and too holde all things that come oute of their mouth to be as the word of God, because they say it: must be so. For discretion ought to be matched with zeale, according as I haue declared alreadie, that the spirit of God conteyneth both of them in him.

So then if there bee modestie in men, there must bee also zeale and discretion , and wee muste not onelie not be brideled by the authoritie of such as haue liued long, but also if the whole worlde were brought agaynst vs, yet oughte not antiquitie too prejudice the thing that is rightfull and necessarie. As howe ? I haue tolde you alreadie, that if all the old men in the Popedom had conspired agaynst the Gospell , and woulde heue other men too stande too theyr accustomed fashon : it is not ment that their auncientnesse shoulde shette God and hys woerde oute of the doores, or that yong men should bee letted too mainteyne the truth, althoughe that the olde men sette themselues agaynst them, and woulde haue all other men too holde themselues too their customes, because they haue mainteyned the euill a long time. For those too whome God hath giuen better grace , ought too steppe vp agaynst them. Howebeit , it behoueth vs too passe further : and if any man say vntoo vs, howe nowe ? It is aboue a hundred yeares ago since our fathers and forefathers haue lyued after this sort : or it is fife hundred yeares, yea or a thousande yeares ago since these things haue beeene obserued , and since men haue hilde them for a lawe and infallible rule : I say if men alledge this antiquitie of time : yea or if a man shoulde alledge from the creation of the worlde : yet muste not Gods truth bee oppressed vnder that shadowe . So then we see nowe, that to bee modest , it behoueth vs not too be blinde Buffardes, but to keape a meane and measure. And this is it which Eliu meeneth by addling, *I sayde age shall speake , and the multitude of yeares shall vitter knowledge. But it is the spirite of God that dwelleth in men, and the inspiration of the Almighty giueth understanding.* Marke howe the order of nature goeth afore : that is too wite, that wee muste give eare to our elders : For when men choose gouernours in a Citie, or in a Countrey , if they should take yong light headed and brainlesse fooles, which haue no skill to gouerne their owne persons, the choosing of such too bee thair Judges and leaders, were a peruerting of the order of nature, yea & it were a shame, and it might seeme that men intended to spite God as often as it were so.

Then if men which might choose settled personages and men of great grauitie & ripenesse, would let them sit stil in their houses, & in the meane while take phantasticall fellowes, and little Snales of one nightes growth, and set them in the seate of Iustice, when as they knowe not what it meeneth : It were like, as if men shoulde marrie little babes. It woulde please them well too bee married,

because it woulde be sayde vnto them, you shall eate rost meate and pastycrust, and that woulde like them, verie well. But were it therefore a maryage? Euen so (saye I) is it with those that are sette in the seate of iustice, and haue neyther skill nor witte, but are worse than babes, because men had not a consideration too chooze suche as were of more grauitie and experience. Therefore it behoueth the order of nature too be obserued firsste of all: whiche is, that when wee haue men of yeares whome God hath indued with grace, 10 then they shoulde bee putte in office too guide others, and the yonger sorte humble themselues vnder them. For it is a shame that yong men shoulde take vpon them the roome of theyr elders, and disdaine too receyue instruction at the handes of those that haue liued long. This pryd bindeth not it selfe agaynst mortall men, but is a resisting of god, who hath settid the order of nature, and woulde haue men to obserue it. As muche is 20 too bee sayde of vs preachers, and of the state of bearing abroade, and publishing Gods woerde: for when there is a well tryed man of good experiance and knowledge: If men vouchsafe not too bee scrued with such a one, but take a yong man at aventure: what a thing is it? Therefore it behoueth vs to haue the same order in estimation. Neuerthelesse there muste no generall rule bee made of it: for oftentymes it may come too passe, that God shall gyue muche more grace too yong men, than too suche as haue lyued double their tyme. And therefore the sayde order which wee haue spoken of, must not hinder the spirite of God, that he shoulde 30 not bee receyued where hee sheweth himselfe, and his gifites be applied too good vse, according as hee distributeth them. And that is the cause why Saint Paule chose

*Act.16.4.12 R.16.6. 21. Pbil.2.2.20. 1.The.3.4.2 1.Tim.1.18*

Timothie, though there were many elder men at that time. For when hee had seene that excellent man (as who had the recorde not onelye of men, but also of the holy Ghost) hee preferred him before those that were elder. Euen so dealeth Eliu hee: c: who after hee had hearkened vntoo others, sayeth, hee knewe that it is the spirite of God whiche is in men: as if hee shoulde saye, 40 true it is, that wee muste not judge that olde men doo dote, except wee knowe howe the matter goeth: neyther muste wee fayle too giae them roome and place: but wee must yelde suche honour too their age, as too say, well, the man that hath seene muche, is able too teach vs. But if wee perceyue that he discharge not his duetie, or that hee hath lost his tyme whiche hee hath lyued in the worlde: then if the spirite of God be in a yong man, it behoueth him too putte foorth hymselfe.

Then let vs marke well, that the obseruing of the order of nature, must not bee alwayes with suche condicione, that when God induerth them with anye gifites of grace, they shoulde not serue his Churche, or that they shoulde not teache, not onely theyr equalles and companions, but also euen the oldelt men of all. And consequently, the riche men muste not sickle to theyr age, and therewppon bee vnpacient, and reicte all warnings, too saye, howe nowe? I haue lyued a long tyme, and shall a yongladle teache mee my lesson? No, but let them thinke thus with themselues: I ought too haue profited in suche wise, as I mighte haue beene a leader of others: but I see nowe, that I haue neede to be ledde my selfe: I am a yong childe in comparison of those that shoulde haue beene taught by mee. And seeing it is so, that God hath disappointid me of the grace that was requisite in a leader: it behoueth mee too bee a Scholler and not a mayster.

Yee see then that olde men ought too yelde themselues too conformitie, when they see that God hath gyuen larger gifites of grace too those that ought too followe them, and not to go afore them. Nowe haue wee a good doctrine too put in vre, whiche wee gather of the things sette downe heeretoefore: whiche is, that Gods spirite reigneth aboue the order of nature. And for the better conceyuing of the thing whiche is conteyned heere: let vs marke that Eliu in saying that it is the spirite of God whiche dwelleth in men, ment too expresse, that when it pleaseth God that one man shall bee of greater vnderstanding than another: it is a speciaall gifte whiche hee graunteth as it were for a priledge.

True it is, that generally God hath made vs all reasonable Creatures: and that is the thing wherein we differ from the brute beastes. God then hath giuen some discretion, and vnderstanding to all men without exception: and yet notwithstanding we see that some are slow and dull, and othersome quicke witted, some are phantasticall, and othersome are of good grauitie. VVhereof commeth that? Let vs understande that God holdeth his gifites in his hande, and dealeth them at his pleasure, too whome hee thinketh good. This is it that Eliphas ment too expresse in this place, too the ende that men should not thinke themselues to haue it by natural inheritance from their mothers wombe, nor as a thing belonging to them of dutie, nor as gotten by their owne purchase. Beholde, Eliu telleteth vs that God hath created vs all: and true it is, that wee haue some reason: howbeit but by measure. Yet notwithstanding if a man haue knowledge and wisedome: it behoueth him too know, that God hath reached outhe his hande vntoo him peculiarily, and that therefore hee is the more beholden and bounde vntoo him. And this is sayde vntoo vs, too the intente wee shoulde not bee exalted with pride, nor thinke oure selues too bee the more worth, bycause wee haue knowledge and vnderstanding: But that wee shoulde consider, that forasmuche as it hath pleased God too give vs that grace, it behoueth vs too walke in so much the greater feare: For we be so much the more in his dette: and therewithall his giuing of his benefites, is to the ende wee shoulde communicate them with ourneighbours. Therfore if we cannot vse them too the glorifying of our God, and to the edifying of suche as haue neede of them: it is certaine, that wee are so muche the more blameworthie. This is it that we haue to marke here for one poynt.

And further, it behoueth vs also too make comparison here betwene two degrees: that is to wit, that if it be God that giueth speciaall vnderstanding vnto men, to discerne the things that pertain to this transitorie life: what is too he sayde of the doctrine of the Gospell, and of the true and pure Religion? Haue wee those of nature? Can wee purchase those by oure owne trauaile? Alas, wee muste needes come farre too short. If it fall oure that a man be a good schoolemayster to teach children, or a good Aduocate or Phisition, or a good Marchant of a Citie, or a good Labourer in the Countrey. It is continually the spirite of God that woorketh in all these things. A man shall haue neede too bee sharpe witted, in some one thing more than in some other: like as there is required a greater skill in some handycraftees, than in marchandise.

Nowe then, euen in all these thinges whiche seeme too bee common and of no value in themselues, God muste bee fayne too distrybute his spirite vntoo men. But if wee come too the the doctrine of the Gospell: there



Ike as it was declared yesterday, that no man ought to put forth himself too hastily, but that wee should rather seeke to learne than to teache others, except necessitie constraines vs: So now it is shewed vs here, that wee must not thrust ourselues into any vnowne matter, before we knowe well howe the case standeth. And truely wee see that such as will bee disputing of matters that are not well knowne too them: do runne astray and speake vntowardly, and therin wee perceyue our owne want. Therefore we haue to marke what is shewed vs heere by the example of Eliu: namely that wee must not cast foorth any wordes at auenture, nor be ouerhastie in giuing sentence of things that are hidden from vs, and whereof wee are not duly informed. True it is that this lesson perteyneth cheefly too suche as are set in the seate of iustice: for they ought to examine matters throughly, before they judge of them: neuerthelesse, euerie man ought to obserue the same rule in his owne behalfe. And that is the syrste whiche wee haue too marke heere, according too that which was declared yesterday. And always wee see that which was said: namely that when Gods spirit gouerneth a man, then like as he giueth him zeale, & moucht him to religion, so also he giueth him skill & discretion, so as the one goeth never without the other: and if a man haue an vnruyl zeale, it cannot bee counted for any vertue: but if Gods sprite raigne in him, he shall perceyue that those things are inseparable. And so much the more ought we to pray God, that if hee giue vs the grace to mainteyne his truth, he will also shewe vs when it is time to speake, and when to holde our peace, and that hee will giue vs vnderstanding and reason, that wee runne not at rourers through the vnauidednesse. For it is too slender an excuse, too say I thought I had done well, I tooke the matter to bee so. True it is that there is no man but hee is sometymes overseene: and therefore so muche the more ought we to take heede too our selues, and (considering the weaknesse of our owne witte) to seeke too bee gouerned by Gods hande, so as in hauing a good zeale, we may also haue reason to weelde and rule it well. Now let vs come too that which Eliu sayeth. Hee declareth that his discourse shall not bee such as the other mennes were. Say not (sayeth hee) *wee haue founde wisedome*: for God hath ouerthrowne Job and not men. Here Eliu betokeneth that he will take another way in disputing agaynst Job, than the other men had done. For what way hild they? Thou art afflicted by the hande of God (saye they) and not without cause: and therefore it muste bee concluded, that thou art a wicked man. Thine affliction is so great and vmeasurable, as there was never yet any man in the worlde seene to bee so sore pressed as thou: and therefore it followeth, that thou passest all men in wickednesse.

To what the foundation was which Iobs freends toke in going about to reprove him. But Eliu protesteth, that hee will not take that way. And surely it is apparant, that if hee had gone forwarde after that sort, it had still made the matter worse and worse. For I haue tolde you, that Job was able too mainteyne his soundnesse, in that hee had walked in the feare of God, and not offended, in any thing, fawing in that hee coulde not settle his minde wholy to the obeying of God, but thought his afflictions strange, howbeit in that respect of the principall poynt, his case was good and iust. Surely some men vnderstand this text, as though Eliu shoulde say, thinke not that ye shall become wylle by holding your peace, and that God

will confounde him well ynougue though mortall men meddle not with him. But if a man looke neerely too the matter, hee shall finde the natural sense too bee that whiche I haue spoken: namely that Eliu taunted Iobs freends. For hee vpbraydeth them exprestly, that they thought themselves to haue founde wisedome, like as we commonly say in the Proverbe, that a man thinketh hee hath founde the Beane in the Cake, when there is some subtle meening in a thing, and he windeth himselfe into some comparie to put foorth his opinion and device, bearing himselfe in hand, that he hath an inuincible reason although it be but fonde and tryfing. So speaketh Eliu heere. It seemeth to you (sayth he) that the knot of the matter is, that forasmuch as God hath pressed Job after that sort, and punished him so roughly: therefore hee is his enimie: you take that too bee so good and strong a foundation as can bee: but it is nothing woorthe, according as I haue declared alreadie, that although God doo visite a man, it dooth not therefore followe that hee is wicked. For albeit that God doo threaten the transgressours of his law, to punish them both in their owne persons, and in their goodes, and in their children: yet was not Job persecuted in that respect, but for another cause. Although God threaten the transgressours: it is not ment that hee reserueth not libertie too himselfe, to exercise the pacience of the faythfull when he listeth, or that hee may not shew himselfe rough towards them, althoughe hee haue not a respecte vntoo their offences whiche they haue committed. VVherefore then? to humble them. If there were no other reason but that: It ought well to suffice. Besides this, God will haue his seruants an example vntoo others. And moreover it is needfull to mortifie their fleshly affections. For often-times we haue secrete vices vs, the which God remedieith before hand. And sometymes when he sendeth vs afflictions, wee knowe not the cause, but hee seeth farre cleerer than wee. So then wee must fully conclude, that God scourgeth the good, and suche as haue not prouoked his wrath, and that he ceaseth not to shew himselfe rough towards them and to execute great rigour vpon them, insomuch as it shall seeme that he is minded to ouerwhelme the vtterly. And is it therfore to be said that men should count them wicked? No then is it a fonde argument: and although Iobs freends ground themselves vpon it, and thought to haue found wisedome in that behalf: yet notwithstanding I say it is but a childishe thing. VVherefore concerning this text, let vs beare that thing in minde which I haue touchid heretof ore, which is, to behaue our selues discretely when God afflicteth men, and not to judge of them at auenture, that he whiche is beaten with gods rods is forthwith to be condemned, & that his sinnes are to be measured by his afflictions. For it were a rashe and vnwyse proceeding too make a generall rule of it. Howe then? Let vs vnderstante, that God hath diuers reasons too afflict men. True it is that it is his ordinarie iustice to punishe sinnes: Neuerthelesse, sometymes it is his will too tri the obedience of good men, and of suche as haue serued him and applyed their whole indeuer too followe his commaundements: yea and those shall be handled with greater rigour, than the wicked. And why? For God intendeth to teach them what it is too bee humble and obedient. Seeing the case standeth so, it behoueth vs too refrayne from hastie judgement when any man is afflicted. For God wyll also preserue his seruantes from the temptations that he sendeth them.

True it is that if they haue by any meanes prouoked him too displeasure, hee remedyeth that euill by af-

Hilting them. Nowe shall wee therupon iudge, that such as are handled roughliest, are the wickedest. What a thing were that? See yee not that wee shoulde proceede cleane backwarde from God, and quite contrary to his intent and purpose? Furthermore let vs applie this, as well to our neighbours, as to our selues. If wee see men that are afflicted with many miseries: let vs first looke vnto their lyfe, and not bee hasty too giue sentence vpon them, but consider howe they haue liued. If a despiser of God, an vnruyl person, a man giuen to 10 outrageous vycs, bee greeuously punished: let vs acknowledge, that therein God sheweth vs as it were in a picture, what his vengeance is. And there wee haue a iust occasion too iudge. Why so? For the thing it selfe speaketh. When a man hath despysed God and spent his whole lyfe disorderly, and wee see that God scourgeth him. In that behalfe there is no doubting, the matter it selfe is not darke nor difficult. So then our iudgement shall not bee ouerhasty, if wee proceede after that sort. But contrarywise, if we haue sought for 20 the reason why God afflicteth men, and see none: (as if some man had walked vprightly;) in that case we must brydle our selues. And why? For we knowe not Gods purpose, vntill hee shewe it vntoo vs. Lo howe wee ought to iudge in respect of others. And heerewythall when we see the wicked punished as they haue deserved, let vs not onely condemne them, but also applie the same too our owne vse, according as Sainct Paule sheweth it: whiche is, that wee shoulde walke in the feare of God, and take warning by other mennes harmes. Be- 30 holde, God punisheth Vvhoremonges, Theeues, and Rebels: and that is too the ende that we shoulde learne to walke in his obedience, and not prouoke his wrath, as those did whome wee see so roughly handled. Thys then is the thing which wee haue too doo, when God maketh vs to beholde his vengeance, in such as haue bene vitterly rebellious agaynst him. But if wee see the good men visited: it behoueth vs to thinke: Alas, if the grene tree be cast into the fire, what shall become of the drie? 40 VVhen wee compare oure selues with such as are in a maner halfe out of this worlds alreadie, wee shall see verie great vertues in them, and yet notwithstanding they are handled muche more greeuously than wee. Therefore wee must needes say, that God beareth wyth vs. For if hee ptyed vs not, what shoulde become of vs? And when wee bee wakened by that meane, let vs assure ourselues, it is not too the ende wee shoulde take the more libertie to do euill: but too restrayne vs, and as it were to tie vs vp: too the intent wee shoulde submit our selues wholly vntoo our God. VVhen we haue so 50 considered the scourges and afflictions that God sendeth vpon our neighbours: let vs on our side (when our turne commeth about too bee punished at Gods hande, yea euen for oure sinnes) acknowledge that there needeth no other witnessesse than oure owne conscience, which also is a sufficient Judge to condemne vs. But if afterward God be at any time rough to vs, and we see no reason why: yet let not our heartes fayle vs, neither let vs vexe our selues in disputing with God though he do not as we would haue him: but rather let vs learne to comfort our selues. And although God seeme to be our mortall enimie, and to thunder against vs: yet notwithstanding let vs trust in him, as we haue seene Job speake hereto-

Thus ye see how we ought to be discrete in iudging fore. Of the chastizements that God sendeth vs, and also that we ought to be verie milde towards our neighbors. This is the thing that we haue to beare away in this sentece of

Eliu, when hee sayth, that it is a follie for men to gaze so much at the present afflictions, as to say, that because gods hand in rough, hard, and sharpe vpon a creature, therfore he vitterly ouerthroweth him. I say wee must not followe that for a generall rule. And why? For we shoulde bee beguiled at all assayes, as I haue shewed alreadie. Now heerevpon Eliu vprebraydeth Iobs frendes, that they were confounded. I wayted (sayth hee) and they spake no more, but gane ouer their talke. Heereby he betokeneth, that they were confounded, bycause they were euill grounded: For wee knowe that the truth is alwayes invincible. True it is that hee whiche hath a good cace, shall not alwayes be heard: For we see that a good cace may be oppressed by brainlesse and frantike folke when they haue their full scope. For they stoppe the mouthes of such as haue iust cause too speake. But when things go orderly, if a man haue a good cace, God gyueth him wherewith too maintaine it: For truth (as I sayde) shall haue the vpper hande. So then it is not for naught, that Eliu taunteith Iobs frendes, who were confounded in the middest of their way. VVherefore let vs assyure oure selues, that when wee knowe throughly that a thing is true, God will also giue vs arguments and reasons to maintaine it, too the ende wee be not vanquished by such as labour too beate downe the truthe, and to turne it into a lye. God I say will so strengthen vs, as wee shall neuer bee destitute of reason. And this is a doctrine well woorthie too be marked. For what is the cause that oftentimes wee dare not vndertake a good quarell, but for that we haue not the stoutnesse and skill too resist so stedfastly as were requisite? Nowe to the ende that such fearefulness shoulde not hinder vs from beeing zealous in maynteyning the truth as wee ought too doo: let vs marke that God forsaketh not those that haue courage to maintaine good caces, but giueth them victorie in the ende. Yea, and although they be oppressed by subtilitie and wilynesse (as it may so come to passe as I haue sayde:) yet notwithstanding they shall neuer bee confounded howesoever the worlde go. Then let vs trust too this promise, and referre oure selues vntoo G O D, and wee shall finde that this is not sayde in vain.

True it is, that aboue all things, it behoueth vs too discerne whether the cace that wee mainteyne, bee good or no. For God punisheth the lightnesse of such as take matters in hande before they knowe why or howe. Hee leaueth them as soone as they haue opened theyr mouth, and they become laughingstockes vnto all men. Beholde the iuste rewarde of such as are ouerhasty in putting foorth themselues. But when wee bee sure of the goodnessse of a cace, let vs rest vpon that whiche is sayd vntoo vs heere: that is too witte, that God will so strengthen vs, as we shall not bee overcome. And furthermore, when wee see sometymes that such as ought too mainteyne a good cace, play the goslings, and stande as if they were dead and abashed: let vs marke that God punisheth such faynheartednesse, and gyueth them not such courage as they ought too haue, because they called not on him, nor hung vpon him, for somuch as they thought not the holie Ghost to be able ynochough too giue them strength.

So then thisvnbeleefe sheweth it selfe now adayes, in that if there be a good cace, it shall be thrust vnder foot. Yee see that the wicked haue courage ynowghe and too much, to set forth theyr lies, and to withstand the coming forth of the truth. And why? For the wicked faile not too applie too strayne themselues to the vittermost too ouerthrowe all things, and too bring matters to confusion:

there is a wisedome that surmounteth all mans vnderstanding : yea and is woorderfull euen too the verie Angelles. They bee the verie secreteſ of heauen which are conteyned in the Gospell. For it concerneth the knowinge of God in the person of his sonne. And al-though oure Lorde Iesuſ Christ came downe heere beneath : yet must wee comprehendē hys godly Maiestie, or else we cannot grounde and settle oure fayth in him. I ſay it concerneth the knowledge of things that are incomprehensible to mans nature.

Nowe if God muſte bee fayne too deale his ſpirite in respect of the handicrafteſ and worldely trades that concerne this tranſitorie lyfe : muſche more ought wee too thinke , that oure owne ſharpe witte is not able too knowe the things that concerne God and the ſecreteſ of his kingdome, and that it behoueth vs to bee taught by him, and in the meane ſeafon too become fooles in respect of oure ſelues , as Sainct Paule ſayeth, that wee maye bee partakers of that wisedome. For this is the ſentencē that is giuen thereoſ : namely that the naturall man dooth neuer comprehendē the doctrine of God :

*1.Cor.3.d.17* that is too ſay, as long as men abide in their owne natu-ral kinde, they neyther knowe what God is, nor can at any time taste of his woordē , but (whiche worse is) it is follie to them as Sainct Paule ſayeth : For too their ſeem-ing it is an vneſonable doctrine : and therefore it is

the onely ſpirite of God that giueth vs fayth and inlight-neth vs. And this ought to be well marked. For when wee ſee there are ſo fewe that knowe God , yea and that many men whiche are well ſtiken in yeareſ , and haue liued long time in the worlde , are ſtarke madde in their Superſtitioſ , and fight feareſly agaynſte the doctrine of the Gospell: oftentymes it dazeleth oure eyes, and wee are amazed at it. Yea, but heere is a text whiche ought too arme vs agaynſte ſuſe ſtumblin-gblockes. *It is the ſpirite of God whiche dwelleth in men: it is the iſpiration of the Almighty that giueth underſtānding.* Do wee ſee wretched men blindeſ, and ſo plun-geſ in ignorance, as they cannot come too the gopſell? Let vs not maruell at it. And why? For it is manneſ

*1.Co.2.d.14* 40 naturall kinde , not too diſerne anie whitte of Gods ſecreteſ , vntill wee bee inlightned. But contrarywiſe when wee ſee a man that knoweth God (whether he bee yong or olde) or if wee ſee an olde man that hath bene ſaped a long while in the dotageſ of Papistrie , come to right Religion, let vs auſſure oure ſelues that God haſe wrought a miracle in that cace. Also if wee ſee yong folkeſ come too it, let vs auſſure oure ſelues that God draweth them too him after a marueylous fashion. For they doo not eaſily receyue the yoke, because they bee 50 full of presumption as I ſayd afore. Then if God tame them, and make them teachable, it is his mightie hande that hath brought them vntoo it.

And ſo wee ſee, that this teſte ought too ſerue vs in twoo thingeſ. The firſte is, that ſeeing that by oure witte wee can neuer reache ſo highe as too knowe God or his truthe : we ought too putte oure owne reaſon from vs , and too renounce it vtterly. And that is the thing whiche Sainct Paule tearmeth too bee made a foolē.

Then if wee will haue our Lorde too fill vs with his wisedome : it behoueth vs too become fooles: that is too ſay, wee muſte not bring anie thing of oure owne, nor weene oure ſelues too haue one thing or other: For that were a ſhutting of the doore agaynſte God. VVherefore if wee will haue God too continue the grace of his holie ſpirite, when hee ſhall haue giuen vs anie portion of it: wee muſte learene too exalt and

magnifie him as hee deserueth , and too acknowledge that there is not one droppē of good vnderſtānding in vs, till God haue putte it intoo vs. And agayne, the ſame muſte cauſe vs too perſiſt alwayes in hys obedi-ence , and too walke in greater feare and carefulneſſe : ſeeing that if God ſhoule quenche the light that hee hath putte intoo vs, wee ſhoule bee in darkenesſe, yea and in ſo horryble darkenesſe , as wee couldc neuer gette oute of it . This is the firſte uſe of this place.

*10* The ſeconde is, that althouglie wee ſee the greater part of the worlde goe astraye , and ſcarceley anie man wil-ling too ſubmiſte hiſelfe vntoo God : wee muſte not thiſke it ſtroungē that menne ſhoule bee ſo farre oute of order, as too playe the wilde beaſteſ . And why? *For it is the ſpirite of God that giueth underſtānding.* VVherefore let the ſame bee as a grounde for vs, too magnifie Gods gracie the more , whiche wee ſhall haue receyued : and therewithall let vs not bee caried awaye, though we ſee ſuſe rebelliouſneſſe. And why? For men doo but followe theyr owne kinde, they follow theyr owne heade, and in the meane while reſiſt God : and that is bycauſe the doctrine of the Gopſell ſur-mounteth all manneſ reaſon : and God muſte bee fayne too woorkē by his holi ſpirite in opening theyr eyes, or else they ſhall abyde continually in their beaſt-lyneſſe.

Finally, Eliu concludeſ therevpon, *that great men are not alwayes wiſe, and that ſometymeſ aged men haue no underſtānding, ſkill, nor diſcretion, more than other men.* Truely Eliu meeneth nor heere, too peruer the order of nature. For hee hath protested heeretooſore, that hee woulde hearken too the aged, and was willing too ſubmiſte hiſelfe too theyr doctrine. But he mee-neth that whiche I haue touched alreadie : namely that God is not bounde too age , nor too the ſtaſtes and qua-lities of men.

VVhen it pleaſeth God too aduaunce a man too di-gnitie, if hee will haue him too ſerue for the welfare of hys people, he indueth hym with gracie too bee able to diſcharge hiſ office : Otherwyſe hee leaueth hym deſtitute, and the higher that a man is in degree, the more ſhall hee bee knowne too bee a double beaſt. As for example, If there bee a nian chofen too preache Gods woordē, and God bee mynded too ſhewe fauour too his Churche : hee will induie the ſayde man with hys ſpirite, hee wyll giue him underſtānding of his woordē, and hee will graunte him cunning and ſkill too applie it too the uſe of the people, and too gather good doc-trine of it: and finally, hee will giue him zealousneſſe and all other thingeſ that are requiſite : and hee will ſhew hiſelfe ſo maniſtely in that behalfe , as wee maye ſaye, that hee hath a care of vs , for that hee diſtribu-teeſ his gracieſ after that ſorte vntoo men, in the thingeſ that are requiſite for oure welfare. As muſche is too ſay of them that ſitte in the ſeate of iuſtiſe : according as they haue neede that the ſpirite of God ſhoule bee doubled in them, ſo also when God intendeth to be ſerued by them, hee giueth them a mightie power too diſcharge their dutieſ.

*60* Contrarywiſe, if God bee angrie with vs : then they whiche ſhall haue the preaching of his woordē, ſhall be beaſteſ withoute underſtānding, and men ſhall diſpife them for diſguyſing thingeſ, ſo as the good doc-trine ſhall bee defaced, and defyled by them , and (too bee ſhorte) ſcarceley ſhall they bee good ſchollers, and therefore muſche leſſe good Mayſters. Yee ſee then what Eliu ment too ſhewe in ſaying, *that the great men ſhall not alwayes be wiſe, nor the aged men alwayes the*

man of best understanding. As if he shoulde say, we must not make a generall rule to saye this man is aduaunced to hie estate and authoritie, and therefore he must needes bee a man of knowledge : wee muste not gather any such consequent of it. And why? For God can well forsake the greate ones , so as they shall become grosse beastes , and the longer they shall haue liued, they shall but haue mispent the more breade in beeing fedde at Gods cost, insomuche that it had beeene better (as you woulde say) that an Ox had beeene fedde with it. For 10 it had beeene better bestowed.

So then let vs learne, that forasmuche as God distributeith hys spirite too those whome hee intendeth to applie to his seruice : they ought so muche the better too employ themselues carefully and in the feare of God. And if they doo otherwyse , it will appeare that those whiche were taken too bee wyfes , shall bee vterly blinded , so as they shall not knowe God , according as

Esa.29.c.14  
1.Cor.1.c.19

God threatneth by his Prophete Esay , saying, that the aged shall not see any whitte , and that the wise shall become brutishe and vterly dull. VVee see then howe God declareth a much more horrible vengeance agaynst the great men, olde men, and gouernours , than agaynst the common people. Hereby wee bee warned , that wee muste not attribute an infallible autoritie too them , as thoughe they coulde never erre nor misgouerne others. Nowe if God doo blinde the olde men, great men, and suche as are in autoritie after that sort: what shall become of them ( I pray you) if God giue them not hys holy spirite ? And let vs marke well the cause why God 30 maketh that threatning. It is for mennes hypocrisie, Mat.15.b.9 because they serued him but for countenance sake, and Mar.7.a.7. their heart was farre from him, so as they protested too serue him wthy theyr mouth , and in the meanwhile gaue themselves too the traditions of men : that is too say, God reigned not alone ouer them by his woerde, but men had theyr owne scope. But God cannot abyde that his autoritie shoulde bee so diminished. And that is the cause why he sayeth, I will blinde the wyse, and take away vnderstanding and reason from the aged. 40 VVherefore if wee desire too haue God too gourne

vs, and too reigne among vs , and to inioy the gracious giftes that are necessarie for our saluation : let vs learne that it behoueth vs too yeelde him the dominion and soueraintie ouer vs, and all of vs both great and small, must frame oure selues too his obedience.

Furthermore, let vs take his worde for our rule , and suffer our selues too be gouerned by it: assuring our selues that otherwise we must not loke that the holy ghost shall woork in vs. And therefore let vs seeke all the meanes that can be to be taught . God would that there should be shepheards in his Church to preach his word, and that wee shoulde receyue correction and warning at their handes. Is not this done so throughly as it ought to bee? Let vs pray God to supplic that default. VVherefore let vs walke in such humilitie , as oure whole desire may be, that god should haue al preheminēce ouer vs, assuring our selues that we can haue no further reason nor vnderstanding, than we bee inlightned by his holy spirit. That is the meane whereby hee will never suffer vs to be thrust out of the way, but when he hath once begun too guide vs and teach vs , hee will make vs growe stronger and stronger in all wisedome , according as Sanct Paule 1.Cor.1. sayeth, that seeing that God hath once begun in vs, hee will not suffer vs to want any thing, vntill the latter day, at which time we shall haue full knowledge of the things which we know as now but in part.

Now let vs fall down before the face of our good god, with acknowledgement of our sins, praying him to make vs so too perceyue them, as wee may bee vterly beaten downe in them, and specially that knowing what a number of wantes and miseries be in vs, we may pray him too reforme vs and clese vs from all our spots, and make vs so pure by his holy spirite , as hee may always acknowledge and auowe vs too bee his children : and that wee also on our side may serue and honour him as our father, and shewe such brotherly loue one towardes another, as he commaundeth, so as we may seeke nothing but to exalt his holy name among vs, and euery of vs in his degree too yeelde him his due honour. That it maye please him to graunt this grace, not onely to vs, but also too all people and nations, &c.

### The.Cxxij.Sermon,which is the thirde vpon the.xxiij.Chapter.

11. Behoide I haue vvayted for your vvordes, giuing care vwhile you prepared your selues and fought out your reasons.
12. Then I considered you, but there vvas none of you that disproued Job, or that ansvered his vvordes.
13. But to the ende you may not say, vvee haue founde vvisedome : God hath cast him, and not man.
14. He hath not directed his vvoordes vnto me : neyther vwill I ansvere him according to your vvoordes.
15. They vvere afryde and ansvered not, but left speaking.
16. And I taryed, but they spake not: they stooode still and ansvered no more.
17. I also vwill ansvere in my turne, and shewre mine aduice.
18. For I am full of matter, and the spirite of my belly constreyneth mee.
19. Beholde my bellie is as the vvine that hathe no vent , and as the nevve Barrelles that burst.
20. Therefore I vwill speake and haue a vent, I vwill open my lippes and ansvere.
21. I vwill not novve accept the person of man, neyther vwill I giue titles to man.
22. For if I shoulde flatter , I cannot tell vvwhether my maker vwoulde destroye mee incontinently.

fusion: and in the meane while no man setteth hym selfe agaynst them, at leastwise with suche courage as were requisite. And why? For suche as are willing too doo well, and haue some affection, are notwithstanding faynt of beleefe. But surely if they trusted in God, he would not suffer all things to be confounded as they be. Thus yee see what we haue to consider when Eliu taunteh lobs friends for being confounded. It is as much as if hee shoulde saye, that thereby it was apparant, that they had an euill cace, and that they had made a wrong to match agaynst Job. And hee addeth, *that bee also wyl speake in his turne.* This woerde *Also* ought to bee well weyed. For thereby Eliu betokeneth, that hee putteth foorth his aduyce in due time. VVhy? I haue tolde you alreadie, that bycause he was a yong man, he ought too haue yeeded reverence to the aged: For otherwise it had beene a peruerting of the order of nature. Therefor it behoueth this modeſtie to go before, and that Eliu shoulde suffer his elders to speake, and he to heare them. That done, forasmuch as God giueth him the grace to discerne the cace better than they had done, hee also speaketh in his turne. VVe see then that hee runneth not a heade, that is to say, he thrusteth not himselfe into the matter at aduenture: but holdeth his peace till conuenient time serueth, and then speakeſt. And this is a poynt which we ought to mark verie wel. For we know that in Gods Church all things ought to be handled orderly and comely, as Saint Paule sayth. Therefore there are twoo things requisite in the manner of teaching: First, that order be obſerued, and ſecondly, that the order be matched with honestie, ſo as the things may be comely and conuenient. Seeing it is ſo, let vs beare in minde the example of Eliu, and let vs holde vs to the doctrine that Saint Paule gyueth vs in the ſayde Texte: whiche is, that there bee no disorder amongſt vs, according also as Saint Paule ſayeth in another ſtreyne of the texte by mee alledged, that although God haue rayfed vp many Prophetes in his Church, and that there be many which haue ſkill to ſpeake, yea and also wherewith to teache: yet notwithstanding it is not for them all too vtter forth what is giuen them. For it behoueth that there be order and meaſure, and also there is a certaine honest comeliness too bee kept. That therfore is the thing whiche is ſhewed vs heere in the example of Eliu, when hee ſayeth that hee will ſpeake, yea, but that is when he ſeeth that things are misordered, and that lobs freends had disguised the truth, and that they had mainteyned an euill and false principle. For althoughe they vſed faire and apparent reaſons to colour the matter withall: yet notwithstanding the foundation wherepon they buildest, was not good. And Job alſo on his ſide, althoughe his cace were iuft, yet notwithstanding did handle it amifle, and vſed many wandring wordes. Therefore after that Eliu had harkned quietly, now when he ſeeth that God giueth him an entraunce and acceſſe: hee vſeth it. And beſides this, hee is alſo conſtreynd to doo ſo, according as he ſheweth when hee addeth that his heart is greeued, and that bee is like a caske full of newe wine. If a man put newe wine into a Caske and close it vp, and giue it no vent: the caske burſteth when the wine boyled. Euen ſo ſayth Eliu that his minde is ſhet vp as if a caske were full of newe wine, and coulde holde no longer, but muſt needes burſt out.

Hereby hee meeneth that necessitie conſtreynd him to put forth his opinion, to the ende that the cace which had beene euill debated, might nowe be ordered by reaſon. And bicaufe Eliu ſpeaketh here with great vehemenſie: ſome perceyuing not the caufe, haue thought him

to be a man of a loftie minde, and full of boſting. But firſt of al we ſee, that God condemmeth him not. VVheras he condemmeth Job and his freends, and ſheweth that all of them had done amifle one way or other: yet notwithstanding Eliu is iuſtified. Now ſeeing that God condemmeth him not: what mortall man ſhall take vpon him the authoritie to judge aboue God? Therfore that is a great folie. Moreouer, this muſt not be thought ſo ſtrage a thing. For we muſt beare in minde, how it hath beene declared heretofore, that Eliu was not as one of the Prophets that were in Gods Church. After that God had published his lawe by the hande of Moyses, he promiſed alſo, that the people of Iſraell ſhoulde neuer bee deſtitute of Prophetes. For it is written in Deut. thou ſhalt not go too *Deut. 18.b.* Sorcerers, nor Soothſayers: thou ſhalte not ſeeke for *10.ii.* ſuch reuelations as the Heathen do: Thou ſhalt not run after witchcrafts, and other vaine ſciences: neither ſhalt thou aske counſellat the deade. For thy God ſhall al *Deu.18.d.18* wayes rayfe thee vp a Prophet in the middes of thee: as if he ſhould ſay, the heathen men ſeeke and ſearch many wayes too bee taught. And why? For they knowe not where they be: they haue no Prophet, nor any certaine doctrine to lead and guide them. But it is not ſo with you (ſayd God to the children of Iſraell:) I will alwayes giue you ſome Prophet, ſo as I will dwell familiarly among you, and my truthe ſhall bee knowne vnto you. Thus then there were Prophetes in the Church of God according to his promise: and that was continually a common thing. But Eliu dwelled among ſuch foike as had not the lawe and promises of God, neither did our Lorde make anie couenaunt with thoſe people. For either they were before the lawe, or else they were among Idolaters, according as I haue tolde you, that Thare and Nachor (who *Iofu.24.a.2* were the greate Grandfathers and aunceters of Eliu) *Gen.22.c.21* were Idolaters.

Seeing then that Eliu was iuſtified by God with ſkil to ſpeake as we haue ſene, the ſame was an extraordinarie matter. And therefore we muſt not think it ſtrange, that there is a great operation in him, and that god ſheweth heere an ynaccustomed power, and that Eliu alſo feeleth himſelfe as it were chaunged. For to the intent that Prophecys ſhoulde haue the more authoritie, wee ſee that God hath at tymes ſette ſome apparent markes in them. Like as when God called Saule too the kingdome, hee ſo chaunged and renued him, as hee ſeemed too bee quite and cleane another man than he had bene afore. And the text it ſelife ſayth, is Saule alſo among the Prophetes? Then if God ſo rayched thoſe Prophetes too the quicke whiche were called too ſhat ſtate according too his promise, and that the ſame was a cuſtomable order: I ſay, if hee chaunged them in ſuche wife, as it appeared that they were as men rauished: muſche more reaſon is it, that when hee wrought in a heathen man wiche was out of his Churche, there muſte needes bee ſome notable marke in that behalfe, ſo as the worlde might knowe that Gods hande was vpon him. Howebeit, forasmuche as the Diuell is alwayes an Ape of God and a counterfeyter of his woorkes: the like befell too the falſe Prophetes alſo of the Inſidelles, whiche brought them reuelacions in the name of thir Ido's. For they alſo were rauished. VVhen a man cam to inquire of any ſecret thing at the Idols which had the fame and re nouine of foretelling things too come: they had there their Prophetes eyther men or women, whiche were as it were halfe deade, when they ſhoulde anſwer such as came to inquire of them. They drewe out their wordes like thoſe that were fallen into the falling ſicknes: they ſomēd at the mouth, & their cies turned in thir headeſ.

*1.Cor.14.g.  
40.*

*1.Cor. 14.c.  
27.f.28.29.  
30.*

*1.Sam 10.b  
10.ii.*

heades. And this was done purposely, because the diuell woulde bleare the eyes of ignorant wretches, and sorte them after such a fashion, as they shoulde moued too reuerence, whether they woulde or no. As how? Needes must this be through a heauenly power (did folks say) seeing that men and women are so changed. But (as I said) all this was done by Satans pollicie, who through a certaine slight did counterfeit Gods workes, and so disguise him self after that sort, to the ende that men shoulde not discerne, but rather thinke that the things which came from hell, proceeded from heauen. Neuerthelesse we see well, that the cause why we ought not to thinke it strange that Eliu had such a vehement pang in his minde: was for that God hadordeined him of purpose, to vndertake the encounter agaynst Job and his freends. Yea and it was requisite that God shoulde woorke after a newe fashion in this man. And why? For youth of it selfe shall not be heard among men, because that olde men make greate account of their age, and think themselves to be of great abilitie and wisedome: and that maketh them so much the more arrogant. For by meanes thereof, they are so forepossessed with a foolish opinion, as they cannot finde in their heartes too bee taught, but with great hardnesse, and as it were by force. Therefore it behoueth God too touch Eliu to the quicke, and to make a great alteration of minde in him, to the end that his doctrine might haue some entrance, and be receyued among his elders. To be short, God ment too authorize Eliu when he gaue him such a vehemencie of minde. But there is also the reason which I haue touched, namely, that he sawe the truth oppresed, insomuch as Job had mainteyned his quarell amisse although it was good, & the other men had disguised things & made an euill foundation, abusing the talke which concerned God, by alledging good and holy reasons for the prooef of a wrong principle which they had taken. Therfore at the sight of this, he was moued wyth a zeale that he conceyued in himself, and his heart did as it were boyle within him, and it woulde haue made him to burst if he had not discharged himselfe of it. This ought to serue vs to double vse. For first of all sith we see that God hath printed such a marke in the doctrine of Eliu, and that the heauenly spirite is apparant in his mouth: So much the more ought we to bee moued too receyue his sayings. For too what purpose hath God marked it so, but too the ende it shoulde haue the more reuerence among vs? So then, forasmuch as God hath put his Seale to the things which Eliu shall discourse hereafter, and woulde that his doctrine should therby be made the more certeyne vnto vs: let vs not receyue it as the doctrine of a mortall man, but let vs learne hereby too submitte oure selues vnto it, and let vs be sure that our fayth shall not be grounded vpon the doctrine of a creature, but that it is God which speaketh by the mouth of a man, and vseth him as an instrument. Lo what wee haue to marke. Howbeit it behoueth vs too passe further: namely that if the marke which was dimme in Eliu ought to serue to make vs receyue his doctrine with fuller obedience: what is to be sayd of the great and notable prooefes, which God hath giuen vs by his lawe, and by all his Prophecies? True it is that Eliu bringeth the pure worde of God, and that it behoueth vs to take the things that proceede out of his mouth, as things that come of the holy ghost. And why? Because God hath stirred him vp to such a vehemencie. But if wee consider how God hath magnisid and approued his lawe, and the doctrine of the Prophets: we shall see, a fashion that is much more mightie. For when the law was published,

lightning, the trumpets sounded in the cloudes, the earth quaked, the Mountaynes renioued as sheep at the voice *Psal.114.* of God, and (to be short) there was no Element whiche gaue not recorde of that doctrine, in shewing that it was altogether heauenly. Also there followed miracles when the Prophet spake, and the heauenly power appeared alwayes with so great proof, as ought to put out our eies, if we do not see it. And therfore seeing we knowe it was gods wil that that one only mark which he gaue vnto Eliu, should cause the doctrine of Eliu to bee receyued as of sufficiēt authoritie: let vs vnderstand, that when the law & Prophets come in question, we ought to haue reason to be more moued & stirred vp, according as the thing which is spoken of Eliu, is but an appurtenance of the other. Thus ye see what we haue to mark in the first place. And in the second it behoueth vs also to marke, that like as Eliu was moued with zeale, when hee sawe men disguise Gods truth and falsifie his woerde: So must wee also haue the like minde at the least. Then if false Prophetes ryse vp too deface the good doctrine, if wicked men disguise theyr blasphemyes to perswade the worlde too despise God, and his woerde, if an euill cace bee mainteyned, or if men go aboute too ouerthowright: let vs not bee dumbe nor carelesse: but let vs haue the same vehemencie in vs whiche hee shewed vs heere. For if wee haue not this godly zeale towrdes Gods truth, wee shewe oure selues too bee none of his children.

And therefore let vs marke well the example whiche is set foorth heere in the persone of Eliu, yea and let vs make comparison betweene oure selues and him. For if a man that was not brought vp in Gods schole, but was intangled among the Infidelles, was moued wyth suche zeale when God touched him, that hee irned, as if hee shoulde haue burst, till hee had discharged hys conscience: I pray you what shoulde wee do when God teacheth vs so familiarly in his woerde? Can we bee excused when wee yeldē not recorde vnto him before men, at suche time as we see goodnessse defaced, yea and vtterly razed out: and yet set not our selues against them that do it?

Then seeing that our Lorde calleth vs therewith, and layeth such a charge vpon vs: If we be dumbe, and make no account of mainteyning the good, but rather do help the wicked by our silence: are we not traytors to God and his truth? Yes doubtlesse are we. So then it behoueth vs to be moued the more, sith we see that a man which had not heene instructed in the lawe of God, nor was of the body of his Church, had notwithstanding such an earnest will to mainteyne the truth, and was in a maner inforced to it. True it is that this inforcement is willing. For when God intendeth too bee serued by men, hee caryeth them not away too make them go too it by constreynt. I meane his Prophetes and true seruantes: for hee will serue his owne turne by the wicked, whether they will or no: but I speake heere, of those too whome he giueth his spirite of Prophecie: whome hee maketh not to serue him without giuing them a good will to do it. Hee coulde well speake by the mouth of Balaam, *Num.22.23.* and yet notwithstanding we see that Balaam was still a deceyuer, and the holy Ghost setteth him forth too his reproch and slander. But as for Eliu, God stirred him vp as his Prophete, so as hee serued him with a good will, that is too say, hee ouercame all lettes that myghte turne him awaie from maintayning of the truth. So then, nowe adayes also when wee see the truth oppresed, so as some men mocke at vs, and othersome go aboute too byte vs, yea and too cate vs vp, bycause wee mainteyne

mainteine the truth : let vs fight against such temptations, for that is the enforcement whiche ought to sette vs forward. Sometymes we will be ashamed to mainteyne a good quarell, because wee see that men do but make a mocke at it, and that the scoffers which scorne God, will also be so malapert as to bleare out their tongs at vs, and to laugh all our allegations to scorne. But Gods truth muste not bee despisable vnto vs, though the worlde reject it. Then let not these temptations withholde vs from fighting valiantly agaynst them : but if we see our selues redie to be hated, and that men practise mischeefs against vs, for mainteyning good quarelles : let vs not give them ouer for all that. True it is, that that were ynough to drawe vs backe, and to stoppe our mouth: nevertheless it behoueth vs to fight agaynst such temptations after the example of Eliu. Ye see then how Gods seruantes ought to be fully resolute, not to swarue from confessing the truth when neede requireth : And finally, Eliu sayth, *that there shall bee no accepting of persons with him, and that he will not vsse any flaterie, because that if he should soothe men, bee cannot tell whether his maker wuld destroy him.* Eliu meeneth to say in effect, that he will not be briedeled by the authoritie of man, that he should not speake freely when it commeth to the mainteyning of God's truth. But this cannot be layde forth at length as nowe, and therefore it is ynough for vs to haue Elius meening. Surely it is not an euill thing, nor vtterly to bee condemned, to call a man by an honourable tytle: Howebeit, forasmuche as the same doeth oftentimes hinder vs, and abashe vs before hande, so as we haue not 30 such libertie as were requisite, to do our dutie in speaking plainerly and flatly when wee ought to do it: therefore doth Eliu say, *that bee will not giue tytles to men, that is to say, that hee will not exalt men su highe, but that the truth shall bee aboue them.* So then, let vs beare in minde, that although it bee lawfull for vs too yelde honour vnto men, yea and that wee ought to do it, insomuch that we must honour not onely our superiours or equalles, but also our inferiours, according as the scripture commaundeth vs : yet notwithstanding, 40 whether it bee towarde our equalles, our towarde our inferiours, or toward such as surmount vs in degree: alwayes the truth must be preferred before men.

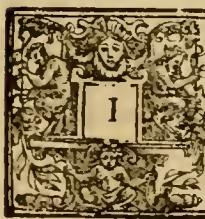
And althoughe wee yelde euerie man the honour that belongeth to him, and which he deserueth : yet let vs not cease to speake awy whole withoute accepting of persones, according as wee knowe, that when wee speake in Gods name, hee will haue vs too do it without feigning. Then if wee intende to honoure God as is meete, and as hee deserueth, it behoueth vs to vtter our wordes freely when we speake to men: and (as I sayde,) that vwill bee no impeachment of yeelding euerie man his due honour. For yet for all that, wee must not haue our mouthes sherte, but euerie of vs must followe his owne calling, and when it commeth too our turne too speake, wee must speake truth. Ye see then what wee haue to beare away in this last saying of Elius, too the ende that suche as beare office in the common weale, shoulde speake freely as they ought too doo, and that euerie of vs, (althoughe all haue not the office of teaching and pronouncing sentence publikely) shoulde nevertheless confesse the truth freely when it is required at our handes, assuring our selues that God accepteth it as a sacrifice of honour done vntoo him: And that wee doo so, it is not onely a keeping of the rule that is giuen vs, but also an honouring and exalting him aboue all creatures.

Nowe let vs fall downe before the face of oure good God, with acknowledgement of our sinnes, praying him to make vs feele them better than wee haue done: and that for the brin ging thereof to passe, wee may not presume aught of our selues, knowing well that wee cannot open our mouth except hee guide and governe vs by his holy spirite, and therefore that it may please him too instruct vs in such wise, as we may haue our mouth open too speake when neede requireth, and that we may not followe our owne affections and lustes in speaking, but that all our life may be agreeable therenvntoo, and be bestowed in suche obedience towarde our God, as wee may seeke nothing but to frame it wholy to his holy will: and that although wee bee subiect too muche wretchednesse and corruption in passing through this worlde: yet wee may not fayle too labour still for the full perfection, whervnto God will call vs, when we shall haue glorified him in this worlde. That it may please him too graunte this grace, not onely to vs, but also, &c.

### The Cxxij. Sermon, which is the first vpon the xxxij. Chapter.

*This Sermon is yet still vpon the three last verses of the former Chapter, and they  
vpon the text that followeth.*

- T**herefore Job heare thou my talke, and hearken vnto all my vvordes.
2. Beholde I haue opened my mouth, my tongue shall speake in my palat.
  3. My vvordes are the rightnelle of my heart, and my lippes shall vtter pure doctrine.
  4. The spirit of God hath created me, and the breath of the Almighty hath giuen me life.
  5. If thou canst, ansyvere mee, and prepare thy selfe agaynst mee, and debate thy case stoutly.
  6. Beholde I am to Godvatde as thou [or according to thine ovnē mouth] I am also formed of the clay.
  7. There is no feare of me to trouble thee, and although I presse thee, yet shall it bee no heauie burthen to thee.



Hauc begun alreadie too lay foorth the protestation that Eliu made of speaking rightly without regarde of men: and (as it hath beene declared) the man that will speak rightly and godlily, must haue his eyes sherte that he accept no persons. For

if we be led either with hatred, or with fauor, there wil be nothing wel ruled in vs, there wil be nothing but troublie. Specially when it standeth vpon teaching in Gods name, it behoueth vs to be well aduised to turne away from a fleshly affectiō And Eliu said purposely, that God might roote him out, if he shoulde haue respect of mens greatness. Now it might seeme hard at the first sight, that God shoulde

shoulde destroy one for no more but magnifying some mannes greatnessse. Howebeit lette vs marke first of all, that when God graunteth vs the grace too speake in his name : it behoueth vs too yelde all the authoritie too his worde , and too aduaunce the estimation thereof. But if wee bee so turned aside by looking vnto creatures, that wee speake not freely as wee ought to doo : Is it not a dishonouring of God? If a man be sent from an earthly prince , and luffer other men too scorne him, and he playeth the goose and dare not preferre the message that is committed vnto him : it is such a lozelrie as is not to bee pardoned. Beholde , God receyueth vs to his seruice, euen vs that are but dust before him, euen vs that are altogether vnprofitable : he putteth vs in honourable commission to beare abroade his worde, and he will haue it to bee borne at roade with authoritie and reuerence. Nowe, there is a man that doth so dismay vs, as we disguise Gods truth, to turne it into a lie, or else brue it in such wise, as it shal be put quite out of his owne nature: I pray you is not that as great a reproche as can be done vnto God? So then if Gods word be not caried abroade so soundly and freely as men may honor it: it is no maruell though punishment be prepared as Eliphas speaketh here. Thus haue we a double lesson to gather of this text. The one is for such as preach Gods word, and are in office to teach as shepherdes. These must settle theselues too suche constancie, as they swarue not howsoeuer the worlde go, according as it is sayde in Iere my, that he must take to him a forehead of brasse too fight withall, because the world will never be without great stubbornnesse, and such as are exalted to any dignitie of honorable state, can not yeld themselues in subiection and obedience vnto god, but do always set vp their tristles against him. Now seeing that they doo so forget themselues, as they cannot stoupe too him that hath created and fashioned them : It behoueth vs to haue an invincible constancie, & to make our reckning that we shall haue entitie and displeasure when wee doo our dutie : but yet neverthelesse let vs go throughout it without swaruing aside. Lo what we haue to marke on oure side, we (say) which are ordeyned as pastors to preach the worde of God. Notwithstanding it behoueth all people too receyue a generall instruction. Therefore when wee come to heare a sermon, let vs not carie such a loftie stomacke with vs, as to checke agaynst God when we be reprooved for our sinnes: let vs not carie such bitternes, as to be angry when our galled backs be rubbed : neither let vs bee so foolishe and ouerwise, as to thinke that God ought to hold his peace for vs: neither let vs seeke to be borne withal vnder the colour that there is some good qualitie in vs. Though we were kings and princes, yet behoueth it vs to low downe our neckes to receyue Gods yoke : for all lostinesse must be pulled downe, as S. Paule sayth in the second to the Corinthiās. For the cause why the gospell is preached, is to the ende that both great and small should submit themselues vnto God, & suffer themselues to be gouerned by him: which thing cant be done, except we cast downe our lostinesse (as S. Paule sayth in that place) which exalteth it selfe against the maiestie of our lord Iesus Christ. And we must not tarie til we be inforced and compelled to obey God: but every man must do it of his owne good wil. Then let such as are in any estate vnderstād, that thogh they were more than kings, yet ought they to humble themselues at the preaching of Gods truth. And why? For they must thinke thus of themselues. From what Lorde or mayster is he sent that preacheth? Euen from him that is souereyne Lorde of all mankinde, and vnto whom all men owe subiection. Then if we bee of meane degree :

I pray you, is it not an ouerfranke follie, too desire that men shoulde beare with vs, and winke at oure faultes, and cloake them, yea and that the worde of God should bee falsified for our sakes? Can God transforme himselfe? No: But hee will haue his woerde too bee his liuely Image.

Nowe then if we seeke to be flattered, it is as much as if wee woulde desire that God shoulde chaunge his nature, and renounce himselfe, to the intent too please vs. And is not that too diuelishe a rashnesse? Then let vs learne to come too the hearing of Gods worde with all humilitie and mildenesse : assuring our selues that oure obedience muste bee tried in this behalfe , and that none must be spared, but all mens faults shewed with rightfull libertie, as is conuenient. Now let vs come to that which Eliu addeth. Job (sayth hee) *beare tbou me. Truely I speake with my tongue, and I vtter my woordes from my palat. But yet notwithstanding my sayings are the righ tnesse of my hart, and thou shalt not beare any thing but trutb and vprightnesse at my mouth.* See heere what a protestation Eliu maketh, to the intent to be heard: that is to wit, that he will not speake feynedly , and as a double minded man , but will set downe things purely, according as he knew them to be, and as they had bin reuealed vnto him. Marke that for the first poynt. Secondly he addeth , *Bebolde I am in respect of God as thou art,* or according to thy mouth. The worde that he vteth signifieth properly a mouth : howbeit, sometymes it is taken for Measure. Nowe wee haue seene heeretoo fore, howe Job desired God to come to him, without bringing any such terrorre as he felt. If God were my match (sayth Job) I coulde answere him: and although he haue all authoritie ouer me, yet coulde I mainteyne my case. Lo after what maner Job speaketh. And so this sentence might be expounded thus : *Bebolde I am according to thine owne mouth:* that is too say, according as thou hast desyred : or else thus : *Bebolde I am according to thy measure:* that is to say, I am like vnto thee, in respect of God. Neuerthelesse, the meening will abide always one : And therefore wee neede not too stande much vpon the worde. Let vs consider still wherevntoo Eliu intendeth too come : that is to witte, that hee is not God that he might make Job afryde, but that he is created of clay as Job is: that is to say, that he is a mortall and transitorie creature which hath no strength in himselfe. *For (sayth hee) it is the spirite of God that bath fashioned me: and the breath of the Almichtie bath giuen mee life.* Too bee short, we see howe Eliu telleth Job heere , that hee will speake agaynst him with such reason, as hee shall bee ouercome. Thou shalt no more alledge (sayth he) that God maketh thee afryd, that his glory is terrible to thee, and that thou canst haue no right at his hande : Thou shalt not bee able to say so. For who am I? Beholde , I am a wretched lumpe of earth and myre . True it is that I haue breath and life, howbeit I haue them of God: but yet am I as full of frayletie as thou . So then there shall nothing ouersway betweene vs two, but reason: and thou must be faine to be confounded. VVe see in effect the two poynts that are conteyned heere. The first is, that Eliu declareth that his wordes are the righ tnesse of his hart: and that he will not speake any thing whiche he hath not thought and conceyued in himselfe.

This is well worthie to be noted : For therupon we may gather , after what sort hee ought too bee disposed which beareth about the worde of God: namely that he must not haue store of bubbleable at his tongues ende, nor cast forth wordes at all aduenture, no nor yet play an enterlude : but according as God hath taught him , so must hee deale forth that thing which is printed in his heart,

Iere. 1.d. 18.  
& 15.d. 20.  
Ezec. 2.c. 6.  
& 5.b. 8.9.

Job. 9.d. 34  
v. 13.c. 20.  
v. 16. d. 21.  
v. 23.c. 3.

hart, vnto those other whom God hath giue him charge, So then, will we serue God purely in our office? It behoueth vs first and formeſt to bryde our tonges, that they ſpeakē not any thing, but that which is printed in our heartes. And ſurely we heare how it is ſayde by Dauid, and likewiſe alledged by S. Paule, (who applyeth it to all the miſters of Gods worde) I haue beleueed, and therefore will I ſpeakē. True it is, that this thing is common to all Christians, and to all the children of God: but it ought cheefely to be obſerued of thoſe whome God hath ordeneſt to bee as iſtrumentſ of his holiſtite. VVhenoeuer we ſpeakē: then is it Gods will too bee heard in our persons. Seeing then that hee hath done vs ſo great honour: at leaſtwiſe hiſ doctrine ought too bee printed in vs, and too take roote there, and afterwarde our mouth ſhoule beare wiſneſſe that wee knowe it. Too bee ſhort, it behoueth vs to haue beeſe taught by God, before wee can be good maſters or teachers. And ſpecially when wee preache, let it not be onely to teache others: but let vs comprehend oure ſelues in the ſame number and compagnie. Beholde I ſay what we haue too marke. And vndoubtedly when a man ſpeaketh Gods worde without feeling the operatiō of it in hiſelfe: what doth he elſe, but play a part in an enterlude? And what a trecherie is that? VVhat a defiling is it of Gods worde. So then let vs bethink vs throughly: and as oft as we go vp into the Pulpit, let vs remember well the leſon that is giuen vs heere: namely, that the riightneſſe of oure heart muſt ſhewe it ſelue in our tongue. And therewithall also when wee ſee that a doctrine is good, and that the man which ſpeaketh, laboureth too edifie vs: let vs knowe that we bee vnthankfull, and vterly rebellious agaynst God, if we heare not hiſ matter with all humiliatiō. Nowe when Eliu maketh this preface, hee ſpeaketh not after the maner of men, as in the way of curteſie: but he ſheweth after what ſort God intendeth to holde vs to hiſelfe. By what meanes is that? *B: holde mee (ſayeth hee) beare mee: for there is nothing but riight in my talke.* It is al lone as if hee did ſet it downe for a rule in Gods name, that iſ a doctrine that is preached bee good and holy, and we conuincid that it is ſo: then if wee yeede not with all reuerence too frame oure ſelues therafter, wee ſhall not be guiltie of reſiſting a man, but it is all one as if we ſpited the iuing God.

So then let euerie of vs bee atteſtive when Gods woordē is preached: and ſeeing hee is ſo gratiouſ vnto vs, as to rayſe vp men too declare hiſ will familiarily vntoo vs: let vs not bee as wilde folke, but let vs yeede oure ſelues teachable in the things that wee knowe too to proceede from him. And forasmuch as the lawe, the Propheteſ, and the Gospell, haue beeſe conueyed vntoo vs, by ſuch maner of men, whose vprightneſſe is well y-nough knowne and witneſſed: let vs marke that whosoeuer ſubmitteth not hiſelfe to that doctrine, needeth no other proceſ to hiſ damnation. To be ſhort, let vs marke, that our Lorde hath authoriſed hiſ Propheteſ and Apoſtleſ, to the ende that the doctrine which they haue giuen vs ſhould not be doubted of, but be taken as an vnrēpeaſable decree. Marke that then for one poyn̄. But herewithall we be warned, that the faythfull muſt not become ſo ſheepiſh as to receyue whatſoever is tolde them, but muſt examine the doctrine whether it be of God or no. And that is the cauſe why it is ſayd, that we muſt triue the ſpirites. And this muſt bee well noted. For wee ſee that the wretched Papiſtſ ſuffer themſelues to bee ledde without any diſcretiō, and the fayth which they haue is nothing but meere ſheepiſhneſſe that men muſt ſtoppe their eyes, and haue no reaſon at all in them. But con-

trarywife, Gods will iſ, that wee ſhoule haue both ſkill and diſcretiō, that we be not abuſed and ſeduſed by the falſe doſtrines that men ſhall bring vs. Howe ſhall that be done? Truly we muſt not preſume to iudge of Gods truthe according too our owne wiſe and fancie. But wee muſt rather captiue all our reaſon and vnderſtāding, as the ſcripture ſheweth vs. Neuertheleſſe, wee muſt therewithall pray God to giue vs diſcretiō, to diſcern whether that the thing that is ſet before vs, be good and riight or no. And furthermore, let vs with all lowlyneſſe deſire too bee gouerned by him, and too bee vnder hiſ hande, affiuring oure ſelues that by that meanes, wee ſhall knowe whether there bee anie riight in the matter that is tolde vs or no. Also it is the thing that oure Lorde Ieſus Christ alledged, when hee will haue vs too receyue hiſ ſayings. I ſeekē nor mine owne glorie (ſayeth hee) but the glorie of him that ſent mee. Therefore it behoueth vs alwayes too ſearche too what ende the man tendeth that ſpeaketh vnto vs. For if we ſee that the marke whiche hee ſhooteth at, is that God ſhoule bee glorified, and reigne ouer all men: there muſte bee no more diſputing agaynst him, but wee muſt rest fuli there. But on the contrarie part, iſ hiſ doctrine tende too the defacing of Gods glorie, too the turning of vs from hiſ ſervice, or too the aduauncing of ambition and vanitię, ſo as it builde vs not vp too bee the true Temples of God, or iſ it grounde vs not vpon God, too re-miſſe oure ſelues wholly vntoo him, too call vpon hym pureley, and to reſt oure ſeies vpon hiſ grace and fatherly goodneſſe: Then do wee ſee that there is no riightneſſe in it.

True it is, that we ſhoule bee ſore combred in that caſe, if God had not firſt of all ſhewed vs, what maner of one this riightneſſe is: but if wee haue once the principles that hee hath gyuen vs, wee can neuer ſwarue, vniſſe it bee long of oure ſelues. Beholde, God tellethe vs, that hee will bee exalted, and haue men too ackno-wlede, that all goodneſſe commeth of him. Againe, hee will alſo haue all Lordelhippe and power ouer our life, and therein holde vs ſo in awe, as wee may be gouerned by him, and according to hiſ good will: hee will haue men too bee vterly abaced, and bereft of the truſte of theyr owne riightuousneſſe, wiſedome and ſtrength: hee will haue vs to come & draw water in our Lord Ieſus Christ, as in the fountain of all goodneſſe: hee will haue vs to call vpon him pureley, and hee will haue the ſacraments which he bath ordeneſt, to be receyued as warrantes of hiſ grace, and as meanes and helpeſ to further vs to ſerue him with ſo much the more free and earnelſt hart. These are the things wherein there can bee no gloſe, nor anie darkenesſe or diſficultie. So then let vs alwayes haue this touchſtone with vs when we come to the trying of any doſtrine. And then ſhall wee perceyue whether it be riight or wrong, true or false, pure or corrupted & mingled, or according to the true riightneſſe which God hath ſhewed vs. I ſay we neede not to bee wrapped any more in doubts in thiſ behalfe: only let vs open our eyes, and therewithal pray God to guide vs by hiſ holy ſpirit: for without hiſ ſpirit we ſhal alwaies waſer, & not be able to diſcerne ſo much as little childrē, according as S. Paule ſaith *Gods ſpirit muſt be as a crefſet to giue vs light, or elſe we ſhal neuer co-prehend Gods ſecrets.* They are ſpirituall, & we of our nature are fleſhly and earthly, and we alwayes beare downward. But if god inlighte vs by hiſ holy ſpirit, the do we iudge of the doctrine, & diſcerne in ſuch wife, as we cannot be deceyued by al Satans tempiations. And although he ſend vs deceyvers & rayſe vp many turnmoi-lers that labor to turne a l. thing vp. d. down: yet cannot

*1. Cor. 1. c. 10  
11.  
Ephe. 1. c. 17  
18.  
that*

Phil. 1. b. 15.  
16.

that preuyale anye thing agaynst vs , so long as Gods spirite is our light , (as I haue sayde alreadie.) Furthermore, although God do sometymes speake by the mouthes of the wicked (according as it is sayd that the kingdome of our Lorde Iesu Christ shall bee furthered now and then by occasion , so as the hypocrites or folke that haue no feare of God , but are led with vainglorie and other vanityes shall serue for a time , and God wyll make their doctrine awayable too the saluation of his chosen , howebee it that it bee too the greater condemnation of themselues) alough he say I , that this may nowe and then come too passe : yet notwithstanding it is not the ordinarie meane . For when it pleaseth God too haue vs edifyed in him , immediately he rayseth vp men that speake heartily and zealously , yea and hee giueth such a marke to the worde that commeth out of theyr mouth , as men maye knowe the woorking of the holye Ghost , according as also Sainct Paule sayeth . And heere yee see , that such as are in office too preache Gods woerde , ought so muche the better too pradise that whiche I haue sayde : that is too wittie , too learne well themselues before they teache others , so as their heart may speake before their mouth . For the bringing here-of too passe , let them pray God so too touche them too the quicke , as they may haue the woerde well rooted in their mindes , that they may bee able both to serue their neighbours , and too perceyue that they thrust not forth themselues at aduenture , but that they are drawne by the holy ghost . Yee see then what wee haue to remember in this streyne . Now in the seconde place Eliu protesteth , that he is a transitorie and fayre man , so that *hee cannot make Job of rayde* : Nevertheless hee will not winne anie thing at his hande , but by reason and truthe . Before we come too the cheefe poynt , by the way we haue to marke the maner of speache that hee vseth heere : which is , that *the spirite of God hath created him , and that the breath of the Almighty hath giuen him lyfe* : and further , that *hee is but myre and clay* . Truely this is well woorthie to be noted of all men . For if wee coulde well beare in minde that which is shewed heere : vndoubtedly all pryde woulde be buried in vs . For what is the cause that men do glory so much in themselues , and are so full of ouerweening , but first for that they knowe not their owne originall beginning : and secondly , for that they haue not the skil to consider in good earnest , that looke whatsoever they haue , they hold it of God , and that it is no heritage vnto them , but that they haue their life and all the appurtenances thereof , bycause it pleaseit God to preferue them . Then if men coulde first consider from whence they come , and secondly , that whatsoever goodnessse is in them , they haud it of Gods meere grace : it is certeyne that they shoulde be rightly meekened . Therefore it is sayde , that wee are fashione of mire and clay . Nowe let vs go boast oure selues and make as great vauntes as wee list , and yet shall we not bee able too chaunge our nature . Wherefore , when a man feeleth himselfe tempted with pride , so as hee woulde exalt himselfe too muche : let him enter into himselfe , and consider from whence hee came , and oute of what thing God tooke him . If but onely our feete bee myrie , it seemeth too vs , that wee are the lesse woorth . And if the myre doo but touche vs , we thinke our selues defyled : yea if it do but hang on our shooes . And yet for all this , we be made of clay . Therefore we ought not so too forget our pedigree from whence wee come , namely that we are but earth and dust . True it is that this saying is common yngough , and euerie man confesseth it : but in the meane season no man acknowledgeth it . For such a through conceyte were yngough too

purge vs of all pridy . VVhat else is the presumption and ouerwening that in is me , but only a windiness , because they bee puffed vp with ignorance , and haue forgotten theselues ? So much the more then ought we to wey well this speeche , wherein it is sayde that wee bee created of clay or myre . True it is , that there were some worthinesse and excellencie in our nature meete too bee commended , if we were throughly whole and sounde : but yet were it not lawfull for vs to bee proude of it . And seeing we are so corrupted in Adam as wee bee , it is certaine that we ought to be double ashamed . And why ? For we were created after the Image of God . And what maner of Image is it nowe ? It is a disfigured one : wee bee so defaced , that the marke which God had put into vs to bee glorified therby , is turned into his dishonour : and all the gracious gifites that were bestowed vpon vs , are become as many recordes too make vs guiltie before God , bycause wee defile them , and so long as we continue in our ewne nature , wee do but abuse the benefites that wee haue receyued , and applie them vnto euill . And so yee see alwayes that our confusyon increaseth , by all the gifites whiche God hath bestowed amongst vs . But yet let vs put the case , that we were as vncorrupted as ever our father Adam was at the first . Shoulde wee therefore presume of oure selues vnder the colour that God had so innobled vs ? Truely wee holde all things of him . VVhat is it that putteth a difference betwene vs and the brute beastes , and maketh vs more excellent ? Haue wee it through our owne purchase ? Haue we gotten it by our owne strength ? Haue it by inheritance from our forefathers ? No . But wee have it of Gods free gift throughe his owne meere goodnessse . So then what is to be done , but onely to humble ourselves ?

This is the thing which we haue to gather ingenerall vpon this streyne , where Eliu confesseth himselfe to bee made of clay , and that hee is beholden too God for his life and breath , bycause hee bestowed them vpon him of his meere goodnessse . And nowe by the waye , those whome God will haue too serue him in state of honour , ought too remember this lesson the better . For when God reacheth men his hande , and setteth them in some degree of honour , it is not too the ende they shoulde vaunte themselves , but rather acknowledge how muche they are bounde vntoo him , and bee so muche the more prouoked too honour him , sharpening and applying all their wittes and affection too worke in suche wise , as God might bee honoured by them : according as it is sayde , that a candle must not bee hid , but set vpon a table or cupborde that it may giue light over all the house . Those then to whom God hath shewed the fauour to exalt them to any hie and worthie calling , ought to be the more inflamed too enlighten their neighbours , and to giue them such example as the grace whiche they haue receyued , may not be as it were choked . This is the thing which we haue to marke here in this second place . And heerewithall let vs marke generally , that men cannot yelde God his due glorie , except they strippen themselfes stark naked . For so long as wee pretende too reserue any thing too oure selues , bee it never so little , the glorie of God shall bee so much diminished . VVhat is too bee done then ? VVhen wee haue well searched what graces or benefites wee haue : let vs make so manie items of receyts in our account , & acknowledge that we haue nothing at all of our owne . The verie way for men to kepe themselves from robbing god of his praysle , is to indeuer to know theselues , how there remaineth not one drop of goodnessse in them , but every whit of it must be

Mat. 5.b.15  
Mar. 4.c.21  
Luk. 8.b.16  
& 11.e.33

be put into an inventorie, according also as they are accountable for it afore God. Furthermore when we be so brought to nothing in our selues, we susteyne no losse by it: for we shal not fayle to be apparelled againe: yea & if we be truely ioyned vnto God, & yeeld vnto him his due prayse: we shal be much richer than those that are so full of ouerweening, surmizing theselues to haue I wote not what a kind of inheritance. So then let vs not be loth to be diminished and to be so vterly stripped frō all glory: for our lord wil not suffer vs to be vnfurnished of any goodnesse: but yet notwithstanding it behoueth vs to be so abased, as I haue sayd. Besides this, when we know that we Ezech. 3. 4. 6.  
*Iohn. 3. d. 27* do nothing but as it is giue vs frō aboue: let vs apply al the things that God putteth into vs, to such vse as he cōmandeth. For our Lord hath not indued vs with the giftes of his holy spirit, that the same should be otherwise applied than to good vse, or that they shoulde bee vnprofitable. Therfore let vs be well aduised, that the things which we haue receiued be presented and as it were offred in sacrifice vnto God: & seeing it is his will to haue the welfare of our neighbours aduaunced, let vs aboue all things haue a regard to edifie one another. Lo what wee haue to beare in minde here. And now let vs come to the talke that Eliu holdeth here, & to the substaunce of it. He had sayd, *the spirit of God bath created me, and his breath bath giuen me life. So then (addeth he) there is no terriblenesse in mee to make thee afraide*, but onely reason shall beare the sway. Here Eliu sheweth what the duetic of a good teacher is: namely to looke well to himself, & to view and cōsider himself before he open his mouth. And why? for they that haue not knowne their own fraytie, will haue no cōpassiō of their neighbours: and when they fall to rebuking of suche as haue done amisse, they go to it with such rigour, as it shal be rather to make the wretched wanderers stray further, than to bring them into the way. And when it cometh to comforting, they haue no skill how to do it: or if they come to teaching, they do it with a disdayne. Therfore if we will teach Gods woord as we ought to do, let vs begin at the knowing of our owne infirmities. And when we be well acquainted with them, that wil leade vs to a modestie & meekenesse, so as wee shall be of a milde heart to vter the woord of God. True it is that forasmuch as there are many which are full of prude & stubbornesse: the woord of God had neede to be vnto them as a hāmer to brouse and breake their hardnesse: but yet notwithstanding we ought first and formost to teach those that yeeld theselues teachable. And how may we do that when we know not what neede we haue to beare with them? But beare with them we cannot, except we feele how frayle we our selues are. For he that knoweth not his owne wantes, hath no compassion to partake other mens sorrowes, and to comfort them. So then will we teach the ignorant faythfully: we must understand that there is nothing but ignorance in our selues: & that it had bene worse with vs than with all other men, if God had not giuen vs the things which wee haue receyued of him. Againe, will wee comfort the wretched and afflicted? Let vs first vnderstand what it is to be afflicted, let vs haue passed that way our selues, and let vs be touched with griefe and heauiness, that we may comfort our selues with others that are in sorow, & haue skill to beare with them. Furthermore if we will rebuke such as haue done amisse, let vs not do it with ouer great rigour, but rather let vs pitie their destruction. True it is that sometimes vehemency muste needes be ioyned with it: for when we see their wretched soules perish, it is no time to cocker them: if men be wilfull in their stubbornesse, we must not only strike them, but also wōude them to the quicke. Yea, but yet therewithall it behoueth vs to

haue this poynt afore had, namely that we haue bene acquainted with our own infirmities, & that it grieue vs to deale rigorously: like as although a father beate his children, & vse much more rougher wordes to them than he would do to strangers: yet notwithstanding his hart bledeth, when he is fayne to transforme himselfe after that sort. Then let vs marke, that a man shal never be meete to be a teacher, except he haue put on a fatherly affectiō, & first of all knowe his owne infirmitie, to the end he may frame himself to such a pitifullnesse, as he may haue cōpassiō of all such as he hath to deale withall. This is the thing which is shewed vs here by Eliu. Furthermore let all such as are placed in authoritie, cōsider well that they must not abuse their power vnto tyrannie, to oppresse those that are vnder the. For they shall haue a double account to make before God, if vnder the colour of their authoritie, they will haue men to feare them and stande in awe of them, and not seeke cheefely the honour of God & the welfare of those that are cōmitted vnto them. And see here how Ezechiel speaketh of euill shepherds which haue misin-  
*Ezech. 34. e. 18*  
4.  
treated Gods people through tyrannie. He sayeth that they reigned ouer them with all rigor and lordinesse. Yea but contrarywise it is shewed vs here, that all such as will quite theselues faythfully towards God and their neighbours when they be set in hie degree, must not therefore aduaunce themselues, but rather know that if they intend to carry terrour with them to put poore folke in a feare: God must be fayne to shew them that his minde was not to set wilde beastes here to scare his flocke, nor Goates to pushe at them with their hornes, and to trouble their wa-  
*Ezech. 34. e. 18*  
ter, as he speaketh in the sayd text of Ezechiel. God then will shew, that those to whom he hath giuen the swoorde and seate of justice, and those whom he hath put into the pulpit to teach his woord: are not set there to be Goates to tredaine and oppresse the silly Sheepe. Lo what we haue to marke in this text. And herewithall Eliu sheweth, after what maner we ought to receyue doctrine: that is to wit, that if we know it to be true and right, we must out of hand passe with it without gaynesaying, although wee be not forced nor constrainyd vnto it. Yee see then what we haue to beare in minde concerning the circumstance of the place & the matter: that isto wit, that when a good doctrine is propounded vnto vs: very well, he is but a mortall man that speaketh it, but do wee see that he hath reason and truth. Then let vs assure our selues, that in replying agaynst him, we fight not onely against God, but also agaynst our own conscience, which is a sufficient iudge to condemne vs. And herewithall we haue a very profitable warning to gather: which is that whensoeuer we come to be taught in the name of God, if we see that the doctrine which is offered vs is right, there must be no more replying: for wee shall winne nothing by it: but if there be reason, it behoueth vs to submit our selues to it. Furthermore this ought not to hinder vs from setting Gods maiestie before our eyes. For wee must not judge of the doctrine that is set forth vnto vs, according to our owne wit and fancie. Therefore two things had neede to be matched here together. The one is, that wee fully determine to be ready to obey God, cōcluding in our selues that our maker ought to haue all soueraintie ouer vs, and that we ought to be subiect vnto him. This is the preparatiue that must be made aforhand. And afterward we must enter into iudgement, that is too say, wee muste examine the doctrine, howbeit not with prude, nor with an opinion that wee be wyse ynough of our selues, but with praying vnto God to gouerne vs with his holy sp̄rite, that we may follow the doctrine which he shall haue shewed vs. Thus ye see the two things that ought to be  
*Pp.*  
matched

matched together. And this matching or mingling bringeth no confusion. For he that is prepared to obey God, will not leue for all that, to open his eyes, and to consider how he ought to discerne vntruth from truth. Howbeit herewithall lette vs learne, not to be so frowarde as to haue no regard of the man that speaketh: but let vs consider that God sheweth vs great fauour, in that it pleasest him to vse his creatures, and to abace himselfe after that sorte vnto vs, to the ende wee shoule haue the more ley-  
sure to consider his woerde. For if he should come vnto vs in his owne Maiestie, we shoule be vndone. But when he offereth himselfe to vs by men, he applieth himselfe to our infirmitie, to the intent we might the more commodi-  
ously know his truth which he setteth before vs. Yee see then in effect what wee haue to remember in this streyne, and the rest shall be reserved till another time.

Now lette vs fall downe before the face of our good

God with acknowledgement of our sinnes, praying him to make vs so too feele our wretchednesse, as wee may be taught, not to challenge any thing at all to our selues, nor to be abused any more with vayne follies, but to ac-  
knowledge that we be altogether miserable, and therewithal to desire to be succoured of him through his mercie, and be thankefull for the benefites which he hath already be-  
stowed vpon vs, to the ende that by his gracious good-  
nesse in continuynge them towards vs, wee may learne to apply them to the glorifying of his holy name, and to dedi-  
cate them vnto his seruice, beseeching him further to beare with our weakenesse, vntill he haue vtterly ridde vs of it, and transformed vs into his owne glory. And so let vs al say: Almighty God our heauenly father we acknow-  
ledge and confesse according to the truth, that we be not worthie to lift vp our eyes to Heauen, to present our selues before thee, nor &c.

### The.cxxij Sermon, which is the second vpon the.xxiij Chapter.

8. Doubtlesse thou hast spoken to mine eares, and I haue heard this voyce of thy saying.
9. I am pur: and vwithout sinne. I am cleane and there is no vnguentlesse in mee.
10. He hath found occasion agaynst mee, and taken mee for his enimie.
11. He hath put my feete in the stockes, and taken heede to all my vvayes.
12. In this thou shalt not be iustified, I vwill answe thee that God is greater than thou.
13. VVhy striuest thou agaynst him? for he vwill not answe to all vvoordes.
14. God speakest once and tyyce, and men heare it not.



E must cal to minde what was trea- 30 ted of yesterday: that is to wit, that God doth vs a great pleasure, when hee vouchsafeth to apply himselfe so far to our infirmitie, as to speake familiarly vnto vs by the mouth of a mortall man which is lyke vnto our selues. For it is to the ende that beyng not put in feare by his maestie, we shoule haue the better ley-  
sure to thinke vpon the things that he sheweth vs, so as we may haue a quiet and vntroubled minde, to conceyue well the 40 doctrine that wee heare, and to make our profite of it. True it is that if God speake to vs from heauen, it would moue vs the more, and consequently the doctrine should be of the more authoritie: howbeit in the meane sea-  
son wee would be as it were agast, and so shoule we not be masters of our wittes to consider what he sayeth. But when a man speakest, wee may the better at our owne ease, both taste and digest the things that are spoken.

Yee see then in what wise God beareth with vs. Surely wee see that when the lawe was to be published, the peo- Exod. 20.6.19. ple of Israell sayde, lette not the Lorde speake vnto vs, for wee be vndone if wee muste heare him. And why? for since the tyme that God had begonne to shewe his Maiestie, there was such a feare stryken into their hearts, as the poore soules wiste not where too become: insomuch that they concluded, that if God shoule haue spoken to them stel, they shoule haue bene destroyed Vhen

Exod. 34.6.33. Moyses came abroade, he was fayne continually to hang a veyle before his face, because God had giuen him a marke of his glory, and the lewes were not able to abide it. So then wee see that when God rayseth vp menne to teache vs by, therein he hath a respect vnto our feeble-  
nesse, and vttereth not his power vnto vs, too the intent wee should not be to much dismayed, but that wee might have our wittes at liberty to be edified by his doctrine, so as the same might be familiar too vs, and wee haue the more ley-  
sure to thinke vpon it, and to applie our study to it. And hereby we be warned, that we must not despise

Gods woerde when it is preached vnto vs by men: for it were to villanous an vnguentlesse in vs, if God shoule abace and humble himselfe from his owne great-  
nesse to the intent to apply himselfe to our vnabletie, & wee take occasion therat too make no account of the things that he sayeth vnto vs. And therefore although this treasure of Gods woerde be sette before vs in earthen vessels, that is to say by mortall men which are full of all infirmities: yet muste wee alwayes esteeme it as it deserueth, knowing that the men speake not in their owne name, but are sent vnto vs of God, who will be heard by their mouth. Nowe lette vs come to the vpbraydings which Eliu offereth here vnto Job. Doubtlesse thou hast sayd in my hearing, and I haue heard the voyce of thy wordes: That thou art righteous and without sinne, and that thou arte not guilty of any iniquitie. Therefore herein thou canst not iustifie thy selfe, that is to say, thou canst not mayntayne thy quarrell that thou haste not done amisse. And that it is so: how wilt thou answe God, seeing he is greater than thou? Thou accusest him that he hath sought occa-  
sion to punishe thee, and that he hath set thy feete in the stockes, so as thou hast no libertie to maynteyn thy case. But thinke not thou to escape by that. For thou muste be condemned, and God muste make thee feele that he doth iustly punish thee after this sorte. Here wee have to examine, first of al, whether Eliu do charge Job wrong-  
fully or rightfully with intent to iustifie himselfe: for it seemeth at the first sight, that he hath mistaken Iobs talke, and that hee turneth it flaunderously too another mee-  
ning. And for prooef hereof, Job never went about to 60 challenge such perfection, as to haue no sinne in him: we haue seene the contrary. Therfore it should seeme, that Eliu doth falsifie the woordes that he had heard, & apply them to a contrary meaning. Howbeit forasmuch as God blameth him not (as we shal see:) and that we haue already herd how he protested that he would not assaile Job after the maner that the other had done: let vs marke that here he taketh Iobs wordes as Job himself ment them: that is to wit, that Job had an eye to his present affliction, as if he

he should say, true it is that I am a poore sinner, I cannot deny but I haue committed many offences before God, but in this I finde my selfe righteous, and God vseth his absolute power agaynst mee, in that I see not the reason why he tormenteth mee after this sort : for my affliction is ouergrieuous. Although then that Job ment not to iustifie himselfe generally : yet notwithstanding he ment to iustifie himselfe in the case of his affliction. And it seemeth that Eliu doth him wrong still in this behalfe also. For I haue tolde you already, that in very deede, God met not to punish Job for his sinnes, although he might haue done it iustly : but thought it ynoch to trie his pacience. And had not Job reason, seing he knew that ? For he framed himselfe to the ordinaunce and will of God. But the answere is, that in receyuing the afflictions which God sendeth vs as trialles of our obedience, after wee haue perceyued that God punisheth vs, not in respect of our offences, or for that he is angry with vs, but rather for that hee intendeth too humble vs, and to know whether wee will bee subiect vnto him in all poynts : and also too mortifie our lustes : when wee are in this forwardenesse, wee muste immediatly haue an other consideration : which is, that yet neuerthelesse God can well finde good cause to punishe vs if it please him. Although then that God spare vs, and will not vse his rigour towardes vs in respect of our sinnes : yet notwithstanding he may do it and there is iust cause to do it. VVhy then doth he it not ? Because of his goodnessse : and yet in the meane whyle hee afflieteth vs for some other respect. Marke that for one poynt. And the second is, that if God shewe vs not, why he afflieteth vs, it behoueth vs to cast downe our heades, vntill he come neerer to vs, and make vs perceyue why he dealeth so with vs. Therefore wee ought to tarry his leyture, and not to give brydle to our affections. Job sayled in these two poynts. For although he acknowledged himselfe to be a sinner : yet notwithstanding he gaue not God the glory which was due vnto him. The reason whereof was, that he had not sufficiently minded this poynt, that God (if he had listed) might haue punished him much more rigorously, yea euen for his sinnes. And againe wee haue seene, how he raunged abroade and chased in himselfe, saying : what meeneth God ? I am here a wretched creature, and is it meete that God shoulde stretch out his arme agaynst mee ? And is there any reason in this dealing ? It leemeth then that he ment to accuse God of some tyrannie : not that he concluded so in himselfe, but that he was tempted so to do. That is the thing wherein Job sayled. And therefore it is not without cause, that Eliu sayeth vnto him : how now ? Thou hast ment to iustifie thy selfe as if thou were pure and cleare without sinne : And therein thou shalt never be acquit, nor get the better end of the staffe. So then, to the intent we may profit by this doctrine, let vs beare in minde that if God punishe vs for our sinnes, it behoueth vs first of all to yelde our selues guiltie. And there is nothing more expedient than that. For if wee intend to be iustified afore God : what els haue we to do, but to looke vnto our owne lyfe, and to know that wee are well worthie to be beaten with Gods scourges, seing we haue offended him so many wayes ? Notwithstanding, if God haue some other respecte in afflictint vs, and yet handle vs more roughly, than such as are altogether vntruly and make an vtter skorne of Gods maiestie: let vs marke that his doing of it, is not because of oursinnes. VVhy then ? He intendeth to trie vs and to make vs knowe whether we be wholly his or no. For so long as things go as wee would haue them, what know wee whether wee be forwarde to serue God or no ? But when we must be fayne to renounce our owne will, to subdue all our owne na-

turall wit and vnderstanding, and (to be short) to fight a -  
gaynt our own affections : that is a true triall of our ser-  
ving of God. Therefore when the case shall stande so,  
let vs thinke in our selues : truely my God may iustly ouerwhelme me a hundred thousand times. For although  
10 he haue graunted mee the grace to walke in his feare and  
to indeuer myselfe to serue him : yet were that nothing  
at all, I could not stande one minute of an houre, vnlesse  
he vphildest mee by his infinite goodnessse. Surely he will  
vpholde mee : Howbeit therewithall he maketh me sub-  
iect vnder his hand, and sheweth me that I ought to hang  
wholly vpon him. Go to, he doth it for a good cause,  
and therefore it behoueth vs to be quiet, so that after wee  
haue inquired, why God vexeth vs so sore, and why he  
persecuteth vs so extreemely, and we perceyue no cause  
why : It behoueth vs to conclude, O my God, thy deter-  
minations are incomprehensible, and forasmuch as I am  
not able as now to know any more by reason of the rude-  
nesse and infirmitie of my vnderstanding : I will wayte  
20 patiently till thou make mee to perceyue the cause why.  
So Lord, when I shall haue taried in this sorte like a poore  
blind soule, thou wilt open mine eyes, and make me perceyue  
whereunto these things tende, and what shall be  
the ende of them, and I shall profite better by them, than  
I do now.

Yee see then that the wisedome which ought to be in  
the fauytfull, is to haue such mildenesse as to confess al-  
wayes that God is righteous, although they perceyue not  
the reason of his workes. And herewithall also, they must  
30 with all humility acknowledge themselues wretched sin-  
ners, and that God might finde cause ynoch to make  
cleane riddance of them, if he listeth not to beare with  
them of his owne mere grace. Thus ye see in effect what  
we haue to gather of this text. Now lette vs come to that  
which he addeth. *God (sayeth he) bath taken occasion (or  
picked a quarrell) against mee, and therupon bath set my  
feete in the stockes, and tormented mee and looked vnto all my  
pathei: he sprieth mee out, and hath his eyeso vpon mee;*  
40 *as I cannot stirre a finger, but by and by I haue committed  
a faulfe. Truic it is that Job intendeth not to accuse God  
of vnrighteousesse, or of punishing him without cause.*  
Howbeit herewithall lette vs marke well, that he was so  
caried away with his affections, as there scaped many dis-  
ordered woordes by fits, which are not to be excused. And  
I haue noted all this heretofore as oportunitie requyred,  
and as they came in place. For I haue shewed you, that  
Job skirmished too much agaynst God, and yet was still  
patient, resting in full purposē to glorifie him, notwithstanding  
50 that he was troubled at times, and was brought so lowe as he wiste not how to recouer. And this is well  
woorthy to be noted, as whereof we may gather a good  
lesson : which is, that although we be not so caried away,  
as to purpose too blasphemē God : yet notwithstanding  
assone as wee haue neuer so little libertie, immediatly we  
ouershoote our selues, and there is no ho with vs. It is a  
pity to see what man is : for he is so fraught with euill,  
that assone as he hath a litle libertie giue him, by and by  
he raungeth out on the one side or on the other, and will  
not hold the right way, but gaddeth astray, yea euen or e-  
uer he thinketh it. It is certayne that if Job had bene asked  
whether God sought occasion against him to handle him  
so cruelly : he would haue answered, no, he is righteous :  
yea and he woulde haue sayd it without hypocrisie. Yet  
notwithstanding he is charged here, (& not without cause)  
60 to haue strayed agaynst God, as if he had sought vayne  
shifftes. How cometh that to passe ? and why ? Because Job  
was tossed too and fro in his sorowe, and nowe and then  
had not so good stay of himself as he ought to haue had.  
So then let vs marke, that although a man be well giou-  
Pp ij.

ded in the feare of God, and had leuer to die than to vtter a blasphemie : yet notwithstanding, we cannot giue our passions the bridle, but by and by there will scape vs some euill woordes that are to be condemned : and specially if we be pinched with aduersitie, the passion of sorow is so vehement, as it cannot be ruled : for then a man skirmisheth in such wise, as he iustleth against God, and that is to his owne destruction in the end. Sith we see this : first of all let vs consider, that our nature is to sinfull and frowarde. And so ye see one poynt which we haue to marke, which is, that it followeth of necessitie that we are corrupted, seeing we cannot thinke vpon God without doing him wrōg and iniurie. And furthermore also we are admonished to enter into an other consideration : which is, to holde our selues in subiectiō whensoeuer God scourgeth vs, and to say, alas I perceyue thou art disposed to afflict me : do thy will. VVhen God hath graūted vs the grace to be at that poynt : let vs assure our selues, that we haue well profited, inasmuch as we are ready to obey him and to receyue the stripes of his roddes paciently. Howbeit when God hath brought vs to so much reason : we must not theē slip aside, but rather say, Go to, thou art already boūd vnto thy god, in that he hath made thee willing to receyue the chasteinemēts that he sendeth thee : Neuerthelater, there are stil so many infirmities in thee, that in the turning of a hād thou shouldest by & by become impaciēt & rebell against him, and blasphemē him also without thinking of it. So theē let vs learne so to mistrust our selues, as we may stand vpon our gard to preuent these temptations. That done : let vs know further, that notwithstanding the good wil which we haue had to yeeld our selues vnto God & to beare the afflictiōs paciētly which come of him : yet is not our paciēce perfect & faultlesse. For what a nūber of euill imaginaciōs will run in our head ? And although we sticke not to theē, but rather do mislike them, & alwayes settle our selues to say, behold, my God shall gourne mee, he shall haue the rule of me, and it behoueth mee to haue the meekenesse to hūble my self vnder him, euen though he would trāple me vnder his feete : yea, and although he would thrust we downe into the depth of the bottolēsse pit, yet ought I to yeeld myself vnto him. VVhen we be come to this point, yet will there be many euill thoughts in our mindes. And againe if we speake, there will alwayes somewhat slip frō vs, & we shall never haue our wordes so well restrayned, but that there will still be somewhat of our fleshlinesse, & of our own naturall imaginatiō lapped about it. Therfore let vs learne to condemne our selues, although wee haue bene pacient. And seing thēt Job is reproued so greuously by Eliu in this sentence : let vs be sure we shall be found much more blameworthy : specially if we haue not indeuored to obey our god, nor yeelded him the honor which belongeth vnto him. Lo what wee haue to marke in this streyne. And by the way, if Job be condēned here to haue blasphemed God, what shal become of vs, when we be so caried, as there is no more pacience in vs, as it is most comonly seene ? Then how can we beare this condēnatiō, if we haue charged God, as though he sought vaine & fond clokings to execute his rigour against vs. But it is certaine that if men confess not freely and willingly, that God is righteous in al his punishmēts, nor do fully cōclude & rest vpon it : it is all one as if they should say : yea verely, behold, God is a tirant. They will not vtter such wordes, for it were horrible : but yet so is their meening : for there is no meane. If wee glorifie not God in his righteousnesse, acknowledging all his doings to be grōuded vpon reason, equitie, & right : it is as much as if we charged him with executing of tirānie vpō vs. I graunt that the blasphemies shall not be alwayes alike, neither shall there always be a consent. Job overshot himselfe so far as to say, there is no

reason why god should afflict me : howbeit forsoomuch as the headinesse of his passiōs caried him away, as we haue seene heretofore : therfore the holy Ghost is fayne to cōdemne him in this text. VVherfore let vs be sure, that our dānation shall be the greater, if we be not quiet in our afflictions, but fall to grudging, & that although our mouth speake not a woord, yet we be so ful of hartburning within, that we play the Mule which chaweth vpō his bit. Now then, whē we haue such bitternesse in vs against God: it is asmuch as if wee accused him of picking couert quarrels to vs, to punish vs without cause. As touching that it sayd here, *God bath set my feete in the stockes* : Eliu rehearseth Iobs woordes as Job had ment them. For God gaue him no libertie : as when men hold an offender in the stockes it is a kind of punishment to make him cōfesse that which he would not, whether he will or no. Job then had vsed the sayd cōparison, saying : that God gaue him no means to maynteyne his quarrell, although it were good. Neuerthelesse it is true, that Job of al the while was sure in himself, that God knew well some reason why to afflict him: but yet for all that, he ceasest not to wonder & to chafe at his affliction as though God pressed him to sore. If a mā had asked him whether he had mēt so, he would haue answered no : he would haue vnsayd it out of hand : neuerthelesse his passions were so vehement and prouoked him so sore, that this saying scaped from him, ere he was ware. Now if Job were rebuked for a woord that had scaped him vpon the suddaine and vnwares : what shal befall vs when we be wilfull and hardharted, and not only haue spoken some woord vnaudisedly, but also purposed long afore, so as we be wilfully stubbornē ? Truely God warneth vs therof, and sheweth vs that we haue done amisse: and therefore if we will not receyue the warnings that he giueth vs, but follow still our owne wit and naturall concyeyts : I pray you shal not this stubbornesse condemne vs a hūdred fold more, than this ouersight which was in Job. And it is worthy to be marked well, that whensoeuer we thinke of Gods mightie power, we must not take it to be a tirannicall power, to say, Beholde God may do with vs what he listeth, we are his Creatures : he seeth that there is nothing but frayltie in vs, and yet notwithstanding he ceaseth not to vexe vs without cause. VVhen we speake after that fashiō, it is not only outrage, but also cursed blasphemie. And therfore let vs match Gods mighty power with rightfulness, saying : true it is, that the power of my God is terrible vnto me, & I am wholly dismayde at it: but yet doth not my God ceasse to be righteous: he doth al things rightfully. Thus then the thing which we haue to gather vpon this sentence, is that when we be astonished & feele as horrible torments as may be possible : yet must we not therfore say that god is excessive in afflictng vs, nor that he will shewe what he is able to do : let vs keepe vs from saying so : for what a thing were that ? let vs consider that euen in the greatest extremities that wee can feele, God maynteyneth vs, and so alayeth his power, as wee are not consumed at the first blow. And therewithal let vs know, that although the afflictions be sore to vs warde, and as heauy as may be, yet notwithstanding God ceaseth not to be righteous. Marke once agayne what we haue to beare away in this sentence. And whereas God watcheth our steppes : let vs be sure he doth it not without cause. Now lette vs come to the argument which Eliu vseth too reprove Job. *Herein thou shalt not be quite* (sayeth he): And why? *For God is greater than thou*. This present reason seemeth to be very colde to conuince Job, and to decide the present case. For firste of all, who knoweth not that God is greater than men ? And who is so mad, as not to confess his greatnessse, and to acknowledge it in him? VVee see many fantastical heads that despise God : but

but yet they sticke not to graunt that God is greater than they. Eliu then sayeth no new thing: and although the same speache were not very common, yet notwithstanding what a reason is it to say, God is greater than wee, and therefore it followeth that it shall not boote vs to maynteyne a good case. It seemeth rather that Eliu agreeth to that which Iob had sayde: that is to wit, God vsseth such rigour agaynst mee, howbeit that is of his absolute power: he is greate, and I am not able to make my parte good with him: he is my maker, and I am but a poore earthen pot: there is nothing but infirmitie in me. It seemeth here then, that Iob doth fater an absolute power vpon God, as who should say that he did what he listeth agaynst men, without reason or equitie. But let vs marke that it behoueth vs to take this sentece otherwise than the woordes sounde. For whereas mencion is made of Gods greatnesse: it is ment to go ioyntly with all that ever is in him. And truely we must not separate the vertues that are in God: for they are his owne proper being. Men may well haue some vertues in them, that may bee taken from them: but it is not so with God. VVhen wee speake of his power, or his iustice, or his wisedome, or his goodnesse: we speake of himself: they are things inseparabile, and cannot be seuered (that is to say, they cannot be taken away from his Being): for they are so ioyned togither, as the one of them cannot be without the other. Is God mightie? so is he also good. His mightinesse defeateth not his goodnesse, nor yet his iustice. Therefore whereas Eliu sayeth here, that God is greater than man: he meeneth not that his greatnesse is onely in power, but also that with his greatnesse of power, there is infinite iustice, infinite wisedome, & al others things infinite in him. And what are we in comparison of him? That therfore is the naturall sense of this streyne. Now wee see that this argument is good to put all men to silence, and to make them stoupe to humilitie, that they may stande no more in contention agaynst God. And why? what is the cause that we murmur in our afflictions? That we cannot suffer God to handle vs according to his will? that he seemeth to haue done ynoch enough and to much already? And that we demaund so curiously why God vsseth such rigor agaynst vs? what is the cause of all this? for that we thinke not vpon Gods greatnesse. For it is certayne that if a man considered what God is, it woulde at the first brunt stay him and sherte him vp, so as he would not take any more libertie to grudge nor to reply in anywise. Therefore let vs marke, that all our ouergreat and excessiue affections, all our nurmurings, and all other such like things: proceede of this, that wee knowe not what God is, and that we spoyle him of his Maiestie, asmuch as lieth in vs. That is a cursed thing, and there is none of vs, but he loatheth it: and yet for all that (as we see by experience,) it happeneth vnto vs, ere we thinke of it. For if things fall not out, as we would wish: do not we breake out of array to enter into disputation against God? No doubt but we would that all should be well. I put the case that our zeale were good: yet would we bring God to dispose things according to our liking. And if they happen otherwise: by and by ye see we are out of pacience. And whereof commeth this? Because we be to desirous that God should giue vs leaue to common familiaritie with him, and wee beare our selues in hand, that we could shew him how things ought to go otherwise. And though we canot do so, yet notwithstanding his will cannot content vs. To be short, we must come to this poynt, that all things are gouerned by Gods prouidence: but it seemeth vnto vs, that all should go contrarywise. Ye see then, that to enter into debate and disputation agaynst God, is all one as if we would defeate him

of his greatnessse and bereue him of his right, asmuch as in vs lieth. So then it is not without cause that Eliu vseth this principle here agaynst Iob: namely; *God is greater than thou*, and howe then wilt thou pleade against him? Hereby we be warned, first of all that whensoeuer wee be to much greeued in our afflictioes, and would haue things to go otherwise, and cannot abide that God should gouerne vs after his pleasure: it is all one as if wee would first rob him of his right, & afterward make him our fellow and companion, so as he should haue nōmore authortie nor superioritie ouer vs. Our intent shall not be so, but yet are we woorthie of blame for it. And therefore so much the more ought wee to be sory, and to gather our wittes about vs, seeing there is such a lostinesse in vs, as we cannot be thorowly subdued to glorifie God in all things that he sendeth vs, but wold that things should go cleane contrary: taking vpon vs to taske God to do what wee would desire him: for it is all one, as if we would take his greatnesse from him. Marke that for one poynt. Furthermore let vs marke, that it is not ynoch enough for vs to haue conceyued generally that God is great: but it behoueth vs also to consider the greatnesse. For else wee shall well ynoch confesse that God is Almighty, and that ashee created the worlde, so he hath all things in his hande and gouernaunce. VVee shall never sticke at that, howbeit these are but flying confessions houering in the ayre, and wee shall fare never the better by them, if we go no further. VVhat is to be done then? it behoueth vs to apply these miracles of God to our owne vse, that it may come to our remēraunce after what sort God should be great: namely to the end we may be wholly giuen to obey him: that whatsoeuer he do, we may thinke it to be good: that howsoeuer he dispose of vs, we may agree vnto it, and acknowledge him to be righteous: and that although hee tosse vs too and fro, we may alwayes stand stedfast in beleefe that he sendeth vs not any thing which is not rightfull. Yee see then that the acknowledging of this greatnesse of God, is by graunting him to do with vs what he thinketh good: and not onely with vs, but generally with all creatures. Now we know what it is to cōfesse that God is Almighty, at leastwise earnestly & vnfaynedly. But yet shall men never yeld themselves to the obeying of God, nor never giue him the glory that he deserueth, but by knowing what they theselues are, & what God is. VVhe we haue made this cōparison, and perceyued that wee are nothing, and that God surmounteth al that we can thinke, and that he hath an infinite glory in himselfe: I say when we know this: then shal we haue no more the vaine trust to exalt our selues, nōther shal we any more play the wilde colts as we were wont to do: but we shall learne to graūt God an infinite greatnesse, & to know that we our selues are nothing. And for the better expressing hereof, Eliu addeth that *God answereth not aliwoordes*. This importeth a great substaunce. For Eliu intendeth to shew vs, that we cannot comprehend al things as now, because God listeth not to reuele thē vnto vs. This is in effect the thing which he met. And it behoueth vs to marke, that God manifesteth himself vnto vs in part, to the end we should not be left vncaught in the things that are good & expedient for vs. Neuerthelesse he knoweth our capacitiē, & according thervnto reueleth his will vnto vs, referring in the meane whyle vnto himselfe, the things that we could not cōprehend, because they passe our vnderstanding. If we bear this lesson in minde, we shall haue profited well for one day: Behold, God hath taken vpō him the charge and office to teach vs, and therefore we must not be negligent in hearing: seeing that he is so gracious to vs as to be our master, let vs in anywise be his schollers and giue diligent heede

to that which he sayeth. Howbeit let vs marke therewithall, that whē he executeth the office of a scholemaster towards vs, it is not to open vnto vs al things that we would doubt of, or whereof we would be inquisitiue. VVhat then? The things that he knoweth to be for our edifying, that is to say, which he knoweth to be for our behoofe. And so it behoueth vs to marke three things. One is, that we must haue our eares opē to receiue the doctrine that God teacheth vs, and not be as brute beasts when he doth vs that honour, but apply our indeuer to profite vnder him. Thus 10 ye see the first poynt. VVee must not do, as the wretched Papists do which would know nothing: O (say they) it is a daungerous matter to inquire of Gods secrets. It is true that we must come to it with lowliness & reuerence: but ought wee therefore to haue our eāres stopped, or deafe, whē God speketh to vs? So then let vs alwayes learne to be ready and willing to receyue whatsoeuer is sayd or set forth vnto vs in the name of God. Thus much cōcerning the first point. Secōdly let vs mark that God wil not shew vs all things as now, but we must content our selues with that which S. Paule sayeth in the first to the Corinthians: 20 *Cor. i. 12.* that is to wit, that as now we know in parte, and see as it were in a glasse and darkely: for as yet we haue not come to the day of the full reuelatiō. For although the Gospell be called the brightnesse of the noone day: yet notwithstanding the same is referred to our measure. God inlightheneth vs there sufficiently: we see his face in our Lord Iesus Christ: & we behold it to be trasfigured into the same: but howsoeuer the worlde go, wee see not that which is prepared agaynst the latter day. It behoueth vs to increase 30 cōtinually in faith: but faith presupposeth that the things are yet hiddē, according as we haue the measure of sayth, as the Scripture sayeth. If we haue it in measure, then is it not in perfection. Thus ye see how wee haue to beare in minde, that the faithfull during this present life, ought to content themselues with some tast of Gods will, and to know some portion of it but not all of it. For if we haue sond desire to say, I will know all things & be ignorant of nothing: that were a mad wisedome, and it were much better for vs to be starke fooles. Therefore let vs marke, 40 that the faithfull must cōtent themselues with that which is reveled vnto them: and that is a far greater and better wisdome, than to be inquisitiue of all things without exception. Marke that for the second point. And the third is, that Gods holding of vs at that poynt, is not for that he is niggardly to shewe vs his will any further, but because he knoweth what is conuenient for vs. And therefore let vs marke well, that God teacheth vs for our edification. VVhat then is the measure of faith? what is the doctrine of the holy scripture? It is the rule which God knoweth to 50 be expedient for our saluatiō: and men neede not to cōplainte, if they may know the things that are conteyned in the holy Scripture, and haue them declared vnto them dayly in Sermons, if men know that: they neede not to cōplayne as though they had not vnderstanding ynoch. For looke whatsoeuer is good and conuenient for vs, our Lord hath declared it vnto vs. So then sith wee see that God hath comaunded his woord to be brought vnto vs, and would not hide any thing frō vs which might be for our saluation: we haue so much the more thanks to give him for disclosing himselfe so familiarly vnto vs, and we

haue wherwith to cōtent our selues, rather than to be curios as wee see many are, which be desirous to be searching out of measure. And the Papists also haue had the same, so as on the one side they sayd, O wee must not be inquisitiue of Gods secrets: & vnder that colour, they rejected al the holy Scripture: & on the other side they had a foolish curiositie in seeking things that appertayned not vnto them: and they were full of fonde dotages, to say, what is such a thing? And how is such a thing done? To be short, nothing contented thē: in somuch as the whole holy Scripture was no better vnto thē than an Apce. For they were not ashamed to spew out this diuelish blasphemie, that when we haue all that is in the holy Scripture, it is not ynough for vs, but we must haue other secret mysteries which God hath reserued to his Church. VVherevpon haue they forged all this? Like as Mahumet sayde that his Alcorā was to great perfection: so also the Pope sayeth that there be certaine secrets reserued vnto him, besides the holy Scripture. VVhat a shame is this! But yet notwithstanding wee be warned here, that the cause why our Lord hath fitted his doctrine to our capacitie & measure, is for that it behoueth vs to be cōtēted with it, & not bring thither our wādring lustes, to say, how goeth this or that? For what are wee? And therefore let vs heare God speake, & let vs open our eyes and receiue that which he sheweth & telleth vs by his woord. And againe, when we be come to that point: let vs hold vs in quiet. For he sheweth vs after what sort we must put our trust in him: after what maner we must liue: and after what maner we must worship him. Hath he shewed vs this? well. Let vs settle our selues wholy there, and bee contented with that which he sheweth vs in the holy Scripture: for he knoweth what our vnderstāding can bruck. And also the things which he hath declared vnto vs are not very darke, so we do him the honour to receyue them with all lowliness, & be not so mad & ouerweening, as to desire to vnderstand that which he will haue hidden frō vs, & that we will not graunt him to be righteous, except he shewe vs the cause why, according as we see many which wil say: Tush, I belieue it not, for it passeth mine vnderstanding. Thou vile toade, darest thou blaspheme God after that sort, because he giueth thee not an account of al his doings? & disdaynest thou to forbear the thing which is hidden frō thee because thou canst not cōprehend it by reason of thy own beastlinesse? So then lette vs not be puffed vp with such pride, as might make vs rush against God: but let vs cōtent our selues with that which is declared here, wayting paciently for the great day, wherein the things which wee know now but in parte, and which we do but tast and behold as it were in a glasse, shall be shewed vnto vs face to face and in full perfection.

Now let vs fall down before the face of our good God with acknowledgement of our faults, praying him to make vs seele thē better thā we haue done, that we may not onyl craue pardon of him, but also beseech him to renew vs by his holy spirit, & to clenſe vs frō al our fleshly affectiōs: & that forasmuch as there is nothing but vanitie in vs, & we canot but stray frō the right way, if we folow our naturall inclination: it may please him to redresse it and to guyde vs by his hād vnto the end of our life. That it may please him to graūt this grace not only to vs, but also &c.

### *The. cxxiiij. Sermon, which is the third vpon the. xxxiiij. Chapter.*

14. God vwill speake once or tvvice, and men haere him not.
15. In a dream and vision of the night vvhē sleepē is vpon men, & they are at rest in their bed:
16. Then openeth he the eare of men, and sealeth his chastizement vpon them.
17. To the ēnde to drayve a man backe from his vvorke, and to lyde the prydē of men.



Ere Eliu goeth forwarde with the matter which he had begon already in the last sermon: that is to wit, that God yeeldeth no accōut of his doings and sayings vnto mortall men. And wee haue to marke here, that whiche I haue declared alredy: namely that Eliu treateth not here of that doctrine of

*Esay. 45. 6.* God which ought to be cleere and easie vnto vs. For God

19.

(as he protesteth by his Prophet Esay) speaketh not vnto vs couertly, nother is it for nought that he sayeth, seeke me. And if his word be darke vnto vs: that cōmeth not of it self, but of the blindnesse which is in our dull wits. For the doctrine which God hath set forth vnto vs, & which is contayned in the holy Scripture, is rightly named light. Eliu therfore speaketh here of the determinations which God maketh in his owne secrete purpose. For (as it hath bene sayd) God in setting forth his woord vnto vs, hath a regarde of our capacitie which is very slender, and in the meane while reserueth the things to himselfe, which wee could not cōprehend as yet, because they were not profitabile for our saluatiō. Not that God taketh pleasure in our ignorance, but because he knoweth what is good for vs: & therefore it behoueth vs to be cōtent with the measure that he giueth vs, and to tary till the day of the full discouery be come, at which time we shal know the things that are now hidden. VVherfore let vs profite now according as it shal please God to giue vs power, vntil we behold the things opēly, which as now are darke vnto vs. Ye see then in effect what we haue to gather of this text: namely that here is no treating of the woord of God which we heare dayly, and which he will haue to be taught vs: but of the secretes which he keepeth to himself, & which he wil not haue disclosed vnto men as yet, because they are not able to conceyue them. He had sayd heretofore that God will not answe to all woordes: that is to say, that men which are nothing, must not presume to call God to account of his workes, so as he should make the priuie why he worketh after one sort or other. Now he addeth, *that God will speake once or twice and men shall not beare him.* It is the worse for vs, that there be many sentēces cōcerning God, which he sheweth by effect, wherof notwithstanding the reason is ynkownne, and although God speake as it were with his own mouth, yet somtimes he is not heard: that is to wit, when the matter cōcerneth things which me comprehēd not as yet, & which are as it were buried frō them till the latter day. True it is that this present sentēce is expounded diuersly: some vnderstād it, that God wil speake once, that is to say, that he will speake the woord & it behoueth vs to rest vpō it: & that two will come against it, & he will not vouchsafe to regard them: and so, that men must not think to repeale Gods ordinance for it shal alwayes stand vnimpeached. That is true. But as touching Elius matter, I haue tolde you already, that it behoueth vs to continue the thing which we sawe in the last Sermon, namely that God will not yeeld an account of any of his wordes. And so Eliu graunteth him a libertie to speake & say what he will, yea euen in such wise as men may not carpe at it. There haue bene also which do referre this to that which Eliu addeth, namely, *that God speakeþ vnto men in visions by night when sleepe troubleþ them, and also ebat he speakeþ by chastisements.* It seemeth vnto them that here be the two maners of speaking vnto vs which God vseth: so as sometime he reveleth himself by inspiratiōs, and sometimes also toucheth vs with his hande. But this is nothing to the purpose, & it is a cōstrained sense. Furthermore we neede not to beate our braynes much in seking diuersities of expositiōs, seeing that the naturall sense

is manifest vnto vs. Therefore let vs follow that which I haue declared alredy: which is, that God shal speake once or twice, yea and yet not be vnderstood. Thus wee know what Eliu mēt to say: & now remaineth to apply the same to our instrūction. And how? first of all by knowing our own slenderncesse: for what is the cause that men take so highly vpō them to seeke & search after such a sort as nothing may escape thē: but because they thinke thēselues able ynough to find out al things: but if a mā be thorowly wel tamed, in such sort as he challege nothing to himself, he will be no more so proude & loyty to search Gods secrēts to far out of measure. So then to the intent we may take profit of this text specially, first let vs hūble our selues yea euen by acknowledging that our vnderstanding is to small & grosse. Marke that for one poynt. And on the d̄therside let vs cōsider also, that Gods secret iudgements are *Ro. ii. 13.* a dreadfull dungeon, that his wayes are incōp̄rehēsible, & that it is not lawfull for mē to wade to far in thē, but must cōtent thēselues with that which he declareth. Ye see then that the secōd poynt which we haue to marke, is that whē we thinke vpon the highnesse of God, we ought to be rauished to the honoring of it, & cōclūe that we must not take vpon vs to be able to know & cōprehend al that is in him. For whither were that to go? wee creepe here vpon the earth, & we know that he far surmoūteth the heauēs. Then seing it is so: let vs honor his secret iudgements, assuring our selues that he will alwayes haue authority to speake & vtter what he listeth, mauger al them that speake against him: yea & that when he speaketh once or twice, that is to say, when he sheweth his pleasure and will: men shall know nothing of it because they are to rude to conceyue the things in one woord, which God hath determined in his purpose: but shal dayly see one thing, & yet not withſtāding be new to seeke of it, yea & stil dazeled at it, euen at the end of a yeere or ten: & although they haue seene one thing oftē, yet the reason of it shal be hidde frō thē. VVere it not for the prude that is in vs, it is sufficiētly confirmed vnto vs by experiance, that we never come to any reason but by cōpulsion, & that we wil always needes be ſelwise, eue though our ignorāce shew it ſelf ynough & to much. Neuerthelesse it is not without cause, that we be warned in this text, that God will haue his determinatiōs as it were buried & hid. VVe see the effect of it dayly, & we know not what to say, ſauing that it is a wōderful thing, & that it behoueth vs to bridle our selues, in waiting till our Lord revele it in greater perfecțiō, which ſhall not be till we be bereft of this mortall flesh. Thus yee ſee what we haue to marke here. And according to the article which I haue touched already, let vs note also that here is no ſpeaking but of the iudgements which God will haue hidde, because it is not for our behoof to haue full knowledge of thē as yet. It is ſayd in the *62. Psalm* that god ſpeakeþ once, & David protesteth that he wil haere it twice, namely that there is might & mercie in God. There is no treating of Gods wōderful iudgements, as there is here. Of what then? of the things that we lerne by his word, which are brought to our remēbrāce & ſet before vs cōtinually. For on the one ſide God maketh vs to ſeele his mighty power, to the end we ſhould feare him & walke according to his will: & on the oþer ſide he giueth vs his mercy, to the end wee ſhould take cōfōrt & ioy at it. VVhat learne we dayly in gods word, but that he is the master to whom it behoueth vs to be ſubiect, & that we must not liue after our own lust, but that God muſt raigne over vs, & his law be a bridle that we may be taught vnder it. Thus the firſt poynt is to ſerve God, & to know what he requireth & alloweth. The ſecond is, that wee know him to be our father & Savior, to the end to put our whole truſt in him. *Psa. 62. c. 12.*

And how shall wee know him? By grounding our selues vpon his mere mercie, knowing that there is nothing but death and damnation in vs, and acknowledging that he hath drawne vs out of death through his owne mere goodnessse, for our Lord Iesus Christes sake. Thus as concerning this second poynt, the two things wherein it behoueth vs to be confirmed, are that we must resort to him for refuge: and also that for somuch as his mercie is set before vs dayly, wee should not doubt but that he will receyue vs. So then, this texte of Davids, speaketh not of the things that are kept hidden from our knowledge: but of the things that God intendeth to declare vnto vs and teach vs. Therefore he sayeth, God hath spoken: that is to say, God hath so manifested his will in his speaking, as men ought not to doubt any more, nor to replie agaynst that which he sayeth. I haue heard it twyce, sayeth he. Herein he betokeneth, that it is not ynough to haue heard God at a glaunce: but that it behoueth vs to minde the things without ceasing which he speaketh. And although he speake but once: yet must we not let his doctrine slip, but settle it throughly in our remembrance, and learne to print it in our hearts, and thinke vpon it early and late, because our memorie is short. So then, we see now, that it is the dutie of the faythfull, to apply theselues throughly to the hearing of the things that God sheweth them by his woord, and to set their whole minde vpon it, assuring themselues that God will give them the knowledge of the things which he telleth and promiseth them for their welfare. Marke that for one poynt. Howbeit, here with-all let vs keepe our selues from seeking any further, and let vs not couet to be wyzer than God will haue vs to be. And how may that bee? By learning in his schoole: and if he reserue any secrete iudgements to himselfe, let vs be ignorant in the things that he wil not haue knowne vnto vs, vntill he haue taken vs out of the world. As for example. It is sayd vnto vs that God gouerneth all things by his prouidence: and Eliu speaketh to the same purpose here. Ye see then that God disposeth of all his creatures, he holdeth all things in his hand, and nothing happeneth in this worlde by chance, but all things according to his will. This doctrine is giuen vs in the holy Scripture, and it behoueth vs to receyue it without gaynsaying. Nowe then if wee inquire howe and why, and would that God (whensoever he worketh) should yelde vs a reason of his doings, and would enter into disputation to checke agaynst him: we passe our bounds, as wee see these toades do which are full of poyson, and spew out their blasphemies agaynst the prouidence of God, saying: If God dispose all things, then is he the author of sinne: then is euill to be fathered vpon him. Lo here a cursed thing. For it behoueth vs to hold our selues within the cōpasse which the holy Scripture giueth vs: and because wee perceyue not the reason whi God doth all things, and therefore do thinke them straunge: it behoueth vs to stay there: like as also when the holy Scripture sayeth, that God chose whom it pleased him before the making of the worlde, and forsoke the rest: it is good reason that we shold receiue it with all reuerence, and acknowledge that our saluation proceedeth of the free goodnes of our God, for as much as he hath chosen vs out of that forlorne and damned lumpe. Furthermore, if vpon this sayd poynt, we fal to flittering into ouer high speculations: we shall be confounded by it, and that rightly. VVhy so? For therein we would know more than God hath graunted vs, and that were aslinch as to fight agaynst him. And thinke we that such an outrage shal scape vnpunished? Thus ye see how wee ought to practize this sentence where it is sayd, that God shall speake once or twyse w̄itout being heard: that is to

say without being vnderstoode, because the wit of man is to weake. But now let vs come to that which Eliu addeth. He sayeth that *wben men be layd downe to sleepe and are at rest and asleepe: God speaketh and openeth their eares, of purpose to withdraw them from their owne workes, and to tame or hyde the pryde which is in men:* (that is to say) to caste it downe and to burie it: or els to *seeke his discipline or instruction in chastizing them.* If he see them hardeharted and that they receyue not the playne doctrine or instruction which he giueth them: then is he fayne to stryke vpon them, and to tame them with his roddes, and to inforce them to be taught in his truth. This is in effect the thing which is treated of here. Truly Eliu speaketh of his owne time, for I haue tolde you already, that he was not of that people which God had chosen to communicate his lawe vnto. For if that he and those whom wee haue heard speake, and Job himselfe were after the tyme of Moyses, which thing is vncertayne: yet were they straunders fr̄ the Church of God: and the knowledge which they had, was giuen them by an extraordinary manner, inasmuch as it pleased God to inspyre them. And this is the cause why he sayeth that God inspireth men, euen by dreames: and that when they are asleepe, God doth as it were plucke them by the eare, and give them warning to thinke vpon him. True it is that God inspireth vs also, and althoough we haere his woord to our instruction, and haue his holy Scripture to reade: yet doth he not ceasse to warne vs still, and to giue vs many heartbitings, which are as many summonings to call vs backe to himselfe, when we are gone astray. For we see how men bury the sayd knowledge, and seeke by all meanes to forget God: but God commeth to search within vs. Therefore when we feele any prickings and thoughts that stirre vs vp: let vs vnderstante that God putterth vs in remembraunce of himselfe, because we bee inclined to forget him, and to become as it were brutish. Specially in the night time when we be alone, and our wittes gathered to vs, that we wander not here and there: then if there come deepe thoughts that wey with vs so farre as euen to make vs to sweate or tremble, or els if we be in such disquietnesse of minde as though wee were vpon a racking: it is God that worketh in that case: and he summoneth vs, because he feeth that we are as it were fugitives, like a yong boy that leaueth his fathers house, and runneth abroade blowyng a feather in the wind. God then, seeing vs runne so astray, calleth vs home by visions in the night. True it is that they shall not be such as Eliu, Job, Eliphas and the oþers had. And why? for we haue the helpe which they wanted: that is to wit, the woord of God, which is preached to vs and wee do haere it. Thus doth God revele himselfe vnto vs, because we haue his lawe, his Prophets, and his Gospell in our hands, and our eares are continually beaten with the doctrine that he hath willed to bee taught after the manner of those that had nother Scripture nor preaching. Yet neuerthelesse wee see that God worketh now and then after that sort with some men. But to be short, wee haue to marke here, that although God sende vs not such visions as the auncient fathers had: we must not be discontented nor grudge at it. For that were to great an vnthankfulnessse, because it hath pleased God to communicate himself vnto vs by an other meane which is fitter for vs. There are some curiouse folke which demaunde, why God appareth not from heauen as he did in times past, and why the thing is not perfourmed which he spake by Moyses, namely that he would speake to prophets in visions, figures, and dreames. It is bycause that at this day we haue his will fully reveled vnto vs. VVere it not a superfluous thing, that God should appeare vnto vs

*Mark. 13.  
c. 20.  
Rom. 6.c.11.  
Eph. 1. 4.*

*Numb. 12. b.  
6.*

as he did in former times, seing he hath giuen vs an other meane, and that if we despysē not his woerde which we haue in our handes, we be sufficiently, fully, and perfectly instructed there? So then let vs learne to be contented with this fashion which God hath ordayne to instruct vs by. And further let vs note, that his appearing by visions vnto the auncient fathers, was because they had not as yet the lawe written: or else his appearing vnto the Prophets, was because it was needfull to haue a larger declaratiō of the things that were yet darke. But now that Gods truthe is cleare and manifest ynoch, it behoueth vs to take the visions of the time pastē for a confirmation of our fayth, knowing that they sprang out of the same fountayne. And therefore let vs walke in the simplicitie whiche God willeth vs to holde. Marke that for one poynt. And for the second, let vs cosider Gods goodnessse, in that after he hath giue vs his woord in writing, and raysed vp men to expound it, he still toucheth vs and stirreth vs vp inwardly by his holy spirite, giuing vs remorces and inspirations. Therefore lette vs consider the care which he hath of our saluation, seing he draweth vs so sweetely vnto him by all meanes. Ye see in effect what wee haue to gather vpon thisstreyne. Nowe when Eliu addeth, *that God sealeth his instruction in men by chastycing them with his band*: it is an article well worthy to be borne in minde. For here it is shewed vs, that God muste bee fayne to speake vnto vs with many strokes of had as they say. And why? for he is so gratiouse vnto vs, as to allure vs gently by his woerde: and when he seeth that this gentlenesse auayleth not, he vseth a greater vehemensie too tame vs: for here he rebuketh vs for our sinnes, he maketh vs afayde, and he citeth vs to his iudgement, to the end we should beware and restrayne our selues, and be as it were beaten downe vnder him, to confessē our wretchednesse, craue pardon, and be sorie for them, so as hee might clense vs from our faults. But hath he vsed those meanes? that is to say, hath he laboured to bring vs backe to him by the sweernesse and homelinesse of his workes. VVe continue still the same wee were afore, and become wilfull in our hardhartednesse. Therefore he is fayne to lift vp his mightie hand and to runne vpō vs, and to strike vs, as it were with a hāmer vpon an anvilde, when he seeth vs so hardcharted and that his woordes enter not into our eares. This is it that Eliu ment to say. True it is that he had sayd heretofore, *that God openeth mens eares*: (yea truely, for we know well that God worketh by a secrete power in vs when he sendeth vs the inspirations that are spoken of here): But he addeth this as nowe, because wee would fayne be so sotted, as there shoulde bee none other life with vs, but to giue our selues to making of good cheere. VVe see how men shunne Gods presence as much as they can, and seeke by all meanes to run astray in all vanities. God then openeth our eares, when he toucheth vs in such wise, as wee be compelled to be thinke our selues. A very theefe that is hardened in his wickednesse, and could finde in his heart that all remembraunce of Iustice were abolished, shall notwithstanding not fayle to haue prickings and heartbitings to sting him withall. And whereof commeth that? euē because God openeth his eares: howbeit let vs marke, that there is a double opening of our eares which God worketh in vs. Forsometime he openeth our eares to the ende that wee should bee inforced to perceyue that it is hee that speakest: but yet for all that wee cease not to be stubborne still, and to refuze the doctrine and corrections which he giueth vs, so as wee receyue no chasciment at his hand to amend vs. There is an other opening of our eares which is better: which is when God softenth our harts,

so as we do willingly receyue his sayings, and giue heede to them, and yelde our selues wholly to his doctrine. VVhen it is sayd, *that God openeth menes eares*: is it not to be vnderstood, that all men indifferently do yeeld themselves teachable vnto him, and that al are disposed to obey him. No: he speaketh as well of the reprobates as of Gods children. For the reprobates shall haue some opening of their eares in so much as they shal be faine to perceyue (spite of their techr) that God speakeith vnto them. Howbeit for as much as they shake of that thought, and thrust it vnder foote: they continue alwayes as deafe. In the meane whyle the good men take profit of it: for they know it is no striuing agaynst God. And whereas Eliu addeth, *that God sealeth his instruction*: hee speaketh of such as are so dull vpon the spurre, and so stubberne as God cannot subdue them by his woerde. Therefore such as do so shake off al doctrine, muste bee forced to haire God speake after an other fashion: that is to wit, God must be faine to beate them, and to teach them with harde strypes, and to shewe them by force, that he is their master. Yee see then how this streyne ought to be vnderstoode. Therewithall let vs marke well the manner of speach that Eliu vseth here: which is, *that God signeth or sealeth his instruction by chasciments*. Hereby he sheweth, that chasciments serue to make the instruction of authoritie, when men reject it and make no count of it: and that could not be, except the instructions of Gods woerde were matched with his chasciments. For if God should but onely beate, without sending any knowledge of his will: what a thing were it? Therefore it behoueth him to teach vs with his beating of vs. And why? for if a father beate his childe, and dragge him about by the heare of his head, and tredē him vnder his feete, and yet speake neuer a woerde to him: the childe shall bee vtterly dismayed because he knoweth not what his father meeneth, nor why that choller is come vpon him, and so the childe shall bee neuer the better for it. But if his father say to him, thou naughtie boy: see what thou haste done, and therupon do beate him: the childe perceyeth that his fathers instruction is to his profite, and he learneth too knowe his fault, in that he hath not obeyed him as he ought to haue done. Beholde (sayeth he) because I receyued not my fathers singlie woerde, he sealeth the instruction that he gaue mee. Euen so dealeth God with men. Not that he graunteeth all men the grace to haue his truth preached vnto the, and to reade the holy Scripture: but he giueth them the remorces and heartbitings that I speake of before. For as S. Paule sheweth in the second to the Romaynes, as wee our selues feele sufficently by nature: there is not that man which hath not an inward record in his owne conscience. So then God reveleth his will vnto men, so farre forth as is needful to make them vnexcusable. And therewithall, for as much as he seeth that men suffer not themselues to be taught at his hande, but do stoppe their eares or else count his doctrine as a triffe, and make a mocke of the warning that he giueth them: forasmuch as menne forger themselues after that sort: it standeth God in hand to seale his doctrine, and to make it of full authoritie, so that when men are scourged, they may acknowledge in themselues and say: very well: Nowe I see that God sheweth mee his power: and because I haue not honored it, nor reverenced his maiestie as I ought to do: therfore I am fayne as now to know him perforce, and to consider his instructions better than I haue done. For what is the cause that I am smitten, and that the mischefe is light vpon me ere I thought of it? Because I made my selfe beleue that I might scape Gods hand: but now he holdeth mee fast shet vp, and thereby

I see that his doctrine is ratified vnto mee, that is to say, is made such, as I am fayne too thinke on him spite of my teeth, and to honour him better than I haue done. So the let vs learne, that whensoeuer God afflieth vs, or sendeth vs any chasteicements, we must cosider, that the same are as it were the seales that he setteth vpon the warning which he had giuen vs afore. If an evidence be vnsealed, men will doubt of it: and if it be alledged, it shall not be credited because it is not autentik. But if it haue a seal at it then is it out of doubte, and a sufficient instrument, and must be receiued. VVherfore let vs marke that God worketh after the same maner in afflicting vs: wherby he seal-  
 eth his doctrine. For although we had not the gospel preached among vs, ner any lawe, ner aught else but our own conscience as the Paynims and Turkes haue: yet had we sufficient warning of Gods wil, and knowledge ynough of it, if we did not choke it by our owne wilfulnessse. But seeing he speaketh vnto vs so familiarly both in his lawe and in his Prophets, and specially by the mouth of Iesus Christ: if we on our side be so hardharted and stuppe, that we will not receyue any thing: Is it any woorder if our Lord strike vs with many blowes, and inforce vs to come vnto him? Now therfore let vs not be ouergreued with our afflictions as many men are, who turmoyle when God afflieth them, more than if they had never knowne the word of God. But this knowledge which we haue must needes be sold the dearlier vntoo vs, because that God hath spoken so vnto vs, and allured vs to him by his owne holy mouth, and we drawe backward from him, and voutsafe not too go forward one steppe. And  
 30 must we not needes be smitten double, when there is nothing else with vs but kicking and wincing? So then let vs learne to receyue the chasteicements that God sendeth vs with a quiet mynd, and consider that his afflicting of vs, is not in vain. VVhy so? For let vs marke whither his doctrine haue bin of such autoritie amogs vs as it ought to be, that is to say, whether wee haue ben teachable and meeke to followe our shepherd as sheepe and lambes. Assoone as God speketh, we ought to print his word in our harts, and to stick vnto it. But we do either go about to wipe it out, or else our eares are deaf, or else it goeth in at the one eare and out at the other. Seing then that one sort of vs haue giuen no reuerence to Gods word, and another sort haue stryued openly against it, and the third do mock at it: seing it is so ill receyued at our hand, God must be fayne to seale it. And how? by afflictions. Ye see the that al the aduersities which god sedeth vs are his seales. Howbeit to the end that the chasteicements which are hard & painful to vs of nature, may be made amiable vnto vs: let vs marke wel that which Eliu sayth here: namely that Gods intent is too drawe men from their owne workes, and to byde their prude. Herein he expresseth, that God in sealing his doctrine by afflictions, not only respecteth the magnifying of his word, that it might haue full maiestie: but also therewithal procureth mennes saluation. The end therfore, which God ameth at in afflicting vs, ought to be as suger to season the bitternesse which otherwise sheweth it self in afflictions. Ye see Gods afflictions are combersome to beare. Yea truly: For we shunne all things that we mislike of. And morouer Gods wrath is a terrible thing vnto vs. Now whensoeuer God punisheth vs, it is a token that he is angry with vs, and therfore we cannot but be afayde greeued, and distressed. Howbeit God sweeteneth all this, by shewing vs, the end that he intendeth: which is that he meeneth to frame vs to his owne hand, and that all his seeking is to make vs followe him to obey him. Thus yee see what Eliu addeth in saying, that God intendeth too drawe men from their owne workes.

Now when he speaketh here of workes, he meeneth not generally all things that men take in hand: but the things that they do rashly and of their owne head. For we know that God hath created vs to labour, and that he will not haue vs to be ydle and vnoccupied, but that every man should apply himself to that which he is able, and that we should consider wherin we may serue both God and our neighbour, and every of vs employ himself therin according to the abilitie which he shall haue receyued. Therfore when God afflieth vs he meeneth not too drawe vs from our works, that is to say to make vs vtterly good for nothing. True it is that whē we be brought lowe with sicknesse, our armes and legges be as good as broken, mē must be fayne to serue vs, the world must be combered with vs, and we are able to do no seruice: but yet doeth not God drawe vs vtterly from all worke: For patience is a worke that good esteemeth aboue all other things. So then (to be short,) God draweth vs not from al works by afflictions vs: but the works that are ment here, are the foolish enterprises that men take in hand. For if God let vs alone and lay the bridle in our necke, how bold are we to practise this or that? Nothing can stick with vs: insomuch that we would remoue heauen and earthe. I must do this(say we) & I haue such a way to go. VVe see nowadayes that Princes take such enterprises vpon them, as if they had all things in their hand, and would as it were make new worlds. And the pride which sheweth it self in those greate men, fayleth not to be also in the lesser sort: For these play the scorpions which wrythe with their tayles to cast abroade their poysen. There is none of vs al, be he never so meane, but he vndertaketh things at auerture. Therfore it is needfull that God should bring vs back after that maner: that is to say, that he should pluck vs back from our rashe doings, by sending afflictions vntoo vs. And so(as I sayd)we haue good cause to be of good comfort whē God afflieth vs. For seeing we are so stuppe of nature, as we never come to him of our own free wil: what would become of vs, if we should not be restrayned by force? Therfore considering that men do of their own  
 40 nature go cleane contrary to the will of God, and fling abroad like wild beasts: let vs understand that God hath neede to represse vs. And sith we know it, let vs give him glory for that he suffereth vs not to runne like wild colts, but doeth continually brydle vs vnder his obedience, yea and also tame vs by afflictions when he seeth there is too greate headinesse in vs. Lo what we haue to beare awaye in this strayne. But let vs marke that which Eliu addeth for an end: namely that God intendeth to byde the prude of men. For herein he sheweth the welspring of al our enterprises, which is the pride that is in vs. VVhat is the cause the that mē do leape after that sort, and fling theselues in the aire, and make such kicking and wincing? Euen their foolish ouerweening which blideth them. For if men knew themselues, they would be tame ynough. But they take themselues to be maruelouse wights. They knowe not that they are borne and created to obey God. The vntill such time as pride be abated in vs, surely we will be ouerbold to run astray: and therfore if God intend to with draw vs frō our enterprises, it behoueth him first of all to cure this disease of pride which reyngeth too much in vs. And here is expresse mention made of hyding our pride, not that it is ynough to bury it to the end it may not shew it self: but Eliu vseth here the same similitude which wee oftentimes vse towards men, to make them ashamed as if a man shuld say, go hide thyself like a vllcine, to one that made greate countenances in a brauery, and shuld deface him with such reproches as he durst no more shew himself, but shuld be faine as it were too bury himself in his  
 50 howse.

howse. Lo after what sort his pride is as it were hapered. And after the same sort doth God work towards vs. For wheras we would faine play the wise men: our folly bewrayeth it self, and God suffereth not our pride to be always concealed, but it bewrayeth it selfe. VV<sup>e</sup>t then, whē this is perceiued, what doth God c<sup>e</sup> he afflic<sup>t</sup>eth vs to the intent to mecke vs: howbeit he doth it to our shame: that is to say, he buffeteth vs, and therwithall worketh vs such reproche, as we perceiue our owne dishonestie, and are faine to go hide ourselues like lewd lozels that went about to exalt theselues beyond measure & reason. Ye see then what Eliu ment. Therfore God couereth not the pride of men, but sheweth that he beateth it downe and thrustereth it vnderfote, yea euen in such wise, that men are ashamed of it wheras they had erst ben to bold, thinking themselues able to work woonders. So then let vs marke now, that God sheweth vs a singular fauour whē he speake<sup>t</sup>h to vs, seing that we should be but as wretched brute beasts, if we were not taught by him. Againe he sendeth vs hartbitings to nip vs to the quick. If they do vs no good,<sup>10</sup> and we be afterward afflicted by his hād: let vs assure our selues, that that is bicause we be too hard and stubbornē, and therfore must be tamed as wild beasts. Yet notwithstanding let vs consider, that they are all of the God seales, wherby he healeth and ratifieth the warnings which

he had giuen vs by his word. And therfore let vs make much of thē and receiue them paciētly, seing that by that meanes he procureth our welfare and saluatiō. And so let vs desire nothing all our life long but to shewe ourselves true children towards him, and too giue ouer ourselves wholly to his obedience and seruice.

Now let vs fall downe before the face of our good God with acknowledging of our faults, praying him to make vs feele them better than we haue done. And forasmuch as he hath chosen vs to be of his houshold: let vs desire in any wise to be guided by his hand in all simplicitie and reuerēce, and that forasmuch as he hath kinded the light of his word amongs vs, we may be gouerned by it vnto the end, and our mynds mainteyned in such purenesse as they ought to be, so as we may from daye to day grove and increase in the knowledge of his word, vntill we come to behold his glorie fully and perfectly, and be transfigured into the same: and that although it behoue vs as now to passe through many battels, and to feele vnto what wretchednesse we be subiect in this world: yet notwithstanding we may be vphild always by his power, to get the vpper hand of all temptaciōs, to the intent that his goodnessse may strengthē vs more and more to walke in his obedience. That it may please him too graunt this grace &c.

### The cxxv. Sermon, which is the fourth vpon the xxxij. Chapter.

*This Sermon is yet still vpon the xxij. and xvij. verſes, and then vpon  
the text whic̄h is added here.*

18. He plucketh back his soule from the graue, and his lifethat it should not come to the syvord.
19. He chastiseth man vwith greef vpon his bed, and breaketh his bones vwith chastisements.
20. So as his soule refuzeth bread; and his life the pleasaunt meate,
21. His flesh is consumed so as it is seene no more: and his bones also vwhich are not seene, do clatter.
22. His soule dravveth to the graue, and his life vnto them that followe at death.
23. If there be an eloquent messenger (*one among a thousand*) to shewve a man his righteousnesse.
24. That God hath pitie of him, and sayeth, deliuer him, to the end he go not dovvne intoo the pit: I haue found atonement.
25. His flesh shal come again more freshe than a childe: and she shal returne to the dayes of his youth.



I sawe yesterday that God must be faine to draw vs by force from our folishe enterpryses: because that naturally we be so presumptuous, as there is nothing but we would bee medling with it. If God should but only warne vs to bee mild, and not to thrust forth ourselues ouerhastily: it were not inough. For there is a folishe boldnesse in men which cannot be held in awe but with greate violence, as if a man shuld tie vp a wild beast with cheynes. God therfore must be faine to deale with vs as is shewed vs in this text: that is, that mā wil never turne away frō his own enterpryses, except God subdue him by mayne blowes. And what is the cause therof? Euen pryde, as hath ben sayd alredie. Therfore vntill the pryde which is in mannes nature be beaten downe and thrust vnder foote: they will needes be alwayes roysting and starting out on the one side or the other, yea and flinging away like wilde beasts. And so let vs marke well, that the cheefest thing which we haue to do in our afflictions, is too learne to humble our selues, that we bee not so foolish and ouerbold, as to take more vpon vs than God giueth vs leave to doo, but that wee

walk vnder his gouernement, asking counsel alwayes at his mouth, holding ourselues stil to that which he comandeth, and not challenging aught at all to our own strength and power. Ye see then a lesson which it behoueth vs to remember early and late when God afflic<sup>t</sup>eth vs. But Eliu expresteth yet more the thing which I haue touched: that is to wit, that God procureth our welfare by the sayd meanes of humbling vs. And how is that? Because it is the destruction and vndoing of mē to be so puffed vp, and to exalt themselues more than is lauful for thē. Therfore there is no other meanes too drawe them out of the ditch, and to kepe them frō stumbling into a deadly fall, but that God do hold them back by afflictions. And so ye see that the cause why we fall not intoo the graue, is that God afflic<sup>t</sup>eth vs. But therewithall Eliu sheweth vs how harshe this medecyne is, in that he sayeth *that is consumeth our flesh, so as we haue no more the shape of man, but are like unto dead men that are taken out of the earth, and our bones do clatter without, and wee canrot somuch as take breathe, but are in continual torment so as wee haue no release, but God persecuteth vs with such extremitie as we can no more*. Thus he sheweth that God can not at the first blowe win that thing at mennes hand, which

which were to be desired: that is to wit that they should know theselues wretched and full of infirmities, and ther vpon stoupe vnto him, but that they must be fayne to be ouercome with strong hand and continuall torments, or else they will never yeeld and submit them self vntoo him. Behold the twoo points which wee haue to marke. And as touching the first, let vs learne to beare our afflictions patiently, sith we see that they serue vs for medicines and salues. Is it a small thing for vs to be drawen out of the graue? These words concerne not only the bodily death which passeth away: but also (by a similitude) the everlasting damnation is termed here a *grave* or a *pit*. Then are we ready to fall not to breake our armes or our leggs, no nor only to breake our necks: but also to perish for euer, and to be wyped out of the booke of life, and to be cut of from the kingdome of heauen. Lo to what state our pride bringeth vs. For so long as we flicker after that sort in the ayre, and think wee haue any strength of our selues, and build therupon after our own fancie: I say so long as we be possessed with such foolish presumtiō: we are alwayes redie to stumble and to perish.

But God hauing pitie of vs, sendeth such remedie as he knoweth to be conuenient: which is, that he afflieth vs and beateth vs with his rodds. If we grudge and cannot be paciet when God doeth so chalstise vs: Is it not an extreme vnthankfulness, not to suffer God to remedy our destrucciō & to draw vs frō it? So then let vs marke well, that here the holy ghost met to make Gods chalsticemēts sweete and amiable to vs, to the end we should beare the quietly when they beseint vs. Marke that for one point. Verely this will seeme straunge to fleshly reason. For [our fleshly reason will say] could God prouide no better meane for our welfare than by tormenting vs after that sort? Behoued it him to send vs to death that he might call vs vnto life? Surely it is an incredible maner of proceeding if a man debate it according to his owne reason: and he will thinke it but a foolishnesse that God should kill vs in pardoning vs. For what are afflictions? Signes of his wrath: and wee knowe that all diseases are the messengers of death, and that all the sorowes which we conceiuie, are drownings of vs. But our Lord sendeth vs sorowes, sicknesses, and torments, and holdeth vs in them as vpon the rack, till we can no more, and till wee faynt in such wise as our life draweth to the graue. For these words concerne not the small afflictions wherewith we are accustomed: but they cōcerne Gods sending of vs to so greate extremitie, as there remayneth no more hope in vs. And how is that? muſt God cast vs into the bottome of death, to the end to draw vs out agayne? But so worketh he, and we muſt not pleade against him, for wee shal always haue the worse end of the staf. And out of doubt, that is the cause why the holy scripture sayeth, that it is his ordinarie maner to kill before he quickē, and to bring to the graue before he rayse to life. Then let vs vnderſtād that God intendeth here to excercise our obedience, by trying vs to the vittermost so as we can indure no more, no nor somuch as drawe our brethe, but seeme to be vtterly choked. Therfore when our Lord bringeth vs too that point, it is to the end to knowe whether we be wholly his, and whether we can abyde to be gouerned by his hand or no. Howsoever the world go, when we be tempted in our troubles and greefes, let this sentence come to our mynde to comfort vs withal: behold it is sayd that God in bringing me to their graue, intendeth to drawe the out againe: and that in cōsuming their fleshe he mindeth to restore it again: and that in tormenting the with extremitie, he purposeth to comfort them and to bring the to rest. Seing it is so, let vs take hold of this comfort, and let

*Deut. 32.f.39.*  
*1.Sam.1.a.6.*

that is to affwage all our sorowes: let vs not be out of hart although it seeme that we be vtterly forlorne: let vs alwayes passe further and further in the strength of this doctrine: and let vs learne to rayse vp our selues by it, euen when we be cast downe into hell. Thus ye see what we haue to bear in mind. And afterward whē Eliu maketh so long a descriptiō of Gods chalstizemēts: it is to shew vs how dreadful his wrath is. And this also is a very profitable lesson for vs. For which of vs thinketh of the greatness of Gods wrath as it is spokē of in the holy scripture? It is sayd in the song of Moyses, who knoweth the greatnessse of thy wrath: And vndoubtedly although Gods *Psa.90.c.11* wrath be a fire that consumeth all things: yet notwithstanding we think not vpon it, but ouerpasse it. It is told *Ebre.9.f.31.* vs in Sermons, and we reade goodly texts of it: but we are *& 12.g.29.* not touched with it, nother doeth any man rest vpon it. Forasmuch then as we make no account of Gods iustice, and take it to be but as a sport: we ought to marke well the counsell that is giuen vs by the holy ghost: like as in this text it is sayd that God breaketh mennes bones: that is to say, vseth so greate violence, as there remayneth no strength at all in them vncorused. Their flesh wasteth & cōsumeth away, so as there remaineth but an image of death: and a man is so continually tormented, as he is like a deade man. It is not without cause that all this is set afore vs: but it is to the end to waken vs, and that when God vttereth his iudgements against vs to make vs feele our sinnes, we should the better bethink vs that those torments are more terrible than can be expressed, According also as wee see how the holy scripture vseth many cōparisons in that behalf. *Esa.58.c.13.*

many cōparisons in that behalf. VVhy doeth it liken God to a liō that breketh & broozeth things with his teeth, and plucketh them in peces with his pawes? It is not to attribute such a cructie vnto God as is not cōuenient for him: but to humble vs because wee bee dull, and knowe not what it is to feare God, or to stand in awe of the punishments which he sendeth vpon such as lift vp themselues against him. To the end then that wee may not be any more possessed with such dulnesse, the holy scripture setteth forth God in the likenesse of a lion that commeth vpon vs with his teeth and his pawes, to make vs vnderſtād that when he intendereth to shewe himself contrarie vnto men, there is no terror aboue it nor comparable to it. Yee see then to what vse wee ought to apply the things that are sayd here, and that such wārnings ought to serue vs afore hand. Also somertymes when we be in trouble and that God falleth so vpon vs: It behoueth vs to put the things in vre that are spoken of here, to the end we may knowe that we are not the first [which haue ben so delt withall]. Yea and vndoubtedly it is a notable place where it is sayd that God consumeth all a mans fleshe, that he brooseth and breaketh, that he swalloweth vp, and that he killeth men. And why? to quicken them. And so although his anger be dreadful vnto vs when he visiteth vs with rigor, and that we be driuen to feele the things that are conteined heire: yet notwithstanding he cheereth vs with the hope of salutiō, which is the only meane to bring vs vnto life. VVherfore seing that our God, giueth vs hope, and that we be not the first that haue bia so delt withall, but that he hath handled his seruants after that sort in all tymes: let vs suffer our selues too be as it were swallowed vp of sorowe and to be set there as in a gulf. And truely wee see that Eliu following that which hath ben shewed in the foresyd song of Moyses, speaketh not so without cause. Marke then how this sentence ought to serue vs to double vse. The first is, that when we be in rest, we must take tyme too bethink vs how dreadfull Gods wrath is, to the end we may walke in feare and carefulnesse *Psa.90.c.11*

nesse and submit our selues vnder his hand. And the second is that we must not be to much afrayde when God visiteth vs so roughly,knowing that he hath delt after the same sort towards those whose saluation he hath procured. Then let vs not thynk it straunge that he should deale so with vs, but let vs learne to fashion ourselues like vnto those, which haue wayted to be fully comforted at Gods hand after they had bin in heauiness, yea euen after they had bin swallowed vp of sorowe. And therwithall let vs marke also the long continuance of our afflictions, wherof Eliu speketh here. For he sayeth not that Gods afflictiong of a man in such wise as he shall seeme to be vtterly forlorne, shall not be only for one brunt, and to releue him againe byandby after: No, but contrariwise when he layeth his hand vpon those whome he intendeth too afflic, he maketh it heuier and heuier, insomuch that if a poore creature be sore tormented to day, it shall be double to morowe, and afterward be so increased, as it shall seeme to haue nother end nor measure, and it shall continue so long, that he shall passe through a hūdred deathes, before God shall seeme to releue him. So litle then shall we bee deliuered from our afflictions immedately when we haue felt them: that they must be increased more & more. For it is the good pleasure of God, that we should fight against many deathes. Truely this seemeth right hard vnto vs: howbeit let vs marke that a rough horse must haue a rough rider, and that forasmuch as wee bee tough wood, it behoueth vs to haue hard wedges & hard strokes with a beetle. True, it is that we think not our selues to be rebels against God: but if we consider the thing as it is, without flattering of ourselues: we shall find that the nurishing of wilful stubbornesse in vs, is no smal nor common thing. Some chawe vpon the brydle in such wise against God, that although their afflictions increase, yet they cease not to gnash their teeth still, and to play the wild beasts. And an other sort pretend some token of humilitie: but what for that? They bee so sickle, that to day or to morowe it is quite out of their heads. So long as a man is hild at a baye, he wil vndoubtedly say I haue offended my God, it behoueth mee to turne a newe leaf: and he will not only make countenaunce afore men thorough hypocrisie that he is willing to amend: but he wil also think himself to bee vtterly chaunged, and that there is no more any wicked affection in him. But what? if God deliuer him to morowe morning, he wil become worse than he was, or at leaste wise as bad. See in what plighe we be. And therfore let vs not think it straunge that God shold so increase his strypes. If he see that we cannot be woon, but that there is such a sturdiness in vs as he must be faine to correct vs a long whyle, it behoueth him to worke more roughly. Like as when a disease is rooted, peraduenture the diseased person will think him self to be rid of it, as soone as he hath taken but some stirrup, our some pille, or hath bin let blood: I say it will seme vnto him that he is throughly whole: but the roote of the disease is not yet plucked vp, & therfore he must be faine to take some very harshe and bitter medecines, and bee kept to a diet, and abide vnder the Phisitions hand a moneth or twayne, yea or a whole yere. Euen after the same maner must God purge vs by diuerse remedies, and make it long ere he cure vs, bycause this vyce of pride is rooted ouerdeepely in vs, and is entred euen into the māre of our bones, so that all is infected, and there is no soundnesse in vs, but all is corrupted till God renewe it againe. Thus ye see why here is mention made of the long continuing of our afflictions til we can no more: yea and that God must be faine to vse diuerse remedies, not afflictiong vs always after one fashion, but sending vs some

tymes one kind and sometymes another, which thing let vs assure ourselues that he doth not without great cause: for he taketh no pleasure in the tormenting of his pore creatures. VVe knowe it is his nature to make vs fele his goodnesse: howbeit in the meane whyle, forasmuch as he feeth that wee are not fit to receive it: it is good reason that he should chaunge, and after a sort transfigurē him self, to the end to conforme himself vnto that which hee feeth fit for vs. And that is the cause why it is sayd *that he chastizeth man with greef vpon his bed.* VVhē Eliu speketh so, it is to shewe vs that if God punish vs in good earnest, there is nother release nor truce at all. For his meening is, that though we seeke rest we shall find none, if God bee our enimie, that is to say, if we take hold of his wrath. For when the scripture sayeth that God is our enimie, and is angrie with vs: it meeneth not that he is so in deede, but that he pretendeth to be so bycause we haue neede to be put in feare, that we may be sorie for our sinnes. So then let vs mark wel, that when a man is so tormented, he is forced to haue warre without end, and if he seke to haue rest, he shall find none. For the hand of God is to long: we shal not be able to scape from it, till wee be reconciled to him. This is the thing that ought to bee vnderstoode in this sentence. And if God giue vs any release, let vs assure ourselues that he beareth with our infirmite & the same ought to serue to our singular cōfort. For although God examin vs roughly, and bring vs euē to the pits brimme: yet notwithstanding he giueth vs still some tast of his goodnesse with it, that wee may take breathe againe. It is sayd here that he hath not graunted this grace vntoo all men, but that he persecuted some in such sort as they had no rest at all. And what meeneth he by saying so? He speketh not of the reprobats only, but of those whom he had chosen, and whose saluatō he had procured and furthered by that meanes. So then let vs vnderstand, that when God suffereth vs not to be afflicted ouersore, but giueth vs only some litle strypes: he hath a respect to our feblenesse, bycause he seeth wee are to weake. Furthermore, when he sayth *that a man forsaketh his meat, insomuch that he findeth no tast in pleasant meat,* and would fayne be out of the world: It is to shewe vs that when we are touched with the feeling of Gods wrathe, and haue conceyued it too the quick: wee can find no tast in any thing. VVhat is it then that giueth vs tast of all the benefits that wee receyue at Gods hand in this world? It is his grace. True it is that the heathenishe sort, as the despysers of God which are saped in their sinnes, and are become vtterly briſe, and feele no more sting of greef: doo finde tast ynoȝh in their pleasures: yea euen in their beastly pleasures: For they haue not yet conceyued the wrath of God. But as for those that seele God against them, they must needs mislike all things that are desirable of their owne nature, yea and vtterly lothe them. And why? For they cannot take pleasure, euen to liue. Although this life bee full of much wretchednesse, and is as it were a Sea of all miseries: yet must we set store by it, bycause God hath set vs in it, and preserueth vs in it, to the intent we should knowe him to bee our Creator and father, according as indeude the end why we were created, and why we be mainteyned in this transitorie life: is that we should know how it is God that interteyneth vs here, and that we should feele his fathery goodnesse, in that it please him to haue a care of vs and to gouerne vs. So then our life ought to be deare vnto vs in that respect: and when he sheweth himself angry, our life must needs be bitter. For it is impossible that Osey. o b. 8 a man should not desire too bee fordon when he feeleth Lu. 2; e. 20. that: according as it is written that they shall say too the Apo. 6. d. 16 moun-

Esa. 2.b.19.  
Lu. 2; e. 20.  
Ap. 6. d. 16

mountaynes, coner vs. Thus ye see to what point we are come. And therfore let vs learne to find tast, first of all, in the goodness of our God, to the end that the rest of his benefits may be pleasant vnto vs, and that we may finde fauor in them. I say let vs learne to tast the goodness of God: that is to say, let vs not be so giue to worldly things, as that our cheef marke shold not be to say, let vs seeke to obey our God, and to submit our selues quietly vnder his hand. Ye see then, what we must desire. Haue wee so doone? whensoeuer we inioy the benefits that he giueth vs, whither it be in eating and drincking, or in the rest of our life: let our reioycing be in such wise, as it may bee wholly referred to the acknowledging of the fatherly goodness of our God, to say, behold God doeth well shewe the care which he hath of our welfare, seing he voutsafeth to feede our wretched bodies. Behold, they be but deade carkases, and yet God voutsafeth to nourish them. Ye see then that it behoueth vs to eate and drinck in such sort, as wee may thinke continually vpon the goodness of our God. Furthermore when all things be out of tast with vs, and that we beso ouerpresse with anguishe as our very life is hatefull to vs: let vs consider from whence the same procedereth. And that is bycause God hath hidden his cōtenaunce from vs, & we feele no more his fatherly goodness which should make vs too find tast and fauour in all his benefites. So then if wee mourne and bee in perplexitie and anguishe, let vs pray God to make vs feele his goodness whiche as yet is unknowne to vs. And when we feele that, let it serue vs not only to take breth by, and to setvs in rest: but also to restore vs in such wise, that wheras we were viterly dismayed afore, we may gather newe corage and come againe to the floore of our age, according as it is sayd here by-andby after. Thus ye see what we haue to beare in mind. To be short, it is sayd that the flesh of a man shal waste awaie, so as it cannot bee sayd any more that he is aliue. Now if it be so that we must be brought as it were to nothing, and that God doth viterly disigure vs: let vs looke to arme our selues with patience, and not enter into disputacion, although we come to the sayd extremitie. And why? For it is sayd that God handleth his chozē after that sort. Here is no speaking of those whom he intendeth to ouerthrowe and destroye, but of those whom he hath ordyned to saluation, whiche are in his hand, and whom he guideth. Euen those doeth he disigure in such wise, as a man would take them to be viterly forlorne. Seing it is so, let vs pray him, that although we become like deade me, yet he will kepe our life kēdē in his hād. And very needfull it is that he shuld do so. For although all men be not affilcted so roughly as Eliu speketh of here, and that God vsē not such rigor but where he listeth: yet notwithstanding generally it behoueth our life to be as it were a kind and shape of deathe as sainct Paule sayeth. And as we see Collo. 3. 4. 3. that in wynter tyme the trees haue nother floures nor leaues, nor any freshnesē in them, but their life is drawnen into them. Euen so must our life be hidden in the hand of God. And when we haue done him the honour to put him in trust with it, we shall find in the end, that he hath ben a good and faithfull keeper of it. And therfore if it please him to bring vs to such an afterdeale for a time, as we shall perceiue no token of his fauour, but shall seeme to be quite alienated from him: let vs tary his leyture, and mourne till he giue vs again the cherefulnesse that is spoken of here. Now after that Eliu hath treated of the afflictions which God sendeth to the faythfull, and shewed that they must first be cast downe before God set them vp: he addeth that when God intendeth to make them feele his goodness & fauour, he vseth his word towards

them. Here yee see the meane wherby God quickneth those which be as it were alienated from him: that is to wit, he sendeth the *such a messenger as is hardly to be found amongs a thousand*, and he shal bring him a message of righteousnesse: [that is to wit] he bringeth him word that God iustifieth the sinner, and receiueth & accepteth him into his fauour. Ye see then after what sort we be restored when we haue bin as good as dead. And here is a goodly and excellē sentēce, to shew vs that when God sendeth vs tydings of his goodness, and that his promises are declared vnto vs: it is al one as if he reached vs his hand to drawe vs out of our graue. VVhat would we more? So then let vs marke well how it is sayd here, that a man shall gather new strength if he haue assuraunce of Gods goodness. And how so? For as I haue sayd already, our Lord hath giuen that propertie to his gospell, that by giuing eare to the promises that are conteyned in it, wee take comfort in him, and are assured that he calleth vs to him. Truely this is hard for men to do: For of all the battels that wee haue to fight agaynst the temptations of our flesh, the greatest battel is against vnbeleef: and specially when we feele any of Gods chastisements, then be wee as it were in darknesse, insomuch that our sorowe dimmeth our eyes, and although Gods promises be set afore vs, yet notwithstanding we cannot apply the to our vse, but there seemeth always to be somewhat betwixt vs and them, and that they belong not to vs. Lo in what pligt we be: and every of vs ought to feele it by his owne experience. Vndoubtedly Satan commeth to intermedle himself in that case. True it is that we will not denie Gods promises: but wee will stand as it were in a mammering and say, I haere well this promis, which is so goodly a one as it ought to cheere vp a whole world. But what for that? I linger still in vayne, bycause I perceyue not that the same ought to pertayne vnto mee. Somuch the more therfore ought we to marke well what is sayd here: namely that whē God sendeth vs a man which certifieth vs of his goodnes, it is al one as if he reached vs his hand and sayd vnto vs. Lo here I am, hitherto I haue affilcted you: and although the same hath bin with great rigor, yet haue I not done it as a iudge that intended to punish your misdeeds according as you deserued, but as a Phisition to heale you. True it is that you felt it not at the first, I was fayne to vse fearing, corzyng, serching of the bones, and other very violent remedies: but in the meane whyle I procured your helth by it: and therfore consider you of this my goodness. Thus yee see that whensoeuer God giueth vs the holy scripture into our hand, and wee find there any promis of his mercy, or if he send vs a man that is able to warrant vs the forgiuenesse of our sinnes: it behoueth vs to cōclude thus: howsoever the world go, my God will pitie mee, and indeede he sheweth it by lending me this record, and specially by this benefite, that the gospell is preached vnto vs. For wee knowe that the vse of preaching is to vnbind vs vpō the earth to the intent we should be vnbound in heauen. The chief end for which God will haue his word ministred vnto vs, is that forasmuchas we are hild prisoners vnder euerlastinge damnation: those that are ordeyned to bee ministers of Gods word, should vnbinde vs and release our sinnes, that is to say, warrant and beare witnesse vnto vs of it. VVe knowe it is the peculiar office of God to forgiue sinnes: It belongeth not to men: but our Lord Iesu Christ ment to expresse the power and workfulness that is in preaching, by saying that therethrough our sinnes are forgiuen vs, yea euen by mostall men. And that is the cause why sainct Paule sayeth expressly that the message which is committed vnto vs is the message 2. Co., of at-

of attonement or reconciliation. Then if we be in a Christiā church, and the gospell be preached there purely : let vs be sure that God hath committed the keeping of the keyes of the heauenly kingdome, vnto the men that do so beare abroade his word. And to what purpose? To the end to open vs the gate of saluation. Let vs assure our selues that he hath giuen them authoritie to breake our bands according as it was foretold by the Prophet Esay, that Iesus Christ should be sent to preache deliueraunce to poore prisoners. Hee hath not done this in his owne person only by accomplishing the sayd promis: but hee doeth it still also dayly by his ministers. True it is that Iesus Christ is the partie that hath let vs looce from the bondage of sin and everlasting damnation, wherin wee were by nature : But yet hath he committed the same charge to all shepherds of his churche. Yee see then that the thing which wee haue to beare in mynd when Eliu sheweth vs the meane wherby God restored those whom he had sent as it were vnto hell, and which were as good drowned : is that he sendeth them a messenger that is able to warrant them righteousnesse. And he speketh purposely of ryghteousesse, not bycause those which ought to comfort vs should vse flatteries to make vs beleue that wee be ryghteous, and preache vnto vs our owne vertues and merites: no: but the righteousesse which he speketh of here, is that God is made at one with vs. And how is that? Bycause he imputeth not our finnes any more vnto vs. Then are wee ryghtouse, not in our selues nor through our owne vertues, but bycause it pleasest God to forgive vs.

And it is a point which wee ought to marke well. For when the world sekereth ryghteousesse, it is by bringing menes owne deserts vnto God, and it imagineth that although they haue done amisse, yet they are able to make him some amends. Behold the common vse or rather abuse wherewith men deceyue themselues. For if they bee combered with any hartgref, by feeling the vengeance of God, they fall to considering with themselues, How now? Haue I not liued well? Haue I not serued God as I ought to do? And though I haue committed some fault: is there not some meanes to recompence it withall? Yes: And I haue done this and that. Behold I say how men would euer put some barre in Gods waye, to the end he should haue no vantage of them. Thus seke they their ryghteousesse in their owne merits. But when God intendeth to giue vs a ryghteousesse wherby wee may stand before him, he vseth a contrarie kind of speche, which is: that he admitteth vs and accepteth vs for ryghtouse, by couering our finnes. VVheron then shall our ryghteousesse rest? On the free mercy of our God, bycause that when he hath once scoured awaye our spots with the blood of his sonne, and discharged vs from death and damnation by the rausome which our Lord Iesus Christ paid vpon the crosse, he wypeth out our finnes, and layeth not our offences to our charge. Thus the ryghteousesse which is preached vnto vs by Gods messengers, is that we be iustified or accepted for ryghtouse.

And it is not without cause that the holy scripture vseth continually the word *iustifie*. It might well be sayd that wee find fauour or grace when God pardoneth vs, according also as it is often sayd so: but the holy Ghost thought it not ynough to vse such words. And why? For so long as wee bee sinners, God must needs hate vs: wee knowe that he is the weispring of ryghteousesse, and there is no agreement betweene him and vnyrighteousesse. Therfore so long as we be sinners, wee be lothly in Gods sight, and he must needs reiect vs: and (to be

short) we haue no enterauice vnto God, til wee be iust and righteouse. Now then, how become we righteouse? It is bycause God regardeth not our finnes, but burieth them and hydeth them, and clerseth vs from them. So then our finnes are wiped out in the death and passion of our Lord Iesus Christ, insomuch that we be taken for ryghteouse, and God finideth no more fault with vs, whē he accepteth vs after that sort for his sonnes sake. This is the ryghteousesse that is spoken of in this strayne. Furthermore, wheras it is sayd exprestly, that the messenger which recomforteth vs, is *one among a thousand*: It is to make vs set the more store by the benefite, wheroft wee seldome make accōut: that is to wit, of the meane of our attonement or reconciliation. Then is it declared, that the same is no base nor common thing. It cannot at all tymes be stumbled vpon that we shoule have a man sent of God to warrant our saluacion, or to be the meane of our attonement with him: and therfore it is no such thing that we shoule cast it vnder our feete. And that is the cause, why the Prophet Esay sayeth: how beatiful are the fecte of them that bring glad tydings of peace! Now by the feete the Prophet meeneth their comming and presence, as if he shoule say, if the world knewe what a benefite it is when God declareth his mercy vnto it, it wold loue and esteeme those that preache the gospell, and it wold acknowledge that God hath committed such a treasure vnto them, as surmounteth all the goods that wee can wish. Sainct Paul also alledging the same text, applieth it to shewe that the preaching of the gospell is a singular gift of God. Then let vs not thinke that the same commitheth of men: but let vs be fully assured and resolued, that God seeketh vs when his gospell is preached vnto vs. God must be the builder therof, such goodnessē must procede from him: and therfore if wee father it vpon men, it is to great an vnkindenesse. VVherefore let vs beware that wee deface not the goodnessē of God: and when the churche is in such order that we haue preaching and all other things: let vs assure our selues, that it is all one, as if God came to seeke vs, to bring vs to salvation.

And therewithall let vs knowe, that he graunteth not that grace and priuiledge to all men. In good sooth there are countreyes which we esteeme, and also (to the world warde) are to be more esteemed than we: which yet notwithstanding haue not the message of saluation. Let a man go through the whole world, let him serch all nacions, yea euen those which haue bin most excellent in times past, let them go seke in Grece where all sciences of the world were inclosed, as it seemed: let him go into Italie, into Fraunce which now is in some estimacion, or let him go into Spaine: And what shall he find, but vtter desolation? For there, not only those which ought to be the messengers of saluation are vtterly dumme, but (which worse is) yee shall heare mastie dogges barking out blasphemies against God, and yee shall see wretched soules led to destruction, and the diuell hunting euery where after his pray. For vndoubtedly looke how manye preachers go vp into their pulpits, so manye dogges are there too hunt and ferche in the game, and to bring it into Satans toyles, that the wretched soules may go too damnation. But here wee haue Gods promises preached vnto vs, to leade vs to saluation. Therfore wee see it is not without cause sayd, that a faythfull messenger of Gods grace, is an odde man among a thousand, and so rare a benefit, as wee ought too esteeme hyglily. Howbeit this is not sayd too make vs esteeme the persons, but to make vs too receiue the benefit which is ministered vnto vs by them with the greater reuerence, that

that is to say to make vs receiue the grace of God, forso-muchas it pleaseth him to draw vs to him, and to iustifie vs of his fatherly loue, shewing vs that although we bee wretched and miserable, and that there bee nothing in vs but death and damnacion, yet he will not leaue vs there, but deliuers vs by the meane of our Lord Iesus Christ.

Now let vs fall downe before the face of our good God, praying him so to make vs feele our faults, as wee

may mortifie all our lusts more and more, and bee withdrawne from the corruptiōs of this world, and from our selues, to seke vnto him: and that forasmuch as in this mortal life we be subiect to much wretchednesse and misery: It may please him to reache vs his hand from aboue to deliuers vs from them, after he hath once taken vs from the gulf of death. That it may please him to graunt this grace not only too vs, but also to all people and nations &c.

## The cxxvj. Sermon, which is the fifth vpon the. xxxij. Chapter.

*This Sermon is yet still vpon the xxij. xxvij. xxv. verses, and then vpon that whicb is added here.*

29. Hes hal pray God, and appease him, and behold his face in triumphe, and a mannes righteousnelle shal be restored vnto him.



E sawe yesterday that whē God afflieteth vs, he procureth our saluation by that meanes, although it seeme not so to vs. True it is that the wicked shall bee afflieted too: howbeit it doeth but make them hardehaerted and chafe against god: and so little fare they the better by their affliction, that it doeth the more bewray their wickednesse, and bring the to the full measure of it. But when God afflieteth his chosen, he ouermaystreh and mortifieth them in such wise, as they tremble before his maiestie, and become vtterly dismayed and like men half dead, insomuch that there is no more hope of life in them in respect of them-selues and to the worldward: and finally, there remaineth nothing for them but that God should haue pitie of the. And Eliu setteth out the meane wherby God maketh his chastizements auayable towards the faythfull: that is to wit, by comforting them through his goodnesse, and by telling them that he is redie to forgiue their sinnes. For al- though afflictions be for our profit, and serue vs for me- dicines and salues, as was shewed yesterday: yet notwithstanding it appereth not so, but by the end. Now the end is shewed vs here: which is that God reacheth vs his had, assuring vs that he will be mercisull to vs how soever the world go, notwithstanding that he haue handled vs roughly. Then let vs marke wel, that the life of our soules consi- steth in the woord of God, wherby he giueth vs assurance of his mercie and goodnesse towards vs. And to the intent we should esteeme this benefite as it deserueth: it is sayd that he which is the warranter of the remission of our sinnes, is as an odde man among a thousand, so as he is not to be found at aduenture, but is a treasure which God re-serueth to those whom he thinketh good. Besides this, I haue told you that God in promising men the forgiuenesse of their sinnes, giueth charge and commission too the ministers of his word, to drawe them from death, ac- cording as it is expressly said, that the keyes of the king- dome of heauen are committed to those with preach the gospel. Too what end? To forgiue sinnes: not of their owne authoritie, but to the intent that the wretched sin- ners may be the better assured of their saluation, and not doute but God receiueth them to mercie. Therfore the ministers tell them in his name, that they be quit before his judgement seate. And this is the cause why it is ex- pressly sayd, that God will haue mercy of a man when he sendeth him a good and fauiful teacher, and giueth his appointed ministers the sayd charge and office of res- cuing and deliuering the wretched creature that was in

20 way of damnation. Howbeit too the end that all these things may bee the better vnderstoode: here are three points to be marked. The one is that Eliu sheweth vs the cause and soundacion of the forgiuenesse of our sinnes: namely that God is mercifull vnto vs, and of his infinite goodnes wil not haue vs to perish. That is one point. The second is, that the office of such as preache the gospell, is to drawe wretched soules out of death, and to set them at libertie. And the third is, that the same is not done, but by expresse commission giuen of God: according also as it belongeth not to a mortal man too take vpon him so hygh a thing, which is aboue our abilitie. Then as touch- ing the first point, we see that the holy ghost bringeth vs here to the welspring of the grace which wee obteyne of God. VVhē he forgiueth vs our sinnes, why is it? Not for that we are worthy of it: not for that we are able too bee before hand with him: not for that we bring any thing that ought to procure his fauour towards vs: but because he looketh vpon vs with mercy. To be short, the holy ghost fathereth the remission of our sinnes vpon the only free goodnesse of God, for wee be so wretched as there is nothing but damnation in vs. Behold, it pleaseth God to succour vs, and he doeth it not for any thing that he findeth in vs, saue only infinite miseries: but of his owne goodnesse which moueth him therunto. This then is a point which we ought to marke well, to the end that when we come to obteyne forgiuenesse at Gods hand, we may not imagin to appeaze him with our owne me- rits, nor to be particaulers of the remission of our sinnes: but looke vpon that which is told vs here: that is to wit, that when God will haue pitie of vs, he receiueth vs to mercie out of hand. And so Eliu ment to aduertize vs, that God doeth not always make vs to feele that goodnesse: but that although he loue vs, and bee minded to prouide for the things which he knoweth to be profit- able for vs, yet doeth he not always giue vs that feeling, but hydeth it vtterly from vs: as when God afflieteth vs, it is sayd that he turneth his back to vs, or else that he voutsafeth not to looke vpon vs, ore else that his coun- tenance is louring towards vs, and that wee be not able to behold it. Then let vs marke well, that the faythfull shal now and then be dismayed, and seke God, and not be able to find him: not that he hath forgotten them, or re- jected them, but because he will not as then make them to feele his loue. And that is the cause whē Eliu sayeth expressly that God is mercifull to vs when he sendeth vs witnessse of the forgiuenesse of our sinnes by his word: not that he was not so before, but because wee are then sure of it by experience, and do as it were take possession of his

*Iere.18.c.17 Job.13.d.24 Psal.13.a.2. & 44.d.24*

*Matb.16.c.19 John.20.e.23 Esa.64.c.7.*

of his goodnes which was vnknowne vnto vs for a time. The second point was, that the office of such as preache the gospel, is to forgiue sinnes. And it is a notable point: For without that, we were vtterly forlorne: and past recouery. There is none other meane to giue vs hope of saluation, than by assuring vs that our sinnes are forgiuen afore God, and wee quite and cleane discharged: For (as it hath bene sayd) that is the ryghteousnesse wherby we are acceptable vnto him. Solong as our sinnes are imputed vnto vs, God must needes hate vs: and what else is the being of Gods wrath vpon vs, but a bottomlesse gulf of all cursednesse? Againe, when wee be reconcyled vnto him, the gate of paradise is opened vnto vs, he acknowledgeth vs for his children, and the heritage of heaven is already prepared for vs. And how may that be obteyned? By hauing good and faithfull teachers too preache the gospel vnto vs. For the end wherat God ameth, is attonement or reconciliation with vs, according

*1. Co. 5. d. 18.* as Sainct Paule declareth, where he expresteth that the propertie of the gospel is, to be a message of attonement betweene God and man: which is, that Iesus Christ who knewe no sinne, but was the vnspotted lambe, did put himself vnder the curse of our sinnes, to the end that wee should find the ryghteousnesse of God in him, that is to say, after wee are washed in his bloud, and haue put ourselues vnder the sacrifice which he hath offered, wee bee taken and reputed for righteouse, bycause the sayd sacrifice had the power to put away all faults and offences. Lo what it behoueth vs to marke in this place. Therfore whensoeuer we reade the holy scripture, or come too a sermon, when any promis of Gods goodnesse is set afore vs: let vs assure our selues that then God warranteth his loue towards vs, to the end we shold be deliuered from death wherin we were plunged. And altho wee heare but a mortall ma, and that his voice be but a sound which disperseth and vanisheth in the aire: yet must we beleue, that God will worke in such wise by his power, that the sayd doctrine shall bee sufficient to deliuere vs from the damnation wherin we are, and from the bondage of sin,

*Matb. 16. 6.* so as we shall passe out of the bonds of Satan, and bee set clere before God, and this saying (namely whatsoeuer *19. &c. 18. c.* you lose in earth shal be losed also in heauē) cannot fayle vs. And so wee see of what importaunce this word is *18.*

*1eb. 20. e. 23.* where it is sayd *deliuer the sinner* or set the sinner free: For when God giueth expresse charge to such as speke vnto vs, to drawe vs out of the gulf of death, that wee myght enter into paradise, it is all one as if his voyce sounded from heuen. And in very dede sainct Iames speaking of

*Iam. 5. d. 20.* priuate persons, sayth that he which warneth his brother, shal saue a soule that was lost. If this take place in al those that bring men into the good waye when they were out of it: what shall it do seing wee haue the speciall seale which our Lord Iesus Christ hath giuen to his word, at such tyme as the same is preached to vs by the sheperds of his churche: that is to wit, that their office is to release and forgiue sinnes, (as I haue alledged already out of Sainct Iohn,) and to bynd and vnbynd (as I haue alledged out of sainct Mathew.) To be shourt, we see what the power of the gospel is, when wee receyue the promises of it by faith: namely that it is as much as if god shuld reache vs his hand from heauē, to pull vs out of the dungeons of deathe. And herewithall let vs marke for the third point, that this is not done, but by Gods ordinance: and it serueth for a difference betweene the gospel, and the blasphemies of the Pope. For the Pope vpholdeth, that he & his Chaplens haue the keyes of the kingdome of heauen, and the office of forgiuing. But what commission can they shewe for it? For they, iye the forgiue-

nesse of sinnes to shrift. And where did God euer tell men, that it behoueth men to shrieue them of all their secretes in the care of a mortall man, to obteyne mercie? God declareth, that if the sinner signe for his sinnes, he *Ezech 18. e. 21.* will be mercifull to him. But behold a mortall creature presumeth to make a lawe, and to shet men out of Paradise if they obserue it not. Is not that a notorious usurping of Gods power? Besides this, the Pope hath his Bulles, indulgences, pardons, and such other things, *20* ground the forgiuenesse of sinnes vpon: and therewithall he mingleth the bloud of martyres, as he that meaneth expressly to deface the vertue of the deathe and passion of our Lord Iesus Christ. And yet notwithstanding, in the meane whyle he hath no promis of the gospel, he hath nothing but toyes, ceremonies, sorceries, greate crosses vpon the backe, and such other trash which in conclusion are nothing but Satans gewgawes. But contrariwise it is sayd, that there can be no forgiuenesse of sinnes without Gods message, that is too say without preaching and doctryne. When the Pope forgiueth sinnes, he is dumme, he bringeth not one iote of Gods word, nother hath he any thing but charmes and sorceries as is sayd afore. Moreouer he layeth tyrannous lawes vpō mennes necks, to ouerthrowe the meane which our Lord hath ordyned: agin he abridgeth God himself of his libertie, and there is no let in him to disappoint God that he shold not receyue sinners to mercye. Ye see then that the popishe churche is the diuels synagoge, destitute of the forgiuenesse of sinnes, and consequently damned, so long as it holdeth it self to the tradicions of Antechrist: For it is impossible that it shold be reconciled vnto God. But on the contrary parte, wee say that mennes sinnes are forgiuen them by receyuing the message of the gospel, and that the same hath not to do with the ceremonies that men haue devised, nor with the lawes which they haue inuented at their owne pleasure, but only that we must followe the order and rule whiche our Lord Iesus hath stablished, who hath the remission of sinnes in his hand. He hath giuen vs a meane *40* wherby he will have it done: which is, the preaching of his gospel, and the receyuing of it with assured fayth. Therfore if we sticke to that simplicitie, we may be sure that the comission commeth from aboue, and that men take not ne vsurpe not any thing vpon them of their owne brayne. Thus ye see what we haue to marke vpon the word where it is sayd, *that God will pitie him and deliuer him.* Then must every whit of it come from aboue, and none but God only must woorke in this behalf by his free goodnesse, according also as he himself protesteth by his Prophet Esay saying, I am hee, I my self am he which wipeth out thine iniquities O Ilsaell. Then must such a benefite needs procede from him: For it is not in any creature to giue it vnto vs. Now wee see what substāce there is in this text, so it be wel vnderstood. And immediatly after it is sayd, *to the end that his soule should not enter into the pit.* VVee haue seene already heretofore, that the wretched sinners are neere to the graue, and that they are as good as deade and consumed, so long as God pursueth them with rigor. But now Eliu addeth, that *60* God preuenteth that mischeef by sending the said mesage of the release of our sinnes, so as wee fall not into the graue, that is to say, we perishe not. For the case here standeth not only vpon temporall death, but vpon damnation: wherin we shold be vtterly ouerwhelmed if God did not preuent it, and preserue vs of his infinite goodness. The let vs marke, that whyle we be afflicted, wee be couered with the darknesse of death, and it seemeth to vs that there is no getting out of it: but yet not-  
*Q. q.* with-

withstanding, euen in that time God lossteyneth vs as it were in couert : and although wee perceyue not that wee rest vpon him, yet notwithstanding he sheweth vs that fauour. For without our knowledge, it behoueth God to worke in that behalf, although wee cannot conceyue it. And vndoubtedly when wee begin too take hold of his goodness by fayth, we must not lay the first point of our saluation there : but wee must mount vp hygher : namely that he chose vs before wee were borne, and that frō thenceforth he continueth his goodness always towards vs. So then let vs marke, that God of his owne goodness chose vs after a secret maner incomprehensible to our naturall understanding. Agayne when it pleaseth him to manifest his goodness vnto vs, (which thing he doeth when his gospel is preached vnto vs) he sheweth vs that he is willing to haue vs deliuered from the graue. Therfore we perceiue our deliueraunce and saluation when we tast of the promises of his gospel : not that it is done throughly at the first, but God giueth vs some small taste of it, confirming the same more and more in vs, vntill we see the gate of Paradise wyde open, and that we be deliuered frō the graue Lo what we haue to marke vpon this saying. Furthe more when Eliu sayeth that *God bath found reconciliation* : let vs marke that he intendeth here to expresse yet better, the thing that he touched euen now. VVhich is, that we must fater the attonement which God maketh with vs, vpon Gods owne free goodness, and that it is hee which worketh, yea euen before we could haue any thought or mynd to come vnto him. For he must be fayne to seeke vs when we be gone astray 30 and haue forgotten him, according to the saying of the Prophet Esay. True it is that we are often commaunded to seeke God, and to turne vnto him when we haue offendid. But what for that? It canoēt be done except he teach vs inwardly and touche vs so to the quicke, as we may be inforced to mislyke of our sinnes. Againe who is he that giueth vs any hope, or that causeth vs to runne vnto God for refuge? Isit not he himself, by inlyghtening vs with faith? So then it is not without cause that Eliu addeth, that God found reconciliation. And whilē? For when he afflieth vs, he prepareth vs aforschand to receyue the grace that he intendeith to giue vs. For so long as we bee puffed vp with prude, Gods goodness hath no entrance into vs: So long as we be hardned in our sinnes, we beate back the sayd grace a greate way from vs: And so long as we be saped in our fithinessse, surely we cannot tast of the reconciliation which is made by our Lord Iesus Christ. Therfore God must be fayne to worke here, & the work must be altogether his. And how worketh hee? First by bringing vs to the knowledge of our sinnes by the hartbyting which he giueth vs, according as it hath bin sayd heretofore, that he sendeth vs inward feare, as if he souđed a trumpet to summon vs to his judgement. Ye see the that God calleth vs home to him by secret inspiracions, when he seeth vs gone astray and distraught. And besides this, he appointeth men to warne vs, and to reproue vs. And surely that is another greate benefite, when we haue good and faythfull teachers that shewe vs our sinnes to the quicke, and threaten vs with everlasting damnation. Furthermore if this suffize not, (as we see that wee are dull vpon the spur, and God had neede to kick & prick vs more roughly) he addeth the corrections of his hand, and afflieth vs. And here ye see how wee must profit ourselues by corrections, to the end we be not like stithes to beat back the strokes. Neuerthelesse it is only Gods working, who to bring that to passe, giueth vs harts of flesh, and softnes: the hardnessse that is in our cursed nature. VVell the, hath God made his corrections to take place. Then is it.

Epb.1.2.4.

Esay.55.4.1.

hyghe tyme for him to manifest his mercye vntoo vs, and to make vs to tast it. So then we see well that it is he which findeth reconciliation, and that we on our side can do nothing afore hand, but rather wee still drawe back from him. VVhen God teacheth vs, in what plyght bee wee? And if he let vs alone, are wee not as it were drunken in our lustes without thinking vpon him at all? And although he send vs good warnings, and that we be conuictid of our euill: yet notwithstanding we labour still to burie it, to the intent it should not bee scene at all. Othersome grind their teethe and chafe when God sheweth them their sinnes, and they can so little abyde it, as they do nothing else but byte and kick. Othersome become as it were utterly senselesse, and there is such a dulnesse in them, as there followeth no amendment for all that euer a man can say: and therfore it behoueth God to worke in that behalf. And againe when hee shall haue afflicted vs to the vttermoste, yet shall there not be a ryght obedientnesse in vs: yea and when we bee euen confounded, we shall be still like wretched mad men, according as we see it happened to Cayn and Iudas. Lo in whatplyght wee should bee if God wrought not in vs, And therfore if wee haue not this message of saluation, what shall become of vs? Although wee were throughly tamed, and did nothing else but sighe and grone: yet notwithstanding al would turne but to despaire in vs. So the, it behoueth vs that the acceptable tyme come vnto vs, according as it is sayd in another place of Esay, behold the Esa.49.6.8 acceptable tyme, behold the dayes of saluation. And why doeth he terme the time of saluation an acceptable time? Because God hath chozē it of his owne mere goodness. And that is the cause also why it is said in another place of Esay, Comfort ye, Comfort yee my people, shall the Esa.40.1.8 Lord say. Thus is it his doing to comfort vs in our afflictions, or else we should be swallowed vp with sorowe. And therfore he addeth, that he repenteith him at the hart, that he had scourged his people, and telleth them that the tyme of comfort is come. Herin we see a more certayne declaration of the thing which is touched breifly here, which is, that it is Gods peculiar office to find reconciliation. Neuerthelesse Gods wil is to do it by his misters. And so, as oft as the promises of the gospel are offered vnto vs, wherin God calleth vs to him, and sheweth himselfe favorable for our Lord Iesus Christs sake, giuing vs the grace to tast of that goodness, and assuring vs that he is ready to receyue vs to mercye: let vs assure ourselues that then is the conuenient time which he hath appointed for our saluation: Then let vs humble ourselues, and be sure that we haue not preuented him, but that he hath sought vs. And therewithall let not vs be behind hand vpon such occasion. According as saint Paule in alledging the said text of Esay which I haue touched, sheweth vs that we must bee ready to come when our Lord calleth vs, and that wee must not driue off from day to day when reconciliation is found out and offered vnto vs. And herevpo Eliu concludeth, that a man being so comforted by the message that God sendeth him, becommeth yong agayne and is restored, and his fylste becommeth as fresh as a yong cbyldes. VVherin he sheweth the true meane of conforting vs. VVhich is not to forget God, and to seeke sond vanities to sorte our selues withall: but to bee certified of Gods goodness. And it is an article which we ought to marke well. VVee see after what sort men labour too comfort themselues: namely, by forgetting God: For it seemeth to them to be a melancolik matter to think vpon him. And in good sooth, how many are there which will say stoutly ynough, that they be Christians, and yet notwithstanding when they intend to be

2.Cor.9.4.2

to be mery, they dryue away al thought of God and of eternal life: and not only so, but also offend God of set purpose. And why? For they cannot be mery, but in doing euill. Seing then that the nature of men is such, and that we be atteynted with that disease: let vs looke well to our selues, and be sure that our mirth shall not be blis-  
sed from aboue, except we be assured of the remission of our sinnes. Therfore if we haue Gods fauour so as wee can call vpō him, as Eliu will byandby adde: therin cōfisteth our tru: gladnesse which is allowed of God, & is last-  
ing, and will bring vs to saluatō. But so long as we know not in what case we are with our good God, ne seeke to bereconcyled vnto him, but lie rou:ing stil in our own filthinesse: the more we desire to be mery, the more wee kindle Gods vengeance against vs, the more we increase still the fire of his wrath, and wee plunge our selues the deeper into the bottomlesse pits. Yee see then how it is more than needfull that it shuld be shewed vs how much it stideth vs in hand to be wel assured of Gods mercifulnesse towards vs. And that also is the cause why the holy scripture (when it treateth of giuing joy and comfort vnto vs, doeth alwayes set before vs the fauour of God, saying: Behold, your God is mercifull to you, and therfore he glad. Behold, your redemer seketh to ioyne you and knit you to God his father, and therfore be ye glad, be ye quiet, and be yee at rest in your consciences. Herby wee are admonished that we must needs be in trouble and vnu-  
*Esa. 49. d.*  
*13. & 52.4.1*  
*& 60. 1.1*  
*Zac. 9. b.2*  
*Luk. 2. b.10*  
*11.*

quietnesse, so long as we knowe not in what case we bee with God. True it is that the wicked will seke meanes

ynough to make them selues mery: and in good fayth, 30

they ruffle it out (as you see) in despizing God: but howsoeuer the world go, yet doeth God send them such

prickings and torments of mynd, as they be sore distres-  
sed, and if they daunce, it is after the fashion that is spokē

of in Moyses: namely, that yet neuerthelesse sin is at their

dore, and there wayteth for them like a dog that wayteth for his maister. Ye see then that the wicked may ruf-  
fle it out, but yet can they not go out of their dores with-

out gnawing of their conscience, and God must stil hold them at that bay. Therfore somuch the more ought wee

40 to think vpon this doctrine, that is to wit, that wee turne not our backe vnto God, ne bury not our sinnes whē we

would haue peace: but that we alwayes haue some pro-  
mis of God to comfort vs. And when wee see that God

allureth vs to saluation, let vs be glad of that: For the shal  
our gladness be blessed. And if wee haue the taiste that

God is our father, it will sanctifie all our joyes: but without  
that, we must needs quayle, and there is no way for

vs to reioyce. Marke that for one point. And for the sec-  
ond, we haue also to marke, that the only grace of God

ought to suffize vs though we haue neuer so many sor-  
owes mingled with it, according as God will excercise

vs. For he will not send vs full ioye, so as we myght laugh  
with open mouth as they say. Yet notwithstanding it behoueth vs to be contented with this certeyntie that wee

haue him to our father, and that we shall find mercy with  
him. Then if we haue this priuiledge of abilitie to call v-

pon our God, and can assure our selues that the gate is  
open to vs, and that we shall haue good accesse vnto him

in the name of our Lord Iesus Christ: I say, if we cā haue  
that boldnesse (not through our owne rashnesse, but for

that he hath voutsafed to open his holy mouth to wit-  
nesse his loue vnto vs (which thing he doeth when his  
gospell is published), let vs assure our selues that we must

rest wholly therupon, and though we haue neuer so many  
sorowes and incombraunces. Yea and it behoueth vs to

passee further, and to surmount them all, and to reioyce in  
our miseries and tribulations: seing that Gods loue is

10

printed in our harts by his holy spirit: that is to wit, seing  
that God voutsafeth to be our father and sauour, and  
hath shewed the same not only by his word, but also in  
very dede in the person of his only Sonne whom he hath  
not spared but giuen too the death for vs. Thus yee see  
what we haue to marke where it is sayd that a man shall  
gather new strength, and be restored againe, and that his  
flesh shal become as fresh as a yong child. For it serueth  
to shewe, that although wee seele many miseries in this  
world (as it is certayne that we must haue many aduersities  
in passing through this transitory life:) yet notwithstanding  
we shall not cease to haue a ioye that shall ouer-  
come and get the victory of all things, if our Lord con-  
fourt vs in his goodnesse. And this is it which Saint Paule *Pbil. 4.b.7.*  
*meeneth when he sayeth, that the peace which passeth*  
*all mans vnderstanding shall get the vpper hand in our*  
*harts. VVhen he speaketh of this peace of God, he mee-*  
*neth the gladnesse which is giue vs through the remissiō*  
*of our sinnes. And further he sayeth, that the same peace*  
*passeth al mans vnderstanding. And afterward he addeth,*  
*that the same getteth the vpper hand or victory in our*  
*harts. His meening is that whyle we liue in this world, we*  
*shall haue many troubles and greefes, yea and be in daun-*  
*ger of death at every blowe: and yet notwithstanding, that*  
*the sayd peace of God getteth the vpper had, and maketh*  
*vs conquerers in fighting. And vndoubtedly syth wee see*  
*that our Lord inighteneth vs: it ought to suffize vs, ac-*  
*cording as it is said in the fourth Psalme, that al the welth*  
*of the world cannot make them so glad which are fleshly,*  
*and desire these worldly things making sporte & mirth*  
*when they fare well, so as they haue good store to eat*  
*and drink. True it is that you shall see them very mery:*  
*howbeit if God make his countenaunce to shyne vpon*  
*vs, our ioye must needs surmount all the things that the*  
*worldlings are woont to desire. Now when Eliu hath spo-  
ken so he addeth immediatly *that a man shall pray vntoo*  
*God and appease him, or finde him favorable. Behold here*  
*yet one point more which importeth very much: For*  
*without this calling vpō the name of God, we know not*  
*rightly the frute of the ioy that is spoken of here. For*  
*wherin consisteth all our welfare? Euen in that wee may*  
*boldly come vnto God, and haue leauue to rest as it were*  
*in his lappe when wee be afflieted, so as wee knowe that*  
*he will be mercifull to vs as he hath promised. This (say*  
*I) is the souereyne welfare of men, so long as they liue in*  
*this world. For vndoubtedly prayer is the thing wherby*  
*we come vnto god. It behoueth vs to walke herē by faith,*  
*1. Co. 5.b.7*  
*and God is absent from vs as in respecte of eyesight. And*  
*although he dwell in vs by his power, and make vs to fele*  
*his grace: yet notwithstanding we be as it were separated*  
*from him, to outward appearaunce. Neuerthelesse, by*  
*prayer we mount vp into heauen, and present ourselues*  
*before his maiestie, and (to be short) are ioyned vnto him.*  
*Ye see then that here is a band of familiarity betweene*  
*God and men, in this libertie which he giueth vs to call*  
*vpon him. But yet can we not pray vnto him as we ought*  
*e. 25.*  
*to do, except we knewe his goodness, according as it is*  
*said in the fifth Psalme, Lord I will worship in thy tem-*  
*ple, euen vpon the multitude of thy mercies. Vntill such*  
*time as our God hath certified vs that he is our father, it*  
*is not possible for vs to dare come vnto him: our mouth*  
*is shet, and our hart is locked vp, and to be short, wee are*  
*utterly excluded from the priuiledge of calling vpō him.*  
*Epte. 1.c.13*  
*And that is the cause why it is sayd that the holy ghost*  
*& 4.g.30.*  
*sealeth our adoption, to the end wee may crye Abba fa-*  
*ther, wherby we are sure that he will heare vs. And in an*  
*Rom. 8. c.15*  
*other place saint Paule sayth, that by Iesus Christ wee*  
*G. 1.4. a.6.*  
*haue beleefe in God, and this beleef engendreth trust,*  
*Epte. 3.c.12**

to the end wee may come boldly before the throne of God to pray vnto him. Ye see then how it is shewed vs here, that when a man is so comforted by the promises of the gospell, by and by he calleth vpon God, & findeth fauour at his hand. And so let vs marke first of all, that all the prayers which men make without the tast of Gods goodnesse, are but dissimulation, yea and starke abomination.

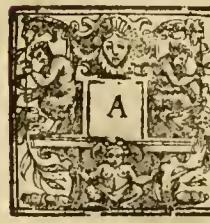
True it is that wee cannot be so sure of it as were requisite, and although we pray vnto God, yet haue wee not a perfect faith : but yet if we haue not this full purpose in vs to go vnto God as to our father, because he calleth vs and we be grounded vpon his promises, we do but dishonour his name with our praying, and all our prayers shal be turned vnto sinne. And hereby a man may see how cursed and wretched the state of the Papists is : And wee ought well to thinke vpon it, to the end we may bee sory for their destruction, and magnifie Gods goodnesse so much the more, in that it hath pleased him to drawe vs out of such a dungeon. The Papists thinke they pray to God deuoutly ynough : yea, but in the meane whyle they hold this for a principle, that a man must alwayes doubt of Gods fauour: yea and they haue no trust at all of Gods promises, but go to it at all aduenture. And that is the cause why they make so many windlasses, seke so many patrones and aduocates, and devise so many meanes to go vnto God. For they do him not the honour to submit themselves to his word, and to trust fully to it. So then ye see that the Papists are alwayes in doubt, yea and they will needs be in doubt : by meanes whereof they are so farre off from the priuiledge of calling vpon God to be herd at his hand, that they are rather continually beaten backe. For as saint Iames sayeth, if a man come doubting too require any thing of God, he must never think to obteyne ought. And why? For our prayers must be grounded vpon Gods word. And therfore wee see, that it is not without cause that Eliu sayeth here, that the man which is so comforted will pray vnto God. But now let vs marke that we can never be disposed to pray, vntill we knowe that God calleth vs. There is one generall reason which it behoueth vs to hold, according to that which is sayd in the Prophet. I will say, you are my people, and you shall answe mee : thou art our God. God must begin and thunder vnto vs if we will be sure

of our salvation : there shall be no good melody, except God haue first thundered into vs, that is to say except he haue giuen vs boldnesse by his promis to answe vntoo him as to our God. And therfore as oft as we pray, let vs begin at the promises which are conteyned in the holy scripture, and consider that God calleth vs to him, that he promiseth to heare vs, and that we may boldly go vntoo him. Yea, but yet let vs not ceasse in the meane whyle to walke in feare, but let vs consider that we come to present our selues before the maiestie of our God : let that (say I) leade vs to humilitie and reverencie, according as it is sayd in the text which I haue alledged out of the fiftie Psalme, namely, Lord I will enter into thy temple *Ps. 5. b. 8.* and worship in feare. So then let vs consider the maiestie of God, that wee may bee afayde and stoupe and submit ourselues with all lowlinesse : and yet notwithstanding let vs not cease to take courage continually, and to become bold. And why? Because it hath pleased our good God too call vs vntoo him, and too promise vs that our comming too him shall not bee in vayne. Yee see then how wee haue too marke, that although wee haue conceiued an assurednesse of Gods good will, and do fully beleue that he wil receyue vs: Yet notwithstanding wee must not ceasse too humble our selues too him with all lowlinesse, knowing that wee shall alwayes find him a pitifull and mercifull father towards vs, if in seeking him wee hold the ryght may as he sheweth it vs.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him so to put them away, as wee may not doubt, but that he will accept vs as ryghteouse for our Lord Iesus Christes sake : and to graunte vs the grace that our comming to present ourselues vnto him, may be, not only to be discharged of the burthen of our sinnes, but also to be so clesned, as he may dwell in vs, and so governe vs by his holy spirit, that wee may walke in all obedience too his lawe and to his holy commandements which he hath giuen vs. And so let vs say, Almighty God our heauenly father, we acknowledge and confess according too the truthe, that wee bee not woorthy too lyfte vp our eyes too heauen, too present our selues before thee, nor too presume so farre as that our prayers should be, &c.

### The cxxvij. Sermon, which is the sixth vpon the. xxxij. Chapter.

26. He shall pray vnto God vvhho vvil be fauorable to him : he shall see his face vvhith ioy, and he vvil render (*or returne*) a man his righteousnesse.
27. He vvil looke to vwards men, and say, I haue sinned : I haue turned avvay from goodness, and it hath not profitid mee.
28. He hath redemed my soule, to the end it shoulde not go dovvne into the graue: and my life to the end it shoulde see light.



According to that which was declared yesterday, here Eliu sheweth vs that when men are reconciled vnto God, they may call vpon him with a quiet and stedfast cōscience. And it is the true frute of faith to haue such a quietnesse as we may be sure that God loueth vs, and flee to him for refuge. For without that, wee were in cursed case. And vndoubtedly althoough we had all the goods of the world, we shoulde not be sure to inioy them one minute of an howre, except

God maynteyned vs in the possession of them. Moreover let vs put the case that a man myght continue in ease and pleasure all the tyme of his lyfe. Yet should all Gods benefites turne to his destruction and damnation, vnlesse hee vsed them purely, and were sure of the sayd fatherly loue of God. VVee see then that if wee cannot call vpon God with such certeinty that he will heare vs, and accept our prayers : it is pitie of our life. Somuch the more then behoueth it vs, to marke well the order, that is shewed here by the holy ghost: which is, that when God shall haue certified vs of his

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goodnesse towards vs, we knowing that therin he will be favorable to vs, & pardon our sinnes, may seeke vnto him and boldly present our selues before him. And that is the cause why it is added in the text, *that God will shew him his face, and that his righteousness shall returne vnto him* by that meane: or else *that a man shall see the face of God*. But wee must not greatly stand vpon the words, seing that the meening is evident. Therfore it is all one as if it were sayd, that so long as men are accused in their owne conscience, they cannot think vpon God but with al terroure, so as they could find in their harts never to perceiue any thing of him, nor that any man shuld speake to them of him, nor that they might haue any inckling of him. And out of doubt we see that so long as sinners are asleepe in their euill, they desire nothing so much as to forget God. And if any mention be made of him: it is an intollerable torment to them, as if an offender were brought before his judge. Yee see that as long as wretched creatures are buried in their sinnes, they cannot thinke vpon God but to their greate greef. But when we haue assurance of the forgiuenesse of our sinnes: then we come boldy to God, we are glad to think vpon him, wee are willing to heare of him, yea and it reioyceth vs to behold his face. And this is it which Sainct Paule meeneth by saying, that we finde peace to Godward when we be iustified by fayth. Also by that saying he meeneth that the wicked haue no rest, but when they be fallen asleepe, or rather dulled in such wise, as they thinkē not vpon God. Thus yee see how the heathenishe sort and such as seke to feede them selues in their vices, do labour to forget God, and settle 30 themselues therupon: But when God bringeth them to their remembraunce, then they wake, yea euen too their sorowe.

Contrariwise, if we be certified that God receiueth vs to mercy (wherof fayth is a good and sure warrant) wee go boldly vnto him, and haue peace with him, and the neerer that we come to his maiestie, the more trust haue we of our saluation, forasmuch as he desirith nothing, but too bee our father, according as he hath shewed in deede. And the matter which was treated of yesterday, is confirmed yet once againe in that it is sayd, *that righteousness shall be restored vnto a man*. Eliu had sayd heretofore that if a wretched creature be in trouble, so as he feele Gods wrathe and vengeance, there is no way to comfort him; and specially to restore him to life, except the gospel be preached, and that God send him some man to tel him his word purely, wherby the wretched sinner, that was ouerwhelmed, may knowe that the gate of paradise was opened vnto him. In discoursing herevpon, Eliu sayd that the preacher of the gospel shoulde declare to him that was so afflicted, his righteousness. And what is that righteousness? I haue declared already, how it is not that men are righteous in themselues, or that they are able to stand before God: but that this righteousness is, that God burieth their faults and imputeth them not vnto them, but clenseth them of his owne free goodnesse. For the blood of Iesus Christ is the spiriteall washing of our soules, namely when they be watered by the holy Ghost as sainct Peter sayeth. And there yee see also the understanding of this text, *that a mans righteousness shall be restored vnto him or returne to him againe*. For so long as God pursueth vs as a iudge, and summoneth vs to yeld vp our account: we be ouerwhelmed by outrisnes; and there needeth no other processe: nor witnesse agaynst vs. But whē God calleth vs to himself, and sheweth vs that there is good remedie for vs to be discharged of the bond of death, wherin we are bound: (which remedy is to put our whole trust in the death and passion of our Lord Iesus

Christ, and to receive and imbrace the promises of salvation which he giueth vs) that is the returning of our righteousness vnto vs, which had bin erst alienated frō vs, and wherof we had bin vtterly bereft. So then let vs learne, not to nurrisch our sinnes in our boosome any more. For we shall gayne nothing by laying playsters vpon our sores to hyde them: the rottenesse of them will increase the more, and we must needs drop asunder in the end, and be altogether infected. Then is it not for vs to flatter ourselues and to seke wayne startingholes, but we must come right foorth vnto God, and suffer our selues to be reproved by him. And when wee feele any remorse of conscience, let vs receive it humbly and besory for our misdoings. If we haue profited little by the warnings that God hath sent vs: at leastwise let vs not be past amendment when he chastizeth vs. And when we be beaten with his roddes: let vs be so calldowne in ourselues, as we may seke nothing but his mere mercy, considering that we are vtterly vndone if he helpe vs not. Ye see then how it behoueth vs to deale. And by that meanes let vs not doubt, but that our righteousness shall be restored vnto vs, according as it is sayd by the Prophet Esay, that *Esa.1.18.* when we bee imbruied with the blood of our sinnes, insomuch that the stayne of it is soaked into vs, God will make vs as whyte as snowe, if we returne vnto him with a pure hart. But let vs not thinke herevpon, that God pardoneth our sinnes to let vs fall asleepe in them: but to the end wee should seeke to him, and make the priuilege which is giuen vs ayaynable, that is to wit, be bold to call vpon him as our father, and assure our selues, that he will haire vs. Eliu having spoken so, addereth: *he wil looke towards men and say I haue sinned, I haue turned away from goodness, and it hath not booted me; be bath deliuered my soule from the pit*: This text is expounded by some men as though Eliu speake of God, saying that it is he that looketh so towards men, and that if any man say I haue done amisse, then wheras he had bene in the darkenesse of death, God deliuereth his soule from the pit, and restoreth to him the light of life. Howbeit forasmuch as word for word it is set downe thus, *he wil looke towards men and say I haue done amisse, I haue turned away from goodness and it hath not boode me in any stead*, or was not meete and conuenient for mee: a man may see and easly gather, that Eliu goeth on still with his matter, shewing that they which are brought so lowe as to seeke their sinnes, and to be euen at deathes dore, if God shew them the fauour to cal them back againe, and give them hope of life, and specially cheare their harts, so as they are able to cōfōpō him in true assurednesse of fairthe: do afterward turne themselues to men, and declare their miseries, to the intent to magnifie the infinite goodness of God which they haue felt. And so the second frute of the forgiuenesse of sinnes, is that when the wretched sinner knoweth that God hath not shaken him off, but as yet openeth him the way and giueth him accessie to come vnto him: like as he resteth therupon to call vpon God and afterward made the frute of faith ayaynable: so also it behoueth him too confesse the sayd goodness of God before men, and not to be ashamed to shewe the misery wherin he was vntill God had deliuered him by his mercy. To be short, like as when God hath sent vs the promises of his gospel, wee ought to acknowledge the, and to seeke vnto him: so also it behoueth vs, to mourne before me. For it is not ynoch enough that euery of vs shuld pray to God priuily by himself: but it behoueth vs also to set forth his glori, and to indeuer to prouoke our neighbours to the same, so as one of vs may be edified by another: and he that hath felt how good and mercifull God is, must shewe it vnto others,

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that they may take example at it: And when there is such an agrement amongs vs, we must also preache Gods praises togither, according as euery one of vs is bound vnto him, and there is not any man which may not justly confesse, that God hath a hundred times plucked him out of his graue and quickned him. Ye see the in effect what the meening of Eliu is. Howbeit, that we may the better profit by this sentence: let vs marke that it behoueth vs first to enter into ourselues, and the to go vnto God, & afterward to go vnto our neighbours. Thus ye see three things which we haue to marke, and it is an order which wee ought to kepe well. The first is, that men should examine their owne consciences, & haue an eye to their whole lyfe. And why? To be ashamed of their sinnes: For vntill we haue well perceyued that wee be worse than wretched, how will we haue recourse vnto God? VVe will not be moued to seke him, nor to desire forgiuenesse. So then it is requisite for vs to begin at the sayd point, namely too feele our sinnes how greuouse they be, and also to feele and conceyue the wrathe of God, to the intent wee may be as it were forlorne, and behold hell as it were gaping vpon vs to swallowe vs vp, and be so vtterly astonished, as we may be driuen to say, Alas, what is to be done? So that we may haue no rest in ourselues, but languishe so in our miseries, as we may come with an earnest zeale too seke the Lord. Thus ye see the first steppe that wee must begin at. The second is, that we must come vnto God, and seeing hee taryeth not till we seeke him, but of his infinite goodnessse preuenteth vs, in somuch that he inspireth vs to the end we should seeke him and flee for refuge vnto his mercie, & there rest: whē we haue any promises of his goodnessse set afore vs; seing that he seketh sinners to bring them from death to life: wee must take those promises and apply them to our vse, saying: euē so my God, thou shewest that thou art willing to receiuē sinners to mercy: behold I am one, yea and I am so forlorne, as I wote not any more what too do. Therfore I doubt not Lord, but thou wilt make mee feele thy gracie and goodnessse. So Lord, there will I rest, and although I be hemmed in with many troubles and sorowes which were able to turne me from thee: Yet will I rest vpon thy promises, and therewith call vpon thee, assuring myself that thou wilt strengthen mee against all Satans temptatiōs. Thus ye see how it behoueth vs to deale. The third point is the conclusion that Eliu maketh here: which is, that we must declare Gods goodnessse to our neighbours so farforth as is needful to their edifying, that hee may be praised with one accord; and that all men may confesse, that there is no welfare but in his mercy, and that we are all damned; if the only goodnessse of our God remedy it not. These (say I) are the three degrees which it, behoueth vs to keepe. But I told you that we must begin at ourselues. And why? VVe shall see many which wil blasē a broade Gōds praises with full mouth, but they haue not welforemynded the in their hart. There are which think themselues discharged when they haue sayd, O my God, haue pitie vpon mee, I haue bene such a one, I haue done such an euill deede. True it is, that such men haue some feeling in themselues, and speake not altogether through hypocrisie: But yet notwithstanding there is much wind in them, and their mouth is larger than their heart. For scarcely haue they tasted of Gods mercy: and yet they would haue men to thinke that they haue felt it throughly, and that they be full fraught with it. But there is vanitie and ambition in such men, when they voyden their mouth after that sort to speake well, and in the meane whyle haue not mynded Gods grace too feele it accordingly, that it myght be well imprinted in their conscienc-

ces, and they themselues bee ryghtly nurished with it. That is the caufe why I sayd, that before wee speake, it behoueth vs too haue considered well what wee haue soone afore: that is to say, to haue examined well our selues, to haue bene diligent in serching how wretched wee be, and to haue bene come too the verie point to haue bene swallowed vp into the dungeon of hell. And afterward when wee haue bene brought to that afterdeele, to imbrace Gods promises, and to haue such a lyuely feeling of them, as wee may call vpon him with a ful trust. True it is, that this cannot bee doone perfectly, but yet must wee go towards it, yet must wee creepe neerer and neerer to it, and wee must strayne ourselues to come at it. Verie well, haue wee made such profers? Then is it tyme to open our mouth and too prayse Gods goodnessse, that other men may bee drawne to him by our example, and that all men may know, how there is none other hope of saluation, than in his only infinite goodnessse, when it pleaseth him to make the death and passion of his Sonne auayable to take away our sinnes, so as we may be wasshed cleane from all spottes and vncleannessse, and bee accepted for ryghtouse before him.

And this matter concerneth not the shrift of the Papistes, but the confession of a Christian, which ought too be put in vre among vs, and is not. I haue told you heretofore, that one of the cursed blasphemies in the Pope-dome, is to tye the forgiuenesse of sinnes to the Shrift that is made in a mannes eare: for God never requyred it. And in good sooth, it is vnpossiblē that euer any men should knowe the hundredth part of their faults, I meene euē of their grossest faults. And how shall they doo then if they go about too number the offences which they haue doone vnwittingly? Therfore the Shrift that is among the Papists is as a gulf of hell. But there is a Christen confession which is allowed by the woord of God: which is, that wee should generally confess our sinnes, and when any of vs hathe giuen any cause of stumbling, hee should acknowledge his fault to amend the cuil. That (say I) is the thing which we haue to do when God shall haue afflicted vs, and afterward remedied our aduersities. It is not ment that wee should go blowe in a mannes eare, to tell all our offences there: nor also that wee should mount vp vpon a scaffold, to tell particularly the faults that wee haue committed, and after what maner wee did them. No: wee neede no more but too confess our defaultes in generall, and therewithall too consider that our Lord hath bound vs to him exceedingly, in that he hath giuen vs a happie and wiſhed end of our troubles, which would haue ouerwhelmed vs if he had not reached vs his hand, and set vs vp again:

Also when wee haue offended our neyghbours by giving euill example, wee must acknowledge our faults, and riot bee ashamed to confess them with sorrowesse in our harts. I sayd that this latter confession is ill practized among vs: for we see the prude, that is in most men. True it is that they dare not say, that they be ryghtouse: howbeit when they confess theirselues sinners, it is but a cloke of hypocrisie: they say that all men are so: and so wheras euery man ought to feele his owne misdooinings, wee fall to couering of them with the mantle of other men. And that is a playne mocking of God. So then, if wee intend too confess vnfeynedly that we be bound vnto God, and to humble ourselues before him: let vs speake according to the feeling of our owne consciences; and the miserie wherin we haue bene plundged, and the deadlinesse wherout of God hath made

made vs way. Marke that for one point. Also there are othesome, who when they haue committed any offence, do fall to blaspheming of God: when a whole streeete is infected with whoredome, if a man reproue them for it, they will aske him whither they bring him backe to po-  
pishnesse or no, bycause they be told of their faults. As who would say, that God would haue stumbling blocks nurished, and that the partie which hath troubled the church, should fare the better for his hardnesse and wilful stubbornnesse. Sothen let vs marke, that when God discouereth our sinnes, it is to the end that if wee haue caused any trouble or offence, wee should labour to amend it, and not be ashamed to open our mouth to confesse what we haue doone. And that is the thing which is shewed vs now: namely that when the sinner wil seeke vnto God for pardon, and afterward come familiarly to him to take him for his father, trusting in his mercy: he must also turne himself vnto men. He must not only pray in secrete, nor only say in his hart I haue sinned, and after that sort aske forgiuenesse, and returne vnto God: but he must also turne vnto his neighbours. And wheras erst he went aboue too deceiue God, and would haue rocked his owne conscience asleepe: he shall coeue such a greef and confuzion in himself, that God shal be glorified by it, & such as were as it were asleepe shall awake: those whose mouthes were out of tast shall find some sa-  
vour in the grace of God: such as were swallowed vp with sorowe shall knowe that God opened them the gate to come vnto him: and (to be short) such as were in des-  
payre shall recouer hope of life and saluation. Ye see then that the holy ghost ment in effect to declare in this text, that when we haue prayed vnto God every man secretly by himself, we must likewise offer him a generall sacri-  
fice before men, in acknowledging how much we be bound to his goodness, and in humbling our selues in our sinnes, considering how we had bin damned creatures if he had not pitied vs. Therfore it is sayd *that he will bane an eye vnto me*. And it behoueth vs to mark the order, wherof I haue made mention already. For Eliu began not at that point, but sayde at the entraunce, that the sinner shal be wakened: namely, for that God shal send him remorse of conscience: and if he receyue not that, nor become the better for the warnings which are giuen him, nor be afraide of Gods iustice for all the threatnings that are made vnto him: he shall feele his hand so hard and heuie, as he shall be inforced to perceyue his owne confuzion, and to be greeued at it, and to become as a dead ma. And afterward when he shall come to quickening, God shall cause the gospell to be preached and the promises of saluation to be offered vnto him: and he shall receyue them to his benefit. Herepon he shall call vnto God and conceiue such a confidence, as he shall without any douting go vnto God as vnto his father, and say. Seing that God hath adopted mee into the number of his children, I may well take this libertie of coming vnto him: and seing he allureth mee so sweetly vnto him, I must not doubt but he will receyue mee. This doone, it is tyme to looke towards men. If wee should looke first vnto men, and make fayre confessions before we haue bene sorie and throughly greeued within: it were a peruerting of the order of nature. But when wee haue once felt well the greeuousnesse of Gods iudgements, and afterward are able to receyue the promises of the gospell, and to call vpon God with trust in him, and to rest vpon his mercie and fatherly goodnessse by feeling him favorable too vs, and that he is redie to help vs: when wee haue doone all this: then is it tyme to looke towards men, that is to say to edifie our neyghbours. This then is an inferior thing

to that which hath bin declared afore. And what is to be done in looking towards men: we must say *I haue sinned, I haue turned aside from goodnesse*: I haue bene a wretched man. Here then it is shewed vs after what sort God ought to be glorified by vs: that is to wit, we must acknowledge that he only is righteous, and that there is nothing but iniquitie in vs, as S. Paule sayeth in the third to the Romaynes. For whē he sayth there, that God is iustified: *Rom. 3.4.* he meeneth that we ourselues must first be condemned. If God should be counted ryghteous, and wee ryghteouse to, what a thing were that? Then should he haue a ryghteousnesse that were common and intermedled with men: but when we be vtterly conuictid and no man dareth exempt himself, but contrariwise, we willingly yeld ourselues guilty and resort to the only goodnesse of God, knowing that it belongeth to him only to iustifie vs, bycause he is the fountayne of all righteousnesse: that is the ryght acknowledging of him to be righteous. VVherefore let vs learne to do as is shewed vs here: For it is a generall rule for all the faythfull, and it is not giuen by a mortall man, but by the holy ghost. Are we then desirous to publish Gods goodnes which he had shewed vs in for-  
giving vs ou sinnes. It behoueth vs to make this confes-  
sion with the mouthe, to our saluation: according also asl *Re.10.b.0.*  
Saint Paule sayeth in the tenth to the Romaynes, that our beleuing with the hart maketh vs ryghteous, and our confessing with the mouth maketh vs safe. And saint Paule is a good and faythfull expounder of this presente text. For (as I sayd before) if we begin at the mouth, al wil be but wynd and smoke. Therfore we must first beleeue with the hart, that is to say, we must gather ourselues vnto God, and enter into our owne consciences, and therewithall bethinke vs of his promises, that wee may flee vnto him and vnto his mere mercy for refuge. This done, the mouthe must followe next. And the confes-  
sion of the mouthe will then bee to our saluation when we shall haue so beleueed with our hart vnto ryghteous-  
nesse. Yet notwithstanding these twoo things must bee matched togither, according as we see that they are inseparable: Now wheras it is sayd *I haue sinned, I haue turned away from goodnesse, and it bath not profitid me*: The holy ghost sheweth vs that our confession must be pure and freeharted, and that we must not speake by halues as the hypocrites do which say. O it is true that al the world is sinful and all men are faulty: and so (to their owne seeming) they are well quit. Surely there is no dallyng after that sort with God: but we must set foorth our sinnes to the vttermost: that is to say, we must feele them too bee an intollerable burthen: according also as wee see that Daniell doeth, saying: Lord we haue sinned. Is that ali? no: but he addeth, we haue delt wickedly, wee haue trayterously transgressed thy lawe, and wee haue bene wilfull and foward. For what cause doeth Daniell pack so many words togither and make such a heape of them? It is to shewe vs, that such as will discharge them-  
selues so lyghtly to Godward with speaking but a word of their faults and away, are but hypocrites, and never felt what their offences are. *Dani.9.a.5.*

So then let vs marke well, that there is no superfluitie in this text, where Eliu, (after he had shewed that the sinner which is quit at Gods hande, will confess his fault,) sayth not only, *I haue sinned*, but also addeth *I haue turned away from goodnesse*. VVherin he doeth vs to understand, that a man must not stick to confess his det ful-  
ly, and to say, I haue bene vtterly foward and maliciose, I haue bin giuen to al wickednesse, I haue strayed quite & cleane from the waye of saluation, I haue bent my self against God, and I haue giuen my self wholly vnto Satan

as much as was in me. Thus ye see how wee must deale: [that is to wit,] not for countenaunce sake, but so as the hart do speke before God, and then the mouthe also agree with it, to confesse before men what we haue felt within ourselues. And this is in effect the thing which is shewed vs here. But now let vs apply this to our selues, & consider what entraunce we giue vnto God, to lay forth the treasures of his goodnessse towards vs. For a man shall see nothing through out but hardnesse of hart, & shamelessness. How many are there in these dayes that humble the selues? Nay, contrariwise al are wild beasts, and those which be most faultie are leaste ashamed to mainteyne their wickednesse, and to set vp their bristles against men whosoever they go about to amend the: and yet notwithstanding these men cease not to vaunt themselues of the gospell. As for reformacion it is nothing worth with the, and yet it is the Apgee of the christians: And what is the first lesson that we ought to beare in mind, but only this: namely that we may be inlighened, to knowe the wrath of God, & to feele how haynouse our sinnes are, so as we may be sory and vtterly ashamed of them: and that wee may imbrace Gods mercy and take hold of it, to the end to be reconciled to him for our lord Iesus Christs sake, & by the meane of his death and passion: And finally, to confess our wretchednesse before men, to the end that the whole prayse may bee yeelded vnto God, as meete is it should be.

Beholde I saye wherevntoo wee ought to invre our selues. But what? as I haue touched afore, when men haue done amisse, and that not lyghtely but greeuously, so as one becommeth a drunckard, another a whoremayster, a third a sweater, the fourthe full of malice and crueltie, & another a beater of him that sekes nothing at his hand: If a man shewe them their faults, what shall he see? wild beasts which ca by no meanes be tamed, and which make but a skorne of all the warnings that are giuen them. For scarcely is there one amongs ten which hath such lowlinesse and modestie in him, as to confess his fault when he hath done amisse. Seing it is so, do we not shet the gate against our God? do we not reiect the grace which is offered vs by the gospell? To be short, we canot abyde that God should forgiue our sinnes. And so we see that the preaching of the gospel vnto many men, must be to bereue the of al excuse, & to drown the in the deepe of hell because they could not make their profit of it. Neuerthelesse the holy ghost prouoketh vs to receiuie the exhortacion that is made vnto vs here. VVherfore let vs fight against the pride and hypocrisie that are in vs. For they be the two things which keepe vs from humbling of ourselues before God, and from confessing of our faults before men. Hypocrisie maketh vs to labour continually to cloke our sinnes, & to preted to giue ourselues vnto goodnessse: when in the meane whyle our hart is farre frō it, and wee go the cleane contrary way. And againe, pride maketh vs to desire always to be in good reputacion. Alas we seke to be esteemed among men, or at leastwise to kepe ourselues from reproche, and although we know our owne sinnes, yet are we loth to be told of the, and in the meane whyle behold our condemnacion increaseth and doubleth before God and his Angels. And therfore let vs learne too tame this pride vntill it be fully subdewed, so as wee may come to our God with all humilitie, and not only confess our wrctchednesse before him, but also indeuer to edifie our neighbours. If a mademand for what cause we shuld speake so before men: there are two reasons. The one is that God might be knowne to bee only righteous as I haue sayd, and that his grace might appearre and slyne forth. Although God could forbear our confession: yet

notwithstanding he will haue it openly and many festly knowne that we are in his det. And we see it is impossible to knowe his goodnessse towards vs, if we be not vtterly cast downe, and euен at the point of dispaire. Thus ye see the first reason why wee ought too confess before our neighbours, the goodnessse that we haue felt at Gods hād, in that he hath deliuere vnto death, and frō the destruction wherin we were plunged. Also there is a second reson, which is, that other men should be edified by our example. I haue bin excercised in affliction, and God hath bin so gratiouse to deliuere mee out of it: It is good that other should knowe of it, that when God shal afflic them, they may think with themselues, behold Gods hand is vpon me, and he summoneth me: And why? For I was as it were drunckē in my sinnes, I was as a stray beast, and now I see that he intendeth to drawe me home, and to set mee into the waye of saluation again. Therfore it is good that men should be warned of Gods working which we haue felt in our selues: according as we see in very deede, that the confessions which the faithfull haue made in times past, do serue at this daye for our learning. If we had not the example of Dauid in the greate numbers of afflictions which he felt and ouercame. As soone as wee felt any smal aduersitie, we should forthwith be at the poyn of dispayre. But when wee see that the illewe was good and profitable vnto Dauid, and that he confesseth it to *Psa.3.b 6.b.* haue bin a necessarie thing for him to be so afflicted and *c.8. & 11.9.* chastized at Gods hand, wee also do trust in God, and *c.18. & 119.* flee vnto him, assuring our selues that it is his office too *thetb.67.* raise men out of the graue when he hath cast the into it. So then whē we confess our sinnes, & report how God hath visited vs with rigor for a time, and afterward quickned vs againe: it serueth to instruct our neighbours, that they may not bee nouices nor thinke it strange, when God shall visit them in their turne: and that (as I haue sayd) they may know themselues to be wretched sinners, and seke the remedie of it by putting their trust in the death and passion of our Lord Iesus Christ: and be more and more stirred vp to serue and honor him, when they *40* shal haue felt his goodnes and grace by experiance, in that he hath receyued them so to mercy. Thus ye see that the thing which is shewed here, is not vnprofitable. For a hundred are edified and instructed by the example of one man. And therfore let vs learne to put away retchlesnesse when our Lord shall haue shewed vs any fauour, so as we may magnifie his goodnessse before me, and the same may be preached with one commō accord. And afterward it is said for a conclusion, *he bath deliuere my soule from the pit, and my life from entring into the graue.* Truely this cannot be throughly dispached as now, but it must suffize vs, to haue a short abridgement of it, as neede requyreh for the ioyning of this parte to that with I haue declared already.

Discourse hath bin made of the confessing of sinnes, how me ought not to be ashamed to cōdemne the selues, & that afterward it behoueth the immediatly to adde the praise of God in that they haue knowne his goodnessse. And therfore it is said, *I haue sinned, I haue turned awa y frō goodnessse, yea, and It bath not booted me at all: But my God bath draue me out of the pit.* The affone as the holy ghost hath taught vs to acknowledge our wrctchednes & to be ashamed of it: he wil haue vs immediatly to preache gods mercy, according as we haue felt it, how he suffered vs not to perish, as we must needs haue don if he had not helped vs. And let vs marke wel how it is sayd here vnto sinners, that it shal not boote the to resist their maker. Then what shal we gaine when we hyde our sinnes and think not vpo the, but rather nourish them by fond selfelyking? Alas,

alas,

alas, it is alwayes to our greater destruction. But when God discouereth our iniquities, and maketh vs to feele them, the doth he procure our profit. For therein he provoketh vs to resort vnto him. Thus ye see the first point that we haue to marke in this streyne: and further lette vs marke also, that when God shaketh vs off and layeth our wickednesse to our charge, there is no remedy but wee must be forlorne, vntill our God be pitifull to vs, and receyue vs to mercie. And therfore whensoeuer God forgiueth our sinnes, it is all one as if he rayfled vs frō death, so as wee must conclude, that when wee be so reconciled vnto God, then hath he wrought a resurrection in vs. VVe were dead, and there was no hope of lyfe in respect of our selues, and he reacheth out his hand to make vs aliue agayne, and to drawe vs vnto him. So then lette vs learne to magnifie the grace of the forgiuenesse of sinnes, acknowledging that God doth rayse vs to life: as often as it pleaseth him to receyue vs to mercy. And forasmuch as we see that Satan ceaseth not to thrust vs from so great a

benefite, let vs be so much the more inflamed and prouoked to exalt it highly as it deserueth.

Now lette vs fall downe before the face of our good God, with acknowledgment of our sinnes, praying him so to excercise vs in his iudgements and in the knowledge of our wretchednesse, as we may alwayes learne to serue and honour him, and to yeeld our selues to him with true humility, that we may be strengthned more and more in his mercy, to trust therenvnto & to settle our selues wholly vpon it, and that thereby we may learne to cōfesse before men, howe gratiouse our good God hath bene vnto vs in receyuing vs to his mercy, to the ende that the prayse of our saluation may be yeelde vnto him alone as to whom it is dewe, and that we may be so ashamed and abashed in our selues, that he onely may be exalted, and all of vs be humbled vnder him, to yeeld him his due honor and homage. And for the doing hereof it may please him to rayse vp true and faythal ministers of his woerde, which seeke not. &c.

## The cxxvij. Sermon, which is the seventh vpon the. xxxiiij. Chapter.

*And the first vpon the. xxxiiij. Chapter.*

29. Behold, God doth all these things thryce to a man.
30. To dravve backe his soule from the graue, that he may be inlightened vwith the light of life.
31. Marke, O Job, and heare me: hold thy peace, and I vvill speake.
32. And if thou haue matter, ansvere mee and speake: for I desire to iustifie thec.
33. If not, heare mee, hold thy peace, and I vvill teach thee vvisdome.

*The. xxxiiij. Chapter.*

1. **A**nd Eliu spake agayne and sayd:
2. You vvisse men heare my. vvoordes, and you men of vnderstanding herken vnto mee.
- 3: For the eare trieth vvoordes, and the mouth iudgeth of meats.



E haue seene heretofore how God prouideth for our welfare. For in as much as we are wretched creatures, he on his parte must be fayne to remedy our vices, or els there will be no hope of vs. Yee see then, that we be vtterly forlorne and vndone, if God haue not pirie vpon vs. And the meane hath bene declared vnto vs: namely that he teacheth vs to receyue his grace, sometimes by the chastisements which he giueth vs, and sometimes by afflictions and great stripes of his roddes. And if he see that we be dull and slowe, he striketh the harder, so as we are cōpelled to come vnto him, because we be vtterly quayled and can holde out no longer. Herepon he comforteth vs in such wise, as we may come vnto him, and call vpon him, and feele him fauorable to vs, and hauing felt such grace, acknowledge the same in the sight of men, and both be the more cōfirmed our selues, and also confirme our neighbours in it. Now then Eliu hauing treated of all this, addeth that it is not for one time onely that God iustifieth vs after that sorte, but that he reneweth the sayde instruction oftentimes. And why? for somuch as wee be not so good schollers as to profite sufficiently at the first day, God is fayne to hold on in mortifying the affections that are in vs, that he may draw vs to him by humbling and comforting vs agayne. Nowe if this were done but once, wee would by and by forget it, and returne to our owne nature, and there would be no such strength in vs as to walke as hecommeth vs. Thus haue we the meening of Eliu, or rather of the holy ghost. And it is a very necessary doctrine for vs. For besides that in the papacie men haue as it were buried the

righteousnesse that commeth of free gift, whereby God saueth vs: there haue bene also somewhat more modest men, who haue darkened and intangled his doctrine in such wise, as they haue thought it ynoch to say, that God iustifieth vs of his goodnessse, howbeit they say that the same is but one, & that when we be so reconciled vnto him, thenceforth it lieth in vs to deserue and keepe possession of the grace which we haue receyued. But this is the meane to bring a man to vtter despayre. For if our Lord reach vs his hand but for once, and do but onely set vs in a good way: I pray you how shall we be able to hold out to the end, considering the fraylty that is in our flesh, whereof we haue to much proofe? Also the grace of God were vnauyable to vs, if it continued not with vs to the end, and renewed not from time to time as neede requireth. Furthermore we see our flesh is to lustie, that although we haue bene tamed for a whyle, and wee seeme to be throughly disposed to beare the yoke, seeking nothing but to obey God, so as we wonder how wee should be changed in any one thing: yet notwithstanding, the rebelliousnesse which is hid within vs, auaunceth it self, and Satan who knoweth the meanes howe to thrust vs out of the way, commeth to beguyle vs with his fligths. VVhat should become of vs the if God should correct vs but for once, & euer after let vs alone to our selues? what should become of vs, if he should cōfert vs but for one day, and euer after let vs shift for our selues with the comfort that we had receyued? Surely it would every whit fade away, yea euen out of hand. And so it is more than needfull, that God should begin new againe at euery instant, considering how we returne to our naughtinesse, and that his roddes are not so welprinted in vs, as to make vs remem-

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ber them as were requisite, and that we are not earnest to call vpon him, but had ieuer gad aboue, and wander away in our owne vanities, and in steade of seeking our saluation, wee be harried here and there, and our wittes are so wauering, as they cannot rest where they should, and therefore do continually roue abrode without ceasing. And whereas Eliu setteth here *Three tyme*: he meene nth many times, after the maner of the holy Scripture. VVhich is, not to determine any certayne number, but to shew that it is for our profite that God should afflict vs after that sort. For we be to variable and inconstant, and therefore it behoueth him to returne vnto vs againe and againe, or els the things which he shal haue done wil serue to no purpose. And he cōfirmeth the matter which he delt withall; which is, that whē God hath deliuere our soules from the graue, and quickned vs with the light of life, it is a swetening of the rigor of the chāstisements which wee feele at his hand. For we cannot but shun them to the vttermost of our power, because they be contrary to our nature. VVce would fayne that God should handle vs after our owne liking, that hee shoulde neuer bee rough to vs, that wee might neuer be disquieted in our mindes, that we might alwayes liue at our ease, and that he would alwayes maynteyne vs in mirth and rest. Yea verily, but (according to that which I haue sayd) it is not good that God should handle vs after our owne fancie, but that he should vse his own discretion, and send vs whatsoeuer he thinketh expedict for vs. So then let vs haue an eye to the end and issue of our afflictions; that they may be a cōfort to vs: that is to say, that they may serue for salues & medicines: marke that for one poynt. Therfore although they be bitter at the first sight: yet let vs receyue them at Gods hand, knowing that they be recordes of his loue, and that hee hath a care of vs to worke our saluation.

Beholde (I say) the thing that ought too appease all our grudgings, so as we should not be impatient when God chāstiseth vs. And why so? For it is for our profite that it shoulde be so. Neuerthelesse, it is not ynoch enough to knowe that afflictions serue vs for medicines: but it behoueth vs also to consider for what disease, and then will wee like the better of them. If a man be sicke but of some small, light, or cōmon disease: yet will he like well of the thing that shall remedy him. But if he be wholly giuen ouer, and taken but for a dead man, and yet recouer: then will he set the more store by the remedy that was giuen him. Euē so is it with the thing that Eliu sheweth here. For he sayeth that God in afflicting of vs doth not only remedie our vices, but also fetch vs from the graue and quickē vs. Herely he sheweth, that we be vndone and vterly drownē in destruction, except God plucke vs backe vnto him euē by violent meanes. And sure it coulde none otherwise be, considering our hardhartednesse, or rather that we be so snarled in our sinnes, as we cannot easily be wōud out of them. Seing then that God rayseth vs agayne, (according as was treated more at large yesterday) lette vs assure our selues, that wee cannot sufficiently esteeme the goodnessse that hee sheweth vs, when it pleaseth him to chāstyze vs. That therefore is the second poynt which we haue to marke. The third is, that wee muste needes passe that way. For in that he sayeth, *to the intent to drawe backe*: he betokeneth an inforsing necessitie. True it is, that God could well saue vs without this meane: but here is no disputing of Gods mightie power: and Eliu hath respect to our state, which also is the poynt that wee muste rest vpon. And therefore let vs learne, that if God should deale gently with vs, and lette vs alone in quiet, that wee might sleepe in our sinnes without waking: it would be the cause of our destruction. Then is it needfull that we

should be handled with such rigor as we ostentymes are: yea and if he bare not with our frayltie and feblenesse, he should be fayne to vse a farre greater roughnesse towardes vs. Therefore howsoeuer a man be afflicted, he ought to beare it paciētly, assuring himself that God doth it not without cause, no nor euē without a necessary cause. Also therewithal we haue to marke the cōparison which is set betwene the graue, & the light of life. VVhat is it whē God withdraweth vs backe from death? And why doth he bring vs to the light of life? ye see on the one side an extreme misery, yee see also on the other side a souerayne benefite. And therefore let vs learne, that if God suffer vs to follow our owne lustes, we make hast always towards the graue: that is to say, we do nothing but plundge our selues into vtter destruction, out of the which we can neuer get out againe. Lo what má would do, if God should give him the bridle. And hereby we haue good cause to mislike of our selues, cōsidering the fowardnes that is in vs. True it is that euery one of vs will say he is desirous to go vnto God, and to attayne to saluation: but in the meane whyle, what do wee? looke vpon our lyfe, looke vpon our thoughts, looke vpon our whole doings: and it will seeme that we be madde in seeking our owne destruction. For wee cease not to prouoke the wrath of God, as who should say, wee could neuer come soone ynoch to the depth of our misery. Seing then that we be so giuen to all euill by nature, as though wee were desirous to perishe wilfully: lette every man learne to know himselfe, and to mislike of himselfe, and therupon suffer God to governe him, seing our owne guyding and government is so wretched and vnhappy: and let vs forgette all the foolishe presumptions wherewith the world is so sortid, that every man thinkes himself wise ynoch, if he may haue his owne free will. Lo how men deceyue themselues in making themselues beleue that they haue great store, both of wisdome and strength. But contrariwise we see that God had neede to correct by force this cursed affection of desiring to know more than is meete for vs. Therewithall on the other side let vs cōsider wherunto God calleth vs, when he draweth vs backe from the graue into the light of life. He setteth vs not in some middle state, to say, ye shall not be starke dead, ye shall but lāguish: but he calleth vs to the light of life, that is to wit, to that newnesse whereby wee are regenerated to the incorruptible and heauenly life. The matter then concerneh not Gods deliuering of vs onely from death: but also his bringing of vs to his everlasting kingdome. And although we walke in many corruptions here by lowe, and are beset round about with them, yea and that they dwell in vs and are euē in our bones and maree: yet will God guyde and governe vs, euē till wee come into his kingdome. I hus ye see a cōparison which cōfirmeth yet better the infinite gratiouse goodnessse of our God, to the end we should be the more stirred to seeke him: & when he shall haue brought vs into the right way, indeuer our selues to go forwarde from day to day: and when hee shall haue drawne vs backe, suffer him to teach vs, and desire him to continue his teaching still. And herewithall let vs marke also, that we must not be discouraged though we do oftentimes fall backe & seeme to clyue asunder. And when God hath set vs in a good trade, and that we be as it were throughly tamed, if the vices of our flesh happen nowe and then to get the vpper hand of vs, so as wee be driuen from him, and our infirmite groweth into misbelefe, so as we be couered with darkenesse: let vs not therfore be out of heart. And why? For it is sayd, *that God will worke many tymes in a man, to the intent to bring him into the light of lyfe*. Therefore when we be come vnto God, and haue had

had a sure hope of salvation: if now and then we fall into troule and anguish, so as a suddayne storme seemeth to ouerwhelme vs: let vs not therfore cease to trust in God. And why? For it is sayd that he will beginne his worke new againe in vs: not that we should give our selues the brydle, (lette vs beware of that,) but that in the meane while, we should put in vre the saying of the Prophet Esay, which is, to strengthen the quaking legges, and to cheere vp the faynting hearts. If a man be strong in despising God and in making no account of his grace: hee 10 had neede to feele Gods iudgements, and to bee smitten hard, and to be wounded to the quicke. But if we be feeble and trembling, so as our knees quake, and we haue no more strength in vs: it is the propertie and nature of the Gospell to strengthen vs againe, according as it is sayd in

Esa.35. 4. 3. the Prophet Esay, where all such as haue charge to teach in the Church, are commaunded to strengthen the weake legges, to chere vp the faynt harts, and to cherish vp the trembling knees. Seing it is so, it behoueth vs to followe the same order, according also as the Apostle applieth it to

Hebr. 12. d. in the Epistle to the Hebrewes, sheweth that every man ought to be his owne teacher in that behalfe. So then let vs looke to our selues, and if we be astonished at Gods justice, let it not caste vs into wicked imaginacions, nor make vs to fall into despayre: but if wee feele that our knees tremble, and that our armes and legges be as good as broken, & that we be so afflicted as we know not what to do: yet lette vs not therefore ceasse to strengthen our 30 selues from day to day. Eliu hauing spoken so, addeth:

*Iob beare me, giue good eare, at least wise if thou haue no matter agaynst mee: for I stoppe not thy mouth, speake, if thou haue wherewith to iustifie thy selfe: if not, hold thy peace, and heare mee speake, and I will teach thee wisedome, for I desire to iustifie thee.* As if he should say, I would fayne that thou shouldest be quit. If thou haue good and auayleable defences, bring them forth: if not, lette thy mouth be shet. Here no w<sup>e</sup> agayne we be warned in Iobs person, to keepe silence when Gods truth is set afore vs, and not to reply 40 agaynst it. And it is a very profitable warning, considering the hardnesse of heart and the pryme that is in men. For it is exceeding harde for vs to submit ourselues vnto God. VV<sup>e</sup> see that there be alwayes stryuiings in vs, and that our mindes are not frained to suche lowlinesse as they ought to be. For if a man alledge vs a good and holy thing: we are not so mylde as to receyue it: but we haue such a pryme, as wee are loth to bee subiect to any other thing than our owne will. Yee see then that the nature of

men is to lift vp themselues agaynst God, and alwayes to kicke agaynst his woerde. Sith wee be subiect to such a wicked and cursed vice, lette vs marke well the warning that is giuen vs here. VV<sup>e</sup> which is, to bee teachable when God causeth men to tel vs his truth. And this is it which

S. Iames meeneth when he sayth, that it behoueth vs to receyue Gods woerde with a meeke spirit. It is not without cause that he hath expressed this meane. VV<sup>e</sup>ould we then shewe how wee profit in Gods woerde? It behoueth vs aboue all things to haue a meeke and gentle spi-rite. For if wee be of a fierce courage, surely wee shall

turne all to euill, and never finde taste in Gods woerde, but ouerthrow all goodnessse, and our light shall be turned into darkenesse. VV<sup>e</sup>hat is to be done then? VV<sup>e</sup> must keepe silence when God speaketh. Neuerthelesse wee muste not looke that he shall shewe himselfe visibly from heauen: but as often as his woerde is preached and set forth vnto vs, we must hold it for true and good, assuring our selues that it proceedeth from him: And if we re-

ply against it, we make not warre agaynst a mortall creature, but we aduaunce our selues with diuelish presumption agaynst the liuing God. Therefore it behoueth vs to hold our peace that we may be taught. Finally the whole and true wisdome of men, is to yelde themselues teachable vnto God, and to submit themselues wholly to that which is shewed them in his name and authoritie. This is the first point which we haue to marke in the exhortacio which Eliu maketh here vnto Job. For his speaking vnto that man is in such wise, as that vnder his person all of vs are warned of their duety as I haue sayd already. But aboue all things let vs marke, that it behoueth vs to keepe silence when we are spoken to of Gods iustice, & reproued for our sinnes. Thus ye see a circumstance which we haue yet to marke ouer and besides that which hath bene sayd already. VV<sup>e</sup>hat is it that Eliu treated off hitherto? he shewed vnto Job that God is righteous, yea and after such a sort, as men ought to be wholly gouerned by him, and that it is in him to draw them backe from the graue, and to bring them vnto life, holding them continually in his mighty hande, till he haue brought them to their perfection. Buttherein do men most of all beguile themselues. VV<sup>e</sup>hy so? Men canot gloriſe God and take all shame to themſelues: they will alwayes challenge ſomewhat to themſelues, and although they ought to know their own lewdnesse and to be ashamed of it: yet notwithstanding they are alwayes puffed vp with ſome presumption, and dazeled with ſome vayne fancie, ſaying: haue not I this? and haue not I that? and although I be not perfectly righteous, yet am I not viterily deſtitute of all goodnessse. Thus yee ſee how men are deſtrous to reſerve ſomewhat to themſelues, and cannot yelde vnto God. And that is the cauſe why wee cannot fully receyue the doctrine of free iuſtification: which sheweth vs that God receyuth vs of his owne mere mercy, and that his accepting of vs is not for any respect of our owne workes which are altogether ſinfull, but because it pleaseth him to washe vs and clenze vs in the bloud of his onely ſonne, and to holde vs and acknowledge vs for his children, notwithstanding that by nature there is nothing in vs but wretchednesse and cursednesse. For this cauſe Eliu hauing ſhewed how much we be bound vnto God for all things which we haue, in ſo much as the honour ought to be yelded vnto him as to the beginner and performer of all: he addeth that all men ſhould giue eare to it, & hold their peace, according also as S. Paule ſayeth in the third to the Romanes, which Rom. 3.c. 19. I alledged one of these dayes past. Now when Eliu ſayeth, that he is deſtrous to haue Job quit: thereby he ſheweth that he went not to it of a fierce and cōtentious mind, (as mē are wont to do when they will mayntaine a contrary part) nor of purpose to grieue the man. No, but he would faine that Job could haue mainteyned his righteousness: & ſith he hath not wherewith to do it, he would haue him to hūble himſelfe before God. And let vs marke that Eliu ſpeaketh here, as the inſtrument of gods ſpirit. And hereby let vs take warning, that whēſoeuer god thūdereth againſt vs in the holy Scripture, he couēteth not our deſtruction by bereeuing vs of the thing that belongeth vnto vs, as though he enuied vs for ſomething which weē had that were worthy of prayſe: no, for what is it that can hurt him? ſhould God be any whit diminished by our hauing of ſome truthe on our ſide? No: but forasmuch as it is for our behoofe to bee viterly thownie downe, because wee can not receyue the benefit which hee offereth vs, vñleſſe we be quyte and cleane voyde of all presumption and vanitie: therefore he bereueth vs, firſt of all, vayne glory, and ſheweth vs that wee haue nothing but shame and reproch in vs, and that we be infected, and as it were

rotten in our filthinesse. God (say I) is fayne to bring vs to that poynt: nor for that he is greeued at our righteousnesse (for it is well knowne that there is no fault in him) but bycause it is for our profitte. So then what remayneth for vs, but to humble our selues, and to receyue the promises which are giuen vs of our saluation. And for asmuch as the Diuell eggeth vs to stray from the obedience of our God, and from harkening quietly vnto him: let vs brydle our mindes, yea & let vs brydle them short, and say, yet muste thy God raigne ouer thee and be thy mayster, and thou must be his scholler and receyue whatsoeuer is deliuere thee in his name. Lo here in effect what we haue to remember, concerning the exhortation that Eliu maketh here vnto Job. And herevpon wee may also gather that which I haue touched already: namely that we shall never profitte, till wee haue learned to holde our peace. And what is this holding of our peace wherof Eliu speaketh? It is that wee should not be to wyse in our owne conceypte, nor suttle to reply against God, to say how is this, or how is that? For wee muste be contented with that which God sheweth vs: because obedience pleasest him best of all things. And so yee see that the chiefe poynt of fayth, is to be quiet to Godward. For whē men are so presumptuous as to take vpon them of their owne reason to conclude vpon the things, which they ought to stande vnto: surely God will blinde them, and he must needes punish such pride. VVhat is to bee done then? wee are commaunded to keepe silence: that is to say, to beate downe all the prude that is in our nature, so as we may not thinke our selues to haue any wisdome of our owne: but may seeke it at Gods hand, and suffer him to teach vs that we may profitte. Now let vs come to that which Eliu addeth in generall. He sayeth, *beare me ye wise men, give eare to mee ye men of vnderstanding: for the mouth iudgeth of meates whether they be safery or no, and the eare tryeth woordes.* Here Eliu doth first of all tell vs and aduertise vs, that this doctrine is not onely for the rude and ignorant, but also for all men: and therefore that noman muste holde skorne of it, as though hee were learned y-nough already: for the wisedome may be more confirmed here, and finde that they loose not their time in harkening to that which is sayd and contayned here. And vndoubtedly if wee knew what is in vs, wee would be more attentiu to heare the doctrine that is dayly preached vnto vs. And first of all, is it not a thrusting away of God, if wee take skorne to be taught, as though he had ordyned an vnprofitable thing?

Beholde, it is Gods will that the Gospell should be preached, and that menne should heare it and giue eare vnto it. But hath he sayd that ought to be done but onely of the ignorant, and of such as are still as it were in their Apce? Ne: It is spoken to the whole bodie of his Church, in somuch that he will haue both great and smal to followe that rule. And S.Paule sheweth that we must continue in this order till we be come to the perfect age, euen to the age of our Lord Iesus Christ. But where shall we finde this perfect man? He is not to be found in this mortall lyfe: wee must be bereft of this mortall body, and God muste haue taken vs home to himselfe, before wee can come to this perfection. So then seeing it is Gods wil that the whole body of his Church should be taught, yea euen the perfectest and excellentest sorte: shall it not be to lewd an ouerweening, if we beare men in hande that the doctrine is superfluous for vs, and that wee haue no neede of it? lette vs looke vpon the example of S. Paule who was a mirrour of Angellike holinesse, and yet notwithstanding he sayeth that he indeuered still to go forward dayly. VVhen he was neere death & had foughтен

valiauntly for the honour of God, yet still he forgat all that he had done afore. And although hee had serued God faythfully and suffered many things for his names sake: yet notwithstanding he had his eye alwayes vpon that which was remayning, and sayd, I must not regarde that I haue done one thing or other, and in the meane while fall asleepe and not indeuer my selfe to passe further: but I must keepe on forwarde and streyne my selfe to come to that which remayneth. Herein(say I) S.Paule sheweth vs well what wee haue to do. So then lette vs marke, that wee muste not be to nice to shake off the doctrine which is set afore vs, as though it could serue vs to no purpose, or as though we were learned y-nough alreadē. For here the spirite of God exhorteth the wyse men, and men of most vnderstanding, to heare and receyue the things that are sayd. Therefore wee see that Gods wisedome is so infinite, as it can never be thoroughly comprehended. So long as men liue in this world, it is y-nough that they haue some tast of it, and profitte dayly more and more in it. On the other side, let vs marke well, that when we haue learned any thing, wee keepe it ill, and forget it out of hand: and therefore wee had neede to be put in minde of it: and God is so gratiouse vnto vs, as to set his mercie afore vs, to the end we should not be vtterly as it were desperate and past hope of trusting in him. For the vnderstanding of a thing in our brayne, is not all that wee haue to do: but it must morcouver be printed in our hart. This doctrine is not speculatorye or a gaze, (as men may terme it) as humane sciences be, (for in them it is y-nough to haue conceyued what they be): but this must be rooted in our hearts. Now let vs consider whether we haue such a beleefe of Gods will, as we neede not to be dayly put in minde of it, and shewed it. And so it is to be concluded, that the wise men and men of vnderstanding are counseled here to herken and giue eare: and thereby (as I sayd) all lostinesse must be layde downe, and wee must intend to be taught of God. And so much the more must we follow the rule that is giuen vs here, because wee see that the world findeth no tast in Gods woord. The ignorant (because they know not what it is) do shet it out of their dores, and are loth at any time to come to good doctrine. The fickleheaded (assonne a: they heare but some woerde at a glaunce) thinke themselues to be so greate Clarkes, as they haue y-nough of it, and therevpon ouerpasse it, according as we see too much experiance of it in these dayes. Howe many are there that haue their eares stopped, and which, although the woerde of God do dayly sounde forth, so as they might be partakers of the doctrine of lyfe and saluation, yet notwithstanding make none account of it? And why? For they haue no taste of it. There are some to be seene, who hauing vnderstoode some small thing of the Gospell, do beare themselues in hand that they are so great clarkes, as they neede not to heare any more. VVhat a number of these fantasticall and lightheaded Christians are there which say, as for me I vnderstood the truth, it is thus many yeeres ago since I knew the Gospell. And what knowe they of it? That a man may well eate flesh vpon the frydayes, and that a man is not bound to shrieue himselfe: and therevpon they fall to babling, and mingle cursed blasphemies with the slender things which they know. I wote not how. And why? For they hilde skorne to be taught in Gods schole. For somuch then as we see that God doth so punish mens negligence: wee ought to take the more heed of this doctrine, and to marke well how Salomon sayeth, that the wise man shall grow continually in wisedome by hearing. *Prov. 1.4.5.* Now if God so punish the negligence and ouersight of men: what shall become of their prude, when they shet the

the gate wilfully agaynst all good doctrine, and conceyuing a disdayne against it, do swell like toades, so as they will not in any wise be taught? After that Eliu hath exhorted the wise men and men of vnderstanding to heare, he addeth the reason: *For the mouth (sayeth he) doth serue to tast meates, and the eare to trie and iudge woordes.* Hereby he betokeneth, that such as disdayne to give eare to God and to his truth to be taught by it, and seeke not to be confirmed more & more in the things that they haue heard already: peruerit the order of nature, and become as it were monsters, and worse than brute beasts. And why? For a beast followeth his owne kinde: but behold, a man which shall call himselfe wise, hauing reason and discretion, and which was created after the image of God to be inlighened in all truth, shall notwithstanding give his minde dayly to eate and drinke, but not to profit in Gods woerde. He hath that point comon with the brute beasts: for they be nurished with foode and seeke no further. And a man, who would be more excellent than the Angels of heauen, doth notwithstanding give himselfe wholly to eating and drinking like a beast, and in the meane season vouchsafeth not to vse his eares, which he hath receyued to a more noble and precious intent than eating and drinking. For these serue but to maynteyne vs in this transitory life: but the other serue to give vs hope of the euerlasting life and saluation. Then if a man will not vse such a gift of God: must he not be esteemed as a monster agaynst nature (as I haue sayde) or as a double beast? Now we see what Elius meening is: for he sayeth to vs, my friends, if any man refuse to be taught, marke what he doth: for when God created vs, he gaue vs a mouth to tast meates, to the intent we should receyue foode dayly at his hand. And the same is a benefite which we ought to esteeme, in that our Lord nourisheth vs by it, but that is not the principall benefite. For he gaue vs eares also. And to what purpose? For to be taught by. They are not to communicate one with another onely about the buying of bootes, shooes, cappes, bread, and wine: the vse of the tongue and of the eares is yet more noble: that is to wit, to leade vs into truth by the meane of Gods woord, that we might know how we were created incorruptible, and that when wee be passed out of this world, there is an heritage prepared for vs aboue, and (to be short) to bring vs vnto God. Fayth commeth by hearing as sayeth S. Paule. Seing then that God hath ordeyned our eares to so excellent an vse as to lift vs vp to heauen to beholde our God, and to behold him as our father, and to witnesse vnto vs that he receyuethe vs as his children, and to sowe the seede of the incorruptible life in vs in the middes of the corruptions that are in vs: seing (I say) that wee may obtaine such a benefite by the eare, should wee play the deafe men, or stop our eares when men speake vnto vs & tell vs of the truth which we know to be for our saluat[i]o[n]. Is it not an ouer great beastliness to do so? Then muste not a man boast any more of perfectnesse, wisedome, and vnderstanding, if he cannot abide to be taught. But contrarywise he is worse than all the beasts in the worlde as I haue shewed before. And altho[ugh] this sentence of it selfe haue no neede of long exposition: yet notwithstanding wee haue neede to bee quickned and stirred vp to know it. For wee see in what case wee be. Every man is busie ynough about the things that concerne this present lyfe: but as for our own saluation and the glory of God, a man cannot bring vs to thinke vpon them. VVee are carefull ynough to eate and drinke, not onely to dresse it three or fourre houres aforehand, but also to make prouisiō a long time afore, yea euen for fourre liues. For men haue so greate care to compasse transitorie goodes, to the

end they may never haue want, that they are euer in had with them. And although they haue ynoch enough to finde the during their life: yet they beare themselues in hand that they should want euen after their death. Yee see then how wee be giuen to the transitory things of this worlde, without considering that God hath not created vs as brute beasts, but hath giuen vs a more excellent thing than our body, which is the hope of the eternall life that we looke for. Seing then that of very nature we be so brutish: we haue so much the more neede to marke that which is shewed vs here: that is to wit, that seing God hath created and fashioned vs, and that there is no parte of vs nother in our body nor in our soule, which is idle: but that al ought to be applied to some vse: wee ought to make all those things auayable which God hath giuen vs. Seing also that we are so buzied in our earthly cares, that some marre themselues with eating and drinking, and are alwayes at their gluttony and riot: and other some are busie in pintching and gathering, and desire nothing but to heape vp more and more: and other some followe their whoredome, and other some their ambition, to get them estimation and credite in the worlde, let vs bethinke our selues better. Seing then that we be hilde so fast here beneath, what is to be done? Let vs indeuer to turne away from all these pluckings backe, and consider wherfore our eyes are made. Is it but onely to beholde the things that may serue for this life, and to lust after them, because our flesh liketh well of them? No: but the chifest cause is, that we should behold Gods workes, whereby he calleth vs to him. And wherefore were our eares made? Onely to haue intercourse one with another about our worldly matters and businesse? No: but to the end, wee might be taught to come vnto our God, and to sticke wholly vnto him, and to atteyne to his heauenly glory. Seing then that in the middes of the corruptions of our body, our Lorde hath set meanes to bring vs to the sayd incorruptible benefite, namely by giuing vs the sense of hearing: ought we not to put it to that vse? if wee do not so, surely wee shall haue no excuse. Nother must we alledge that which many menne caste forth: namely, I can no skill of Gods woerde, for it is to high and darke for mee, and I cannot fassen vpon it. Yea but in so doing wee distrust God, that he giueth vs not witte and discretion to receyue the thing that is for our saluation. For he hath promised vs that he will teach the lowly. And therefore let vs distrust all our *Psal. 19. v. 8.* owne senses, and confess that wee are wretched beasts, *Math. 11. d.* and he will inlighen vs by his holy spirit. Let vs trust in the promise that he hath giuen, namely that he wil be the scholemaster of the humble and mecke, to instruct them to saluation, so that if we suffer our selues to be governed by him, he will bring vs into the right way, and when he hath once set vs in it, he will make vs go forwarde more and more: and although wee be nowe and then thrust out, yet will he set vs in agayne: and although wee fall, yet will hee lift vs vp with his hande. Thus yee see still what wee haue to marke in this texte. For it is not sayd onely that the eare shall heare, that is to say, that it is created but onely to heare: but it is also layd, that it shal iudge of wordes or matters: as if Eliu should say, that our Lord hath not giuen vs the opening of our eares to receyue the doctrine that is told vs, as a poysone; but to the end to receyue the doctrine that serueth to the spirituall feeding of our soules: like as when we receyue bread and wine, we are not afraide to eate and drinke, as though we wist not whether it were poysone or no. True it is that wee must beware of poysone, and pray God to preserue vs fro it: but are we so foolish to starue themselves and to forbear eating and drinking, for feare least their foode bee poysone?

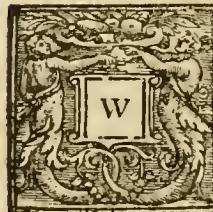
poysoned? No: for they can skill of meate to discerne whether it be moysoned or no. So then let vs vnderstand, that our Lord hath not giuen vs the vse of our eares, to the end we should be afryd to receyue the doctrine, because we thinke it to high and to darke for vs: but it behoueth vs to pray God to giue vs the spirit of discretion and iudgement, to the end we may apply that thing to our profit, which shall be declared to vs out of his worde: and therewithal so to governe vs by his holy spirit, as we may be skilfull to discerne the thing that is good & profitable.

Nowe lette vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele them, as wee may learne to be sory

for them, and to withdraw our selues from these earthly things, and be contented to be visited by his hand after any maner of way, acknowledging our selues to be so wretched and miserable creatures, as we deserue well to be utterly ouerwhelmed by him, and yet not forbearing to resort to his mercy, assuring our selues that he is ready to receyue vs into his fauour, and therefore desiring him to make vs continually to tast his goodnesse more and more, to the ende that in passing through the afflictions of this world, we may not cease to be comforted and to reioyce in him, and to blisse his holy name, sith that he hath once shewed himself a father and Saviour towrdes vs. That it may please him to graunt this grace not only to vs, but &c.

### The cxxix. Sermon, which is the second vpon the xxxijij. Chapter.

4. Let vs chooze a iudgement, and consider among our selues vvhat is best.
5. For Job hath sayd, I am righteous, and God hath ouerthrovven my right.
6. I also am a lier in my right: mine arrowve is greeuous vwithout any sinne.
7. VVhat man is like Job? he drinketh skornfulnesse as vvater.
8. He vvalketh vvith those that vvoorde iniquitie, he vvalketh vvith the vvicked.
9. For he sayeth, a man shall not please God in vwalking vvith him.
10. And therefore ye men of vnderstanding heare ye mee, God forbid that there should be vvickednesse in God, or any naughtinesse in the Almighty.



Hen the cace standeth vpon yellding of accouët of our life, wee must not looke to have any other iudge than God, who notwithstanding any appeale, will giue senteëe of vs according to his owne knowledge,

and then will it be in vayne for vs to replie, for wee shall gayne nothing by it. Howbeit for as much as men are rebellious, and cannot finde in their hearts to confess that God is righteous, except they bee compelled to it: God vseth a maner of speach in the holy Scripture, that he is contented to go to lawe with vs, and that there shall be as it were some meane iudge agreed vpon betwixt him and vs. Not that any such thing can be done, but to the ende that we shoud be the more reproved and conuictid, in that although wee might go to lawe with him, yet would it not auayle vs awhit. And he

*Esay. 1.6.18.* speaketh after that maner in his Prophet Esay. Lette vs chooze men (sayeth he) to iudge betwixt you and mee. True it is (as I haue sayd) that there is no reason why God should abase himselfe so ffre. His meening is no more but to shewe, that although wee had libertie to cyte him and to pleade our cace agaynst him: yet shoulde wee alwayes be ouercome. After the same maner doth he deale here in this text when Eliu sayeth, Lette vs chooze iudgement, according as hee had protested heretofore that hee would not be afrayde to speake. Forasmuch then as Job had complayned that God abashed him with his maiestie, and that he had no hearing: Therevpon Eliu sayeth, Go too, I will not so fray thee that thou shouldest colourably alledge that there is no reason for thee: but I will come peaceably to thee, and it shall be lawfull for thee to speake as thou listest. If thou hast any thing to defend thy selfe withall, alledge it, bring it foorth, and lette it bee debated. Nowe that wee haue the naturall sense of this texte, let vs see how wee can apply it to our instruction. Firste of all then wee haue to gather, that although God haue all power ouer vs: yet notwithstanding hee iudgeth vs with such vprightnesse, as there is no fault to bee founde in it: and although wee had leaue to pleade our cace, yet should wee be put to shame. And this is it which hath

bene handled sundry times heretofore: namely that God vittereth not his power agaynst vs after the maner of a tyrant which putteth no difference betweene good and badde, but intendeth to tri the vttermoste of his power: no, God hath no such lawlesse power (as yee might terme it): but as his power is infinite, so are all his doings indifferent and rightfull. True it is that wee do not always perceyue the reason of his woorkes, neither ought his righteousness to be inclozed within so small a measure as our vnderstanding: but yet notwithstanding it behoueth vs alwayes to be fully perswaded of this poynt, that God is in such wise mighty, as hee dispozeth all things with iustice and vprightnesse. Furthermore lette vs not presume to call him to the lawe, but lette vs assure our selues that wee muste before all things yelde our selues guilty. And herewithall let vs marke also, that if we had liberty to pleade, it would not be for our profite: for wee should alwayes be founde guilty: and although that he iudged vs not, yet would our owne cōscience condemne vs. And therefore let vs learne to humble our selues before God, & to know that he hath such power ouer vs, as he may iustly cōfound and ouerwhelme vs, yea and that with such rightfulness, as we shal not haue one worde to answere, which he cannot disproue if he list. But let vs now come to that which Eliu treateth of chiefly here. He findeth fault with Job for complayning that his plague was greeuous, and vndserued on his part, and that God had peruerited his right, that he was driven to be a lier although in very deede he had wherwith to iustifie himself. Ye see here in effect what things Eliu chargeth Job withall. But let vs consider whether Jobs meening were so or no. I haue declared heretofore, that Jobs meening was not directly to blasphem God, howbeit that he exceeded measure in his passions. Herken then wherin Job did amisse. He knoweth himselfe to be a sinner: he confesseth himselfe to be so, neither sayd he that God had no cause to punish him: but yet in the meane whyle he cōpared him self with others, and thought that God handled him to roughly. Thus the chiefe thing wherein Job ouer-shotte himself, is that he conceyued such a rigor in God, as he thought him to be ouersore, and that he ought not

to haue pressed him so harde, considering that he was but a silic poore creature, and that his life and strength were nothing but smoke. But herein wee cannot excuse him. For I haue tolde you afore, that in handling of a good case he followed not a good order. Like as his aduersaries dealing in an euill case, vset good arguments and substanciall reasons. Therfore as cōcerning Job, although he had a rightfull case, yet did he misguye it. And why? For although he were patient, and determined to submit himselfe vnto God: yet did he not restrayne his passions from all excesse: like as when a Christen man indeuereth to tame himselfe, and to hold himselfe prysoner vnder the obedience of God: he canot do it with such perfection,

*Gala.5.e.17.* but that in the meane while he shall feele that the fleshe fighteth against the spirite, and that wee do not the good which we would do, as S.Paule sayeth. In which place he speaketh not of those that are fleshly, and which giue themselves the brydle in all euill: but of such as haue beste zeale to serue and please God. And surely he setteth forth himselfe for an example, saying that although he informed himselfe as much as was possible for a mortall man, to frame himselfe wholly to the will of God: yet was he not able to bring it throughly to passe. For when the temptations are great and violent, as they were in Job: it is impossible that wee should be so constant, as not to be shaken, and that wee should not bee tickled nor suffer much infirmitie in the battells which we haue agaynst our flesh. VVee see what happened to Iacob: he wrestled with an Angell, and therefore is called Israell: that is to say, preuyling with God: but yet notwithstanding he

halted, and was fayne to haue a lame hip as long as he liued: to the ende he might feele, that hee had not gotten that victory in suche wise as there was no feeblenesse in him. And that is an example and paternē for vs, that although God strengthen vs by his power, so as wee ouercome our temptations: yet the same is not done without some markes of our infirmitie. Euen so happened it vnto Job: and Eliu doth iustly reprove him here. Yet neuerthelesse Elius meening is not, that Job intended to accuse God directly of vnrighteousnesse and crueltie: but he sheweth that he did not so glorifie Gods righteousnesse, as he ought to do. Truely he speaketh roughly, and seemeth to wrest Jobs wordes & to make them worser than they were: but let vs marke that it is good reason that the holy ghost shold bewray the vices that are in vs, although they leeme not greate vnto vs. As for example: Job confesseth here generally that God is righteous, yea and he knowledgeth him to be such a one euē in his own person: but yet was he tossed so roughly with his passions, that it slipped from him, to say, why doth God punish mee after this sort? There is no reason why he should do it: and if I might pleade my case, I would shew how I haue not deserued that he should be so violent againt mee. Such woordes scaped frō Job without knowing what he sayd. Howbeit if a man examine his meening: it is not of the worst sort. Only he was carried away with his panges, and it could not bee that he should not be so turmoyled with his passions, as not to skirmishe againt God. VVhy then doth Eliu reprove him nowe with such rigor? Because the least doubt which wee can haue of Gods righteousnesse, and the least disputing that we can make with him, is blasphemie though it seeme not so to vs. Lette vs marke well then, that here the holy Ghost discouereth the malady that was as it were hidden, to the ende wee should understande, that whensoeuer any fancies come in our head to darken Gods righteousnesse, or to deface his glory by any meanes, although we purpose them not: yet are they horrible faultes, and wee cannot condemne

them ynoch, nother are they veniall sinnes as the Papistes make them. For they say, that if a man double of Gods righteousnesse, yea and haue many cursed imaginations rūning in his minde: yet are they in deadly sinne so he consent not to them. But this is to beastly a doctrine, and yet among the Papistes menne holde it for a certayntie. Contrarywise lette vs marke well, that here the holy Ghost thundereth agaynst the concyts that come in our thought, although wee knowe them not to be so contrarie to Gods glory: and moreouer that although wee minde not directly to accuse God, yet when wee be so intangled with wicked thoughts, and our passions tolle vs too and fro, so as wee are not peaceable to glorifie God, and to obey him in al respectes: wee canot be excused, but do deserue to be reproued, as if wee had intended to iustifie our selues and too make God guilty in respect of vs: or as if wee had charged him with iniquitie, & purposed to maynteyne our selues as though there were no fault in vs. And this ought to warne vs, to yelde our selues alwayes guiltie without any disputing when we haue to deale with God. For although our shittes might bee allowed of menne, and that we be wont also to fall asleepe in them: yet in the ende wee shall spight of our teeth, feele that God can in one woordē ouerthrowe all our long replies, and all the fayre colours that wee shall pretend. And therefore if there come any wicked thought to diminish Gods glory, and to make vs to doubt of his righteousnesse: lette vs learne to knowe, that wee are already entred into blasphemie, and that we are greatly to be condemned, yea though those thoughts passe away out of hand, and that our mindes rest not vpon them.

Agayne if wee haue any thought which tendeth not to any purpose of accusing God, but onely to some intent to iustifie our selues agaynst him: it is a blasphemy. VVhat is to be done then? Lette vs learne to confesse that God is righteous, and condemne our selues. For they are twoo things which cannot match togither, that men should go about to cleare themselues, and therewithal be able to glorifie God as becometh them, as he is worthy. God then neuer ha: h his whole right, except we be confounded and all things quite and cleane dashed, so as wee haue no defence againt him, nor any thing leftvs, but only to hang downe our heads. Lo what we haue to gather in the first place of this text. Neuerthelesse to the ende that this thing may be the better imprinted in our hearts: lette vs marke how Eliu sayeth here, *that Job had walked with the wicked*. As how? doth Eliu accuse Job to haue bene a despiser of God, and a man of disorderly life, seing that heretofore he had protested that he had walked in suche perfection, as it was harde to finde a man like vnto him? For wee haue seene that he was the eye of the blinde, the feete of the lame, and the father of the fatherlesse, that his hād had not bene shet to the poore, that he had not suffered the sides of them that were acold to curse him, that his house had alwayes bene open to such as had neede, that he had bene freendly to strangers, that although he had had credite, yet he neuer abused it, and that although he might haue bene borne out in place of justice, yet had he walked simply and oppressed not a ny person. How then doth Eliu now accuse him to haue walked with the wicked? This is according to the matter that he hath taken in hand: namely that when a man replieth agaynst the iudgement of God, he walketh not with him Therfore lette vs marke well, that although a man be nother whoremonger, nor thēf, nor drunkard, nor murtherer, nor quarreler: yet notwithstanding he fayleth not to be accessary of the greatest wickednesse that can be, if he glorifie

*Gala.5.e.17.*

*Rom.7.d.19*

*Genes.32.g.  
28.*

*Job.31.b.16.*

glorifie

glorifie not God, but haue any poynt of prude in him, so as he cannot submit himselfe to Gods justice, righteouſnesſe, and goodnesſe. Then if wee yeeld not God his due honour, wee be wicked in ſo doing, although the reſte of our life were Angelicall. And it is a poynt which we ought to marke well. For (to our ſeeming) a man is righteous, ſo he cannot be charged to the worldward, and haue led a vertuous life. But in the meane while, think we it is no ſinne, if a man ſerue not god in ſuch humility as he ought? VVhen wee haue yeelded our neighbours that which is their duetie, and God is diſappoyn̄tēd and robed of that which is due to him: muſt we therfore neeđes be righteous ſtil? No: for if I be faultie for robbing of any man, and deserue euerlaſting death for the value of fife ſhillings: Then if I rob God of his honour, and go about to diſminihis maieſtie, is not that a much more haynouſe crime, than all the roberies, all the whoredomes, all the murthers, all the poſonings, all the periuries, and all other things in the world? So then let vs marke well, that whereas Eliu chargeſ Job, too haue walked with the wicked: it is not ment of the vices that are apparant to the worldward, as that he were a whoremonger, or a theefe: but that he had not glorified God in acknowledg- ing him to be righteous, but rather had contrarywife intended to condemne him: howbeit, not that he did it di- rectly, but that he murmured agaynst God, by reaſon of the torment of his misery: and that although the ſayde impaciency were mingled with pacience, yet notwithstanding it was to be reieced as a blaſphemey, and Job was to be condemned for it as an euill doer. And hereby wee be warned, that our liuing without annoyance, and without working any deceyte, harme, or wrong to our neighbours, muſt be in ſuch wife, as in the meane while our cheef regard muſt be of God, to walke before him in ſuch humilitie, as his prayſe may alwayes ſounde both in our hearts and in our mouthes, that we may glorifie him (ſay I) both with heart and tong alike: and when any heartburning or incomberance commeth in our mindes, lette vs yeelde our ſelues guilty out of hand, and not tary till we be condemned of others, nor till God ſende vs iudges to pro- nounce open and ſolemne ſentence againſt vs: nother let vs tary till he thunder from heauen, but lette euery of vs acknowledge the euill that is in himſelf, and miſlike even the leaſt and ſlighteſt thoughts that can enter into our imaginacions: affiuring our ſelues, that they be hoſtile and deadly ſinnes. Herewithall let vs marke wel, that God will not fayle to receyue vs to mercie, ſobeit that wee also be ready and willing to condemne our ſelues. But as for thoſe that deale ſtubbornely, and will neeđes diſpute and checke with him: they ſhall finde in the ende, that their wilfulneſſe ſhall ſerue them to no purpose, but to put the to double coſuzion. And ſo we ſee it is not without cauſe that God hath diſtinguiſhed his lawe into twoo tables, to ſhew vs that the ſeruice and honour which we owe him, goeth forment: and that then followeth the duery which wee owe to our brethren. The ſeruice of God therefore muſt be as the foundatiō of our whole life, ſo as we muſt glorifie him, knowing that it is the ende wherevnto hee hath created vs, and for the which he maynteyneth and nouriſheth vs in this worlde. And afterward according as we are bound one of vs to another, wee muſte indeuer to helpe and ſerue our neighbours, without hurting of any man. Ye ſee then what we haue to remember in this text. And now also let vs conſider the maners of ſpeach which are conrayned here. VVhereas Eliu chargeſ Job with this ſaying, *I am righteous and God bath ouerthrowne my judgement.* It is not ment (as I haue tolde you afore) that Job intended ſo flatly and ſhortly to accufe God of ouer-

throwing his right. But lette vs marke, that when a man doth ſo precisely maynteyne his owne right, he cannot do it without derogation to God, and without aduauncing himſelfe agaynst his righteouſnesſe. And therefore it is a poynt well worthy to be marked. For it will be founde, that there is not any of vs which ſometime or other is not ſo bold as to ſay, that god hath ouerthrowne his right. And herewithall let vs marke well, that we would fayne be righteous when wee enter into that extremitie: according alſo as when S. Paule ſpeaketh of the glorifying of God, Rom. 3.19. and of confeſſing him to bee righteous, he will haue all mouthes to be ſtopped. So long then as men reply, and and whet their tunges to maynteyne their owne righteouſnesſe: they muſt neeđes haue God to be their aduerſary. And looke whensoeuer God afflieth them, if they cannot yeelde to cofeſſe that he is righteous in ſo doing, ſurely they aduaunce themſelues againſt him. Yee ſee then what we haue to do, if we will not haue God to ſet himſelfe againſt vs, and to condemne vs as guilty of lifting vp ourſelues againſt him, and of accuſing him of unrighteouſnesſe. VVee may well protest that wee had no ſuch meening, but yet the thing is ſo in deede: and what ſhall we gayne by denying it, ſeing the holy Ghost hath giuen his determinate ſentenece vpon it? Thus much concerning the firſt ſpeach that is conrayned here. And wheras it is ſayd, *I am made a lie in myne owne right:* Thereby he ſignifieth, that he was not admitted in his owne deſence: which is al one, as if ſome Judge were vnaſonable and cruell, and would opprefſe ſome good and rightfull caſe by their authority. Lo how Eliu doth here vprebrayde Job with his blaſphemey of God: [as if he had ſayd] oh ſee I pray you, I muſt be taken for guiltie: And why? Because God will haue it ſo, for he will not heare mee in mine owne deſence, he preſſeth mee, and my mouth is ſtopped, and if I alledge any reaſon, it ſhall not take place, nor be admitted. But Job ment not to ſteppre ſo far out of his boundes. Howbeit herewithall let vs beare in minde what hath bene ſayd: that is to wit, that if wee acknowledge not our duetie ſimply, it is al one as if wee would ſay that God vſeth a tyrañicall power ouer vs, and pro- cedeth not by reaſon and equity, but diſpoſeth things off and on, bicause we be at his pleasure. Although then that our mouth vter no ſuch woordes, yea and that our heart quake at the thinking of them: yet notwithstanding if we do not fully conclude that there is no deſenece for vs, and that we be guilty: we do ſtill enter into pleading againſt God, and wee muſt be condemned as defacers of his righteouſnesſe. As touching that it is ſayd immeadiately, *that Job dronke ſkornefulneſſe as water:* it is ment that he was ſo dulled, as hee perceyued not that the woordes which he had vſed, were vncomyly and worthy to be reieced, and that he had deſerued to be ſkorned as a wiſleſſe man. Yet notwithstanding wee haue ſeenē that Job ſpake many excellent ſayings, yea and that he was the inſtrument of the holy Ghost, ſo as wee may gather great learning of the things that he ſpake. Seing it is ſo then, why is it cast in his teeth, that he dronke ſkornefulneſſe as water? It is bicause that when a mans paſſions are ſo inflamed that he knoweth not what he ſpeaketh, it cannot be but that he muſt be caried away after that forte. Now if this befell vnto Job: I pray you what ſhall become of vs? His pacience is ſet downe for a rule, and I haue tolde you that the end which he had, ſheweth that there is nothing better for vs thā to abide the good pleasure of God in all the chaſtisements which hee ſendeth vs: whatſoever they be. And yet for all that, he is accuſed as a shameleſſe perſon that drinkeſt lewoneſſe as a fishe ſucketh in water. If this be layd to his charge, and rightly: I pray you what

what shall become of vs , when we see our selues a hundred times impacienter than hee, and that there needeth no furtherance to make vs chafe and fret against God ? Ought we not too thinke that wee are worse than dull ? So then we see in Iobs person that the holy ghost ment to shew vs what we be whē aduersities comber vs oversore , and that our frailtie and feblenesse are so mingled with them, as we know not where to become, but gnash our teeth and chaw vpon our brydle, and are so straught, as we keepe neither way nor path any more . This is it <sup>10</sup> then which we haue to marke in this streyne. Now let vs come to the sentece which Eliu addeth. He accuseth Job to haue sayd, *that it profiteth not a man to haue walked with God.* This walking with God importeth that a man so giueth himself to the seruice of God, as he thinketh continually to gue an accōut, and acknowledgeth in himself after this maner. he that hath created & formed me gouerneth and guideth me, I cannot shun his hande nor scape his iudgement, and therfore I must be present before his eies, so as he shall see, not only all my works, but also my <sup>20</sup> thoughts. Lo what it is to walke with God. And the holy scripture doth purposely vse that kind of speech, because men are like Coliers sacks(as they say) which make one an other black . And experience sheweth, that when we walk without hauing an eie vnto god, ther is none of vs, but he taketh libertie to do euil, vnder the shadow that other are as bad as himself : and in the meane while also giueth occasion to other of his neighbors to do euil: insomuch that at this day, there is not any of vs, but he giueth euill example by some meanes or other, through the vices which <sup>30</sup> all of vs haue of our owne. And therfore when we walke with men, we walke in horrible confusion: all our life is like a hotchpotch, or a darke dungeon, so as nothing can be discerned in it. Behold(I say) what it is to walke with men. But what is to be done ? Seeing that in walking after the worlde , we become worse and worse, and euerie man draweth his neighbors vnto euill, and he himselfe followeth them as fast too: Is it not a peruerting of all order? Then there remayneth nothing for vs , but to gather vs <sup>40</sup> vnto God, and to frame our selues wholy vnto him. It is *Gen.5.c. 22.* sayd that Enock walked with God. And why? Because he was not peruerted, and although the whole worlde was at *Ec.44.c.16.* that time as corrupt as might be, yet notwithstanding *Ebr.11.c.5.* Enock continued vncorrupted. And wherof came that? Because he gathered his wits to him, and gaue not himselfe the bridle to deale disorderly: but although iniquitie was as a waterfloud vpon the earth, yet he knew that it behoued him to walk as in the presence of God. Furthermore, this importeth also , that wee must not regarde too haue some faire shewes, as many do which think it ynoch to be praysed of men, & to absteyn from euill to the worldward, and that if they haue cleare hands to outward sight, it is ynoch for them. But it is nothing worth except we haue our hart pure before God. And therfore let vs mark well , that when the holy scripture speaketh of walking before God, it meeneth that it is too no purpose to haue framed our outward life in such sort as our vices may not appeare : but that oure consciences also muste agree therewithall, so as we be cleane rid from all wicked and frowarde affections. Thirdly, our walking before God, must be to frame our selues wholy too his lawe. For if our lyfe bee allowed of men , and that we flatter our selues with our good intents : what is it? Nothing : according as wee see in the Popedome , that suche as imagine themselves to be most deuoute, thinke that God is very muche in their dette : but yet for all that bycause they despise the holy Scripture, and leane too their owne iuentiones which they haue buylded at aduenture , all is

but trash and filthinesse. And therefore let vs marke, that if we will liue well, and haue a right and certaine rule, it behoueth vs to walke with God, that is to say, too walke vprightly: we must frame both our thoughts & our dedes vnto his cōmandement, & not vnto mens devices, nor to our own imaginations. Thus much concerning this saying. Now let vs come to the principall point . How is it ment that Job shoulde say that it shall stand a man in no stead to haue walked with God? It is because he was as it were astraught in his tormentes, and knewe not that God assisted him for that he had serued him, and conformed and ruled his life in all righteousnesse. True it is that Job knew generally that God was righteous, & that we must not esteeme or measure his righteousness by the present state of the world, and the things that are seene with our eies. For ye see also that the controuersie which he had against his frends, was that the good men are afflicted and troubled in this worlde , and that the wicked do prosper, and so that God hath a higher iudgement which hee reserueth to himselfe , and therefore that we must not restraine our vnderstanding to the things that we see presently, nor thinke that God doth in this worlde render euery man that which is prepared from him: for it were too much brutishnesse to haue any such thought. Job the *Iob.31.b.16.* hath discussed this case alreadie. But what for that. In the meane while he ceassed not to be as it were dazeled whē he came to thinke vpon his afflictions. He was so caryed away, that he asked, where am I ? VVhat haue I woon by giuing my self so to the obeying of God? Forasmuch the as Job was so dismayd, & started aside: he is iustly vpbrayed with the vttring of this blasphemie, that it shall not boote a man to haue walked before God. And hereby we be warned to bridle our selues, whē we behold the things that are done in this world: and not to fall into imagination to say, why doth God dissemble thus? VVhy doth he suffer his Church to be turmoyled so? VVhy are there so great outrages done ? I say let vs bridle our selues short. And why? for if we do but imagin that any of these things are straunge, it is asmuch as if we blasphemed God. True it is that our lord imputeth not that blasphemie vnto vs: howbeit, that is of his own goodness: neuertheles we are guiltie of it. And here in the person of Job the holy ghost reproueth vs, to the ende we should mislike of such blasphemie and abhorre it, and that as soone as there cōmeth any euill imagination in our thought, we should put it away, knowing that the same would leade vs too a greater blasphemie if God withhold vs not. Furthermore, let vs marke, that it behoueth vs to be so much the warer in that behalfe , because we see that Gods seruants haue bin so tossed with that tempest. True it is that when Jeremic asketh why the wicked prosper, & why God fauorthē the, *Iere.32.s.1.* (as it seemeth) he protesteth that god is righteous, & that his iudgements are rightfull, & he vseth this preface for a bridle. Lord(saih he) I know that thou art righteous: but yet for alij that he escapeth not vnshaken. VVe see what Abacuk sayth in the same respect. Abacuk doth the like, & therin he sheweth that he was restrainyd with the fear *Hab.1.c.3.* & reverence of god, but yet was he troubled in his mind. David confesseth that there hapned much more vnto him. *For we see how he said, then haue I washed my handes in vaine, & my giuing of my self to al righteousnesse, & my Ps.73.b.13 indeuering to serue God hath bin but lost time.* Seing that David came to that point, I pray you what shall we looke for ? And so it is true that he reproacheth himselfe, and therwithall confesseth that his foote was vpon yee, so as he was readie to fall. And afterward he addeth, Lord I am a beast, I am no more a man, nor worthie to be called a reasonable creature, but am become vterly, brutish like *R.*

an Asse or an horse, and therefore Lord thou must holde me with strong hande , or else I am vndone. Seeing that Dauid confesseth that hee was not exempted from such temptations : I pray you how shall we do , as I said afore. And thiſ is the cause also why Esay vttereth this saying,

Bsa.3.b.10. (say ye there is a reward for the righteous) not as a common saying, but as a singular one. He exhorteth the faithfull to conclude, & fully to resouue themselues, that there is a reward for the righteous: that is to say, that they shal not lose their labor in seruing God This seemeth too bee a common saying, and yet notwithstanding the Porphet Esay maketh a singular one of it. And the reaſon is,because things are out of order in the world, as they shall be at all tymes, and therefore the faythfull are(to their owne vnderstanding ) vtterly dismayde , saying : why doth God afflict vs with such rigour ? VVe be readie too murmur immediatly, yea and wee should fall too blaspheming of God, were it not that he holdeth vs backe , and declareth vnto vs, that the things which he doth are not in fauor of the vnbeleeuers. So then although hee seeme to haue forgotten vs, yet notwithstanding wee must assure our selues that he will pitie vs , and that in the middes of his rigor he will asswage his stripes, yea and that we shall bee discharged at his hande : for we should be ouerwhelmed a hundred thousand times, and vtterly perish , if he preserued vs not by his infinit goodnessse. Thus much concerning this poynt, wherein Job was condemned for saying that it shal not boot a man at all to haue walked with God. It is not for that he was throughly perswaded it was so : but because he was amazed in his sorowes, and considered not Gods guiding & ordinance,as he ought to do. True it is that he alwayes knew it in part : but yet is he condemned, because hee hilde nohimselfe so quiet and feasable as he ought to haue done. Then are we a hundred thousande tymes more to bee condemned than he, if wee learne not to be our owne judges , to the ende we may bee acquitted before God. Nowe it is sayde for a conclusion, *God forbid that euer there shoulde bee iniquitie in God, or vnrighteousnesse in the Almighty.* Here wee haue to note, what the summe of Elius wordes is, that we may take profitte by the whole discourse that we shall see in this Chapter. It is, that it behoueth vs too gloriſie God as righteous. That then is the summe of the whole Chapter. Surely this seemeth verie common, and that it is no neede at all to speake of it , because that (too see too) no man dareth denie that God is righteous. But yet notwithstanding a man shall hardly find one amongs a hundred, that acknowledgeth Gods righteousnesse as he ought to doo : but that euē they which doo it best, do fayle in ſome poynt. I ſay that euē the righteouſest ſhall be tempted too the doubtes which I haue ſpoken of . VVhat ſhall become then of the worldly and brutiſh ſort, which are not acquainted with the magnifying of God , nor haue giuen their minde to it ? And therfore let vs assure our ſelues that whosoeuer ſhal haue borne away this doctrine of confeffing that God is righteous, and be throughly perswaded in it : ſhall haue profited greatly , not for a day or twaine , but for a hundred or a thousande yeaſes, if he liued ſo long in the worlde. Howbeit it behoueth vs to conſider after what ſort wee ſhoulde conſeffe God too bee righteous . Truely this

matter cannot as nowe bee treated of at length, but yet muſt I ſpeake a worde of it, to open a gap to that which ſhall followe. After what ſort then do we conſeffe God too bee righteous ? It is when his onely and ſingle wyl counteruayleth all reaſon with vs, and that wee bee fuli perſwaded that all things which God doth are good & rightfull, although we know not the reaſon why he doth them. For if a man will acknowledge God to be righteous,no further than hee himſelfe is able to conceyue in his braine : what a thing were it ? Shoulde God not bee ſubiect vntoo vs ? But wee muſt fully conſclude in our ſelues, that God is righteous. And why ? Because his wil is the rule of all righteouſneſſe, in ſomuch that whatſoever proceedeth of him, it behoueth vs too honour it , althoſh we finde it ſtrange to our imagination. And althoſh it ſeeme to vs that it ought not to be ſo : yet notwithstanding let vs be reſtrayned with ſuch reverence, as to conſeffe that forasmuch as God is the fountainne of al righteousnes, it behoueth vs to think all his doings good. Thus ye ſee in the firſt place what we haue to mark. And againe let vs acknowledge this righteouſneſſe in all things that come to our imagination, in ſuch wiſe as we may alwayes beare in mind, that God is righteous. As how? VVe ſee the wicked reigne, and haue their full ſcope, and that greeueth vs, and too our ſeeming God is all that while a ſlep in heauen: and when he remedieth not things at the firſt dash, we thinke he doth not his dutie. But yet neuertheleſſe it behoueth vs to conſeffe , that God is righteous in all these things. Againe when wee bee troubled and affliſted, one while in our goodeſſe, and another while in our perſons, and we ſee that the whole Churche in geuerall is trampled vnder foote, and ſubiect to the tiranny of the wicked. VVhat is to be ſaid to it ? Yet muſt we ſtill acknowledge and conſeffe that God is righteous. And ſeeing it is ſo, let vs tarie till he ſhewe vs why things go ſo vntowardly to our ſeeming : and let vs auſſure our ſelues that his diſpofing of things after that ſort is not without cauſe. VVherefore let vs ſhet our eyes when things go cleane contrarie to our liking , and let vs onely ſettle our ſelues vpon the ſayde poynt to ſay , Lorde thou art righteous, and I will content my ſelfe with thy righteouſneſſe, vntill thou make mee to enter into thy ſanctuarie, and there perceyue why thou orderest the ſtate of mankind after that ſort. Truely if I ſhoulde followe mine owne fancie as now, I ſhoulde murmur, yea and repine agaynst thee, too ſee how things are confounded heere. But forasmuche as wee knowe that thou gouernest the whole worlde by thine infinite wiſedome and iuſtice: it is meete that thou ſhouldſt be alowed, and that we ſhould conſeffe that thy diſpoſing of all things after that ſort is righteouſ, although we perceyue not the reaſon why. Thus ye ſee how we ought to praſtice this leſſon in effect.

Now let vs fall down before the face of our good god with acknowledgemēt of our faults, praying him to make vs ſo to feele them, as we may be ſory for them , that we may hate our wicked life past, and do our indeuer hereafter to frame our ſelues to his will, that he may receyue vs to mercy : and that in the meane while he will ſo gouerne vs by his holy ſpirit , as we may ſeeke al togither to please him, and to frame our life to his holy ſeruice. And ſo let vs all ſay, Almighty God our heauenly. &c.

### *The. ex xx. Sermon, which is the thirde vpon the. xxxiiij. Chapter.*

10. God forbide that there ſhould be vnrighteouſneſſe in God, or iniquitie in the Almighty.
11. For he ſhal render vnto man according to his vyvorke, and caule euerie man to finde according to his vyvayes.

12. God vwill not condemne for naught, neither vwill the Almighty ouerthrov right.  
 13. VVho is he that hath visted the earth besides him? or vwho is he vvhom hee hath set ouer  
     the vvorlde? or vwho hath builded it?  
 14. If he turne his heart to vvardes him, and dravy awy his spirit and his breath.  
 15. Then shall all flesh faile togither, and man shall returne into dust.



E haue to lay foorth this sentence which seemeth to be meetly common, namely, *that there is no vnrighteousnesse in God*. Every man confesseth it, but fewe do know it, and are sully perswaded of it. If we be at rest, and God do to vs as we desire, it is easie for vs to consent that he is righteous: but so soone as wee be troubled, and any harme or aduersitie do cumber vs, we fall to grudging, and acknowledge no more that God is righteous, as wee had done before. Therefore it is not inough for vs to protest in one worde that God is righteous: but the cheape pnynt of it, is to ac-  
 20 knowlede all his doings to be good, and too submit our selues willingly to his mighty power when we come to the practising of it: so as if he afflict vs, we enter not into pleading with him, nor be discontented that he governeth vs otherwise than our desire doth craue. Ye see then what we ought to consider in this text, where it is shewed vs, that there is no vnrighteousnesse in God. To be short, vntill we be come to so much reason, as to be quiet, and obedient vnto God in all things that he dooth, although things fall not out too oure fancies, purpose or iudge-  
 30 ment: wee accuse God vndirectly of vnrighteousnesse. And why? Hee governeth the whole worlde, nothing shall happen but by the disposition of his ordinance and power. Then if we finde fault in the things that happen, is it not a bending of our selues against him that hath all power? So then let vs learne to submit our selues to gods prouidence, confessing that all his doings are good: and then shall we count him righteous, and yeeld him his due prayse. But if wee replie against him, and fret and finde fault at his doings: it is as much as if we blasphemed him by calling him vnrighteous. True it is that it cannot o-  
 40 therwise be but that in our afflictions, we shall haue some heartburning: but yet must we subdue our passions, and holde them as prisoners, and conclude in our selues that sith that God is wholy good and wise, hee dooth not any thing otherwise than reasonably and vprightly. Thus ye see howe wee ought to fight agaynst our passions, when they rise in vs, and prouoke vs too aduaunce our selues agaynst God. Nowe let vs see howe Eliu proueth that there is no vnrighteousnesse in God: he saith, *that he will render vnto men according to their wokes, and make euerie man find according to his wyses*. This ought to be wel noted. For to knowe that God is righteous in himselfe, is not all that is to be done: his righteousness is not so shet vp in his being, as that it shoulde not be knowne vnto vs: but it extendeth every where, and must be knowne cheefly in vs. VVill we then know how God is righteous? Let vs looke every where about vs, and we may well espie his righteousness, in considering that the world is gouerned by him with such equitie, as there is no fault to be found in it. And surely if euery man be called into his right aray there is none that shall haue occasion to complaine, but all men must needs confess, that his bearing with them is of his infinit goodnessse, and that his punishing of them is by his rightfull rigour. Lo what we haue to gather as now vpon the reason that Eliu alledgedh. And it is a very notable poynct as I haue sayd afore. For whereas he speakest to vs of Gods righteousness: we must not imagin

that he is righteous onely in himselfe: but consider his righteousness as it becommeth vs, and extende it as we ought to do, that is to wit, to the whole government of the worlde. In what wise then is God righteous? Because he guideth all things vprightly: and looke whatso-  
 50 ever we see, it behoueth vs to allow it as rightfull, because it proceedeth from him: I meane not the sinnes that men commit: but I meane that God disposeth all things in such wise in his souereyne prouidence, as it behoueth vs too thinke all things good that proceed from him. And therefore when any of vs commeth to examin himselfe: let him understand, that there is no couert for him too pleade agaynst God, neither can God be accused of crueltie, nor any man say that he misincreateth him: but he must of necessitie allowe his righfulness in his gouerning and guiding of vs. Furthermore, if we will comprehend this matter, and be throughly perswaded of it: every of vs must first search himselfe, and consider adui-  
 sedly what a one he is. For what is the cause that we are so waywarde, and that whatsoever God do vnto vs, hee cannot content vs, but we are always so malapert as to lift vp our selues against him: but that wee bee binded with vaine selfsoothings, and every of vs thinketh himselfe to be righteous, because wee thinke not vpon our sinnes. And therefore if we once haue the skill to know well our owne faultes: it is certaine that all replying agaynst God, will cease and be dispached, so as euerie of vs will come humbly and say, *Lorde thou hast handled me after such a sort as I must needes acknowledge thy righteousness and glorifie thee*. But what? VVe can-  
 60 not forbeare to beguile our selues. And although wee haue not any thing to replie: yet will wee always lessen our faultes, yea and couer them though they be never so notorious. And forasmuch as we be so fast allepee in our sinnes through our hypocrisie: it is easie for vs to lift vp our selues agaynst God. Therefore if men bee desirous to acknowlede that God is righteous, to the end to yeeld him his deserued prayse: the true remedie is, first to make their owne inditement, and to accuse and condemne the selues: and then will it be no hard matter to them to acknowledg that God is righteous. For they be sufficiently convicted in themselves, that hee hath not misinreated them nor done them any wrong, but that his chastisng of them hath bin for their offences: and that although he hath vsed some rigour towards them, yet notwithstanding he hath alwayes borne with them of his goodnessse & mercie. Thus yee see in effect what wee haue to beare in minde. And therewithall let vs marke, that when it is sayde, *that God will render vnto a man according to his wokes, and make euerie man to finde according to his wyses*: It is no: so ment as though God punished the breakers of his lawe out of hande, and mainteyned the good: but it is to shewe that God doth no man any wrong. Then may it well come to passe (as it happeneth dayly) that God will beare with the wicked for a time: for it is seene that he maketh no countenance when men runne ryot in all evill, nor seemeth to thinke vpon them, nor to see them. Ad that is the cause also to harden the wicked to make them the bolder. For vnder the colour that God punisheth them not out of hande, it seemeth to them that they be quite scaped and discharged. So the god doth not

alwayes punish evill doings out of hand, nother doth Eliu  
meene that he doth so. But in the end when God hath  
delayed a long time, & prolonged the term of the wicked:  
at length he will shew that although he wayted for their  
repentance, yet he forgat not their misdeedes, but registred  
them before him, and packed them vp vpon a great heap,  
to increase the terror of his wrath. Their delay therefore  
shall be dearly solde vnto them, when they shall haue so  
abused gods pacience, who forbare to punish them at the  
first, to the ende they shoulde haue leysure to knowe their  
faults, & to amend them. Mark this for one point: namely  
that God executeth not his judgement at the first day  
in such sort, as we may perceyue with our eyes that he re-  
compenceth euery man according to his workes. And in  
good sayth what a thing were it, if he should punish sins,  
forthwith as they deserue? VVe would not looke for any  
other day: for all should be accomplished in this worlde.

**Ro. 14. b. 10** And then where were the article of our faith concerning  
our rising againe, and our coming before the judgement  
seate of our Lord Iesus Christ? To be short, there should

**2Co. 5. b. 10** be neither reward for the good, nor feare for the wicked  
and rebellious. And this also is the cause why it is pur-  
posely said in the holy scripture, *that God will render re-  
compence, or requite.* Saint Paule speaking of the righteous-  
nesse of God, sayth not that he will recompence frō day  
to day, but that he wil recompence. And whē? At the last  
day. Elius saying is not agaynst this sentence. But when  
he sayth, *that God will render,* he presupposeth the thing  
that is true: namely that it behoueth vs to hold our minds  
at a stay, vntill God shewe vs the things that are hidden  
from vs for a time. Our sayih (I say) must bee exercised  
in wayting patiently for the things that we perceyue not  
as yet. It is ynpough for vs that God giueth vs some to-  
kens of his iustice, and sheweth vs some notable exam-  
ples, whereby wee are inforced to feele, that hee hath an  
eye vnto men too punish their offences. If God giue vs  
any recordes of it, let vs bee contented, and in the meane  
while bee pacient, vntill wee knowe the things that hee  
as nowe reserueth too himselfe. Thus ye see how wee  
must take this sentence to applie it too oure vse. The

40 seconde poynt is, that God doth not so recompence e-  
uerie man according too his workes, but that hee also  
beareth with them whome hee punisheth, and sheweth  
them some fauour, althoough that on the one syde hee  
bee rigorous too them, and make them feele that hee  
is their Judge. Howebeit, that is too do vs too wittie,  
that as in respect of the worlde, God passeth not to pu-  
nishe our sinnes, it is suche measure as they doo deserue.  
For what a thing were that? Hee shoulde not sende  
vs diseases, wantes, and suche other things: but hee  
shoulde thunder vppon vs, and ouerwhelme vs at the  
first blowe, so as wee shoulde not feele some terrible pu-  
nishment, but hee shoulde arme himselfe in his mightie  
Majestie too confounde and ouerwhelme vs. For what  
are our sinnes? So then let vs marke that God puni-  
sheth not sinners oute of hande, and maketh them too  
feeble his vengeance in full measure, as they haue deser-  
ued it: but beareth with them so, that all the chastizementes  
which wee receyue in this worlde, are but Gods  
warnings, in giving vs leysure too repente. Not that the

50 same shall profit all men: for the wicked are condemned alreadie, by cause they be past amendment, and God  
hath not onely framed their indiremte, but also sente  
downe their condemnation, which is readie too bee ex-  
ecuted whensoever hee wil. Howesoever the worlde go,  
if wee consider wel the chastizementes that God shew-  
eth vs in this world: all of them are nothing comparable  
vntoo our sinnes, but hee giueth vs respite too the ende  
we shoulde think vpon them. Thus see you yet one o-  
ther poynt which we haue to marke in this text. And the  
thirde is, that God doth not so recompence men accord-  
ing to their wayes, but that he reserueth power too him-  
selfe to pardon those whom he listeth, when he intēdeth  
to bring them back to himself. God doth not punish his  
chosen. And why? For it pleaseth him to receyue them to  
mercie, and to be at one with them of his own free good-  
nesse. And in so doing he burieth their sinnes, so as he en-  
treth not into iudgement with them, as it is sayde in the  
Psalme. God then hath libertie to put away our offences  
without punishing them: and yet the same is no deroga-  
tion at all to his iustice. And why? For when God listeth  
to forgiue our sinnes, howe dealeth he? Hee nourisheth  
not the euill in vs: but he toucheth vs with it, and sheweth  
vs it, and maketh vs to feele how sore we haue offended  
him, and afterwarde giueth vs a minde to be sory, and to  
mourne for our sinnes. VVhen we be so touched with re-  
pentance, wee become judges of our owne faultes, and  
condemne them: and by that meanes God hathe exe-  
cuted his office. For it is muche more when a man  
condemneth himselfe, than if hee were condemned of  
God, and gnasheth his teeth, and aboade still vnamen-  
able and stubborne in his wickednesse. Therfore God  
forgetteth not his office, when hee draweth vs too re-  
pentance: For hee pardoneth not our sinnes too the in-  
tent too cocker vs, but contrariwise, too the intent too  
double his righteousness, so as on the one side we may  
feeble the euill that wee haue committed, and on the o-  
ther side, hee may make his mercie shine vppon vs, too  
discouer the miseries wherin we were till he had set vs  
free from them.

And therefore let vs marke well that Gods forgiuing  
of the offences of his chosen, is no derogation at all to his  
iustice, that this saying shoulde not be alwayes true, that  
hee recompenceth men according too their workes, and  
maketh them finde according too theyr wayes. Nowe  
wee see the thing that I haue touched: which is, that to  
glorifie God in his righteousness, it behoueth vs alwayes  
to be perswaded in our afflictions, that we suffer not any  
thing wrongfully, but that God hath reason to chaste  
vs, and that if wee enter intoo quarelling with hym,  
wee shall but make oure case the worser. And fur-  
thermore, let vs vnderstande, that God dooth so bear  
with vs through his goodnessse, as wee haue alwayes  
cause to perceyue that wee are exceedingly bounde vnto  
him, for that hee vseth no extreeme rygour agaynst  
vs as he ought to do.

Finally, let vs vnderstande, that although he make vs  
feeble his vengeance: yet he sparcth vs, and that although  
he shewe himselfe rough and sharpe, yet doth hee inter-  
meddle his goodnessse with it: and therefore, that hee is  
alwayes righteous, insomuche that men shall gaine no-  
thing when they thinke to quit themselues: but the best  
for vs is, that when we see that God calleth vs, and allu-  
reth vs to come vnto him, we fall to feeling of our of-  
fences before the blowes come, and be sorie and mourne  
for them, so as God may bee inclined to forgiue vs. Lo  
what wee haue in effect too remember in this sentence.  
According heerevnto Eliu for the greater confirmation  
of it, sayth, *that God will not condemne for naught, nor ou-  
erthrowe the right.* He speakeith no new thing, but rati-  
fieith his owne matter, even by aunswering vntoo that  
which was alledged by Job. First therefore he sayth, *that  
God will not condemne for naught:* that is too say, men  
can never alledge that hee dooth them wrong, or that  
hee maketh them beleue that they haue done amisse,  
[when they haue not.] According as oftentimes a pnoire  
innocent

innocent shall bee oppressed among earthly judges, by charging him with a thing of nothing, wherein he is not faulty, and yet he must be fain to passe that way, & there shalbe false witnesses to face him downe though he were the righteousest man in the worlde. There then a man may oftentimes bee punished wrongfully and without cause. But it is not so with Gods iustice : he needeth not to shew why, or to keepe great registers for proofes or for excuse of himselfe when he is slandered by men: every man carrieth his owne indytement written and well sealed in himselfe. I say we need none other Judge than our owne conscience, and though every man knowe it not presently : yet will God waken vs wellinough, spight of our teeth : and when we shall haue flattered our selues a long time, yet must we returne to this poynt to bee conuictid, namely that he had iust cause to punish vs. And this is the cause also why Eliu addeth, *that God will not overthow the right*. For when we haue no better shift, we flee to this startinghole, that God is almighty and dooth what he list, and we cannot resist him, and that he dealeth crossly and ouerthwartly with vs. And although we speake not so : yet haue wee suche crooked thoughtes, so that vnder the colour that God is Almighty, and that we bee poore and fraile creatures, we woulde make him beleue that he tormenteth vs to sore. But contrariwise, it is sayd, *that God peruertereth not the right*: that is to say, that he never punishmenteth men without a continuall respect of bearing with them, according as hee knoweth to be expedient. And if there were cause to spare them any more: surely he would do it, because he knoweth what is meete for them. So then let vs practice well this lesson of humbling our selues before God whensoeuer he chastizeth vs : let vs keepe our mouthes shutte that wee replie not agaynst him, and therewithall let vs bee meeke, and let not hypocrisie blinde vs too sooth our selues in our misdoings. Thus ye see in effect, howe it behoueth vs to condemne our selues, and therupon to acknowledge that God is righteous in punishing vs, and that he ouerthroweth not the right that is in vs: so as if we haue a good case he will mainteyne it himselfe, and we shall neede neither Proctour nor Aduocate : for he himselfe will bee our warrant, as who desyreth nothing so much as to quit vs. So then if we bee condemned by him, wee must passe that way, and acknowledge that we haue well deserued it. True it is, that this will well be sayde ingenerall : but it behoueth euerie one of vs particularly, and in respect of his owne person, to haue this lesson well printed in his minde. And specially when wee bee beaten with Gods scourges, so as one of vs is pinched with pouertie, another with sicknes, and a third with some wrong that is done vnto him : on what side soever any aduersitie come vpon vs, let vs acknowledge that it is the hande of God which visiteth vs. And why? There is good reason that we shoulde do so. For wee bee wretched sinners, and ranke rebelles against him : and wee must not go aboue to qualifie our faultes and to say that Gods punishments are vnimeasureable, as though hee had no cause too punish vs. But contrariwise, though he shoulde execute a mucche greater rygour, yea even to the vtter ouerwhelming of vs: yet let vs confesse that it were not too mucche, considering that our sinnes are come to their full measure. Yee see then after what sort wee ought too vnderstande this sentence. And afterward he addeth, *who is he whom God bath ordyned too set ouer the worlde besides himselfe?* Albeit that the woordes whiche Eliu useth here doth sometimes signifie to visite: forasmuche as the sense is all one, we need not to stande mucche vpon the worde. To bee short, Eliu ment to say, that there is none but God whiche gouerneth

neth the worlde, and that he hath not any fellow, neither is there any other creator to haue buildest the heauen & the earth, but he hath all in his hande, and guideth and gouerneth all his creatures at this day: so as nothing is done without his will. Ye see in effect what Eliu ment to say here. But it shoulde seeme that this reason is not fitte to mainteyne the righteousnesse of God. For his mightinesse is not in question here: and besides that, (as I haue touched alredie) sometimes vnder the colour that God is Almighty, men would accuse him of tyranny, as though he had no regard of our infirmitie and weaknesse. Marke then howe men take occasion to aduaunce themselves agaynst God by confessing his almightynesse, saying: It is true that he is the souercine, but yet it foloweth not therefore that he hath not good rray and gouernment of himselfe as he ought to haue. For albeit that men vex & torment his seruants: yet it seemeth that he passeth not for it, nor hath any regarde of them. But contrariwise, Eliu intendeth to shew, that God is righteous. And how sheweth he it? For he onely (sayth he) gouerneth the worlde. This seemeth to be nothing to the purpose. But when al is well considered, it is a pre remptory reason (as they term it) and sufficient ynochough to stop al our mouthes. And this is it which he meeneth by this which he addeth immediately after: namely, *shall he which is unrighteous gouerne*? True it is that in respect of the worlde, the wicked shall somtimes gouerne. And why? For behold kings which are borne of women, come to the crowne by heritage, and so likewise the princes. And they bestow offices vpon their bawdes, and vpon men of no value, as it is well knowne what maner of ones these Courtiers are: or else they sell the offices, and so all iustice goeth to wracke. And how are things handled where gouernors are ordyned by election and voice of the people? Not in the feare of God, nor in reuerence, as though they ment to ordyne officers that shuld raigne with iustice: but with flocking into tauerns, & there they comit the shamefulllest things that cabe. Then seeing that kings and their officers & magistrates that go by election, come to their degree by so diuelish meanes: the wicked must needs raigne. But it is not so with God. And why? Because that naturally he hath the souercin dominion of the whole world, & the same is due vnto him: he was not chosen to it by rascals that woulde faine haue all confusion to raigne, and which choose stich as shoulde support the in their euill, and do nothing but ouerthrow all good order & comon weale. God was not chosen in a Tauerne by parcialtie, brierie, and wicked practises: he was not called to his office by fauor, neither hath he it by successio of heritage, as though his Peers had agreed that he shoulde succeed after a mortall father: there is none of all this in him. VVhat then? He hath the gouernment of the worlde by nature: insomuch that the immortal being of God, & his authoritie of gouerning, are things inseparable. And this is it which is said in the xviiiij.chap.of Gen. Gen.18.d.15 by Abraham. For there Abraham reasoneth that it is impossible that God shoulde do any crueltie or outrage. Can he that is Judge of the worlde (sayth Abraham) destroy the good with the wicked? Now when Abraham sayth so, he meeneth not to counsell God to bethink himselfe as one of vs might counsell a mortall man, as Moyses speaking to the judges, and likewise Iosaphat say, bethinke your selues, for ye sin not in the seate of a creature, but the living god hath called you into this throne, & whosoeuer sitteth there, must not raigne as a man, but as the lieutenat of God. So then we may well admonishe earthly judges of their office. And why? For they may erre, yea & we see that mendo more comonly swarue aside vnto evill, than hold themselves vnto good and that is, oþt because they Deut.1c.15 2.Cb.1c.15 2.Cb.1c.15 are xviiiij.

are wholy giuen vnto euill, and also because there is no such vertue and stedfastnesse in most of them as ought to be, but though there be a good will, yet is there no such zealous indeuer as were requisite. Thus ye see howe the earthly judges had need to be put in minde of their dutie. For why? they discharge not themselues as they ought to do. But when Abraham alledgedeth vnto God, that it is not for the Judge of the worlde to condemne the good with the wicked, he saith it to another ende: namely to shewe that God cannot transforme himselfe, that he should not be alwayes righteous as well as he is God. Then is there nothing more peculiar vnto god than equitie, & if we accuse God of vrighteousnesse, it is as much as we would make him not to be at al. And why? For he is not God to be an Idoll, or to be a dead & idle thing: but he is God to gouerne the world: he hath his souerain maiestie in such wise in himself, as he must needs be a Judge: and being a Judge, he must needs be so vpright, as there may bee nothing amisse in him. According herevnto Eliu sayth now, that all things which he gouerneth must needs be done rightly, & that there can be no vrighteousnesse in him. And why? Because he hath created the worlde, and mainteyneth it vnder his protection & guiding. Thus haue we the true vnderstanding of this text: & now remaineth to gather the doctrine that is fit for our instruction. And first of a. let vs mark wel, that God hath not created the world to leaue things to hauocke, that fortune (as they terme it) might gouerne all: but he intendeth to mainteyning of his creatures as he doth. Therfore when we call God the maker of heauen and earth, we must nor restraine it too one instant: but we must beare in mind, that like as God hath framed the world, so all power is still in him, and he disposeth things here beneath, so as he hath a care of vs, and the heates of our head are numbred. yea and he guideth our foosteps, so as nothing cometh to passe, which is not foreappoynted by him. And it is expressly laid that besides him there is none set ouer the Worlde, nor none set ouer the earth: and that is, to betoken, that his creating of the world, & his governing of it, are things that go ioyntly togither. Then if we imagin that God gouerneth not all things, but that some things hapneth by chance or fortune: it followeth that fortune is a Goddessesse that hath created part of the worlde, and so is not all prayse due to God alone. But beholde, it were a cursed blasphemie if wee shoulde thinke that the diuell could do any thing without Gods leaue: for it is alone as if we should make the diuell a particulator of the world. Therfore let vs leare that there is an inseparabile bond betweene these two things: namely that God createth all things, and that he gouerneth all things. And that is the cause why it is expressly sayde, that God hath buy'd the Worlde. And do wee then thinke, that he now calleth a companion to helpe him to order his creatures? True it is, that God doth vse inferiour meane to gouerne the worlde: howbeit, that is not to diminish his owne authoritie, or for that he will haue anie companion: for he raigneth continually from aboue. What else are the greatest kings, but onely Gods handes? And hee serueth his turne by them as hee thinketh good. According as he by his Prophete Esay vpreraydeth the proud Sennacherib, who thought himselfe to haue made all things by his owne cunning. Yea (sayth God) what art thou ellē, but the axe in the hande of him that heweth? If a man holde a sawe or a knife to cut withall, and too serue his turne at his pleasure, can the toole turne it selfe against the man? No: but it is to shew that a man hath not onely his handes and armes to helpe himselfe withall: but also that he hath the things that are without him at his commaun-

dement. Is there any power in mortal creatures, but frō the liuing God? do they not holde all of him? Then are we nothing if we be separated from him. For it is hee in whom we haue our life, mouing and being. Therfore let vs vnderstante, that when God vseth worldely meane, and serueth his turne by men, as by instruments: that is not to lessen or to streighten his own authoritie, but contrariwise to shew that he hath the guiding of them, & that if he do but commaund or whistle as hee himselfe saith, Esa.55.26. men must needs go forwarde to execute his will, yea & the verie diuels of hell are compelled vnto it. And although they bee vnwilling, and that it be vtterly against their intent: yet notwithstanding God driueth them by violent power, to execute the things that he hath ordene in his prouidence. And so we see nowe after what sort we must consider Gods prouidence: namely that hee hath a care of the whole world, and watcheth ouer all his creatures, not onely to foresee what may happen, (as some fantastical persons imagin that God beholdeth the things as it were aloof, which are here beneath, & then prouideth for them afterwarde) but also (which much more is) that nothing may be done which he hath not determined, so as his will is the rule of all things. Thus ye see what is shewed vs in this text. And therefore it behoueth vs to minde well the prouidence of God, too the entent that when any aduersitie befalleth vs, wee may alwayes go to the first cause. True it is, that diuerse tymes men shall doo vs wrong, as wee see how they had robbed Job of all his goodes. Men then may spoyle vs of our goods by deceyte or violence, or they may oppresse vs by slauders and wicked reportes, yea and a man may be wrongfully slaine. In these things it behoueth vs to acknowledge Gods prouidence as Job hath done. He set not himself against the theeuves which had robbed him, but sayth the Lord hath giuen, and the lord hath taken away: & yet notwithstanding Satan had bin the worker of it. But Job knowe that God which made the worlde, doth alwayes watch to gouern & guide it, as is shewed here. And therfore whosoever we be afflicted, although the same come from men, so as they do vs wrong and outrage: let vs assure our selues that God holdeth the raynes of the bridle aboue, and that it is his will to haue vs so afflicted, & that it behoueth vs to receive the same at his hand as of oure Judge, that we may enter into the consideration of our sinnes & yeld our selues guiltie as hath bin said not long since. I haue seen what we haue to marke in this streyne. And truly when wee see the wicked beare sway heere beneath, let vs knowe that it is a part of Gods iustice. Whereof commeth it, that things are so troubled, and that some men attaine to offices by wicked bryberie and parcialitie, and other some by purchaze, too the ende a non after to make their hande againe of the poore people, by fleecing one, and devouring another. It is because God perceyuing vs unworthie to be gouerned by him, giueth the bryde too Satan. Ye see then that all the wrongs which raigne are Gods scourges for our sinnes, as wee have seene heretofore. Seeing it is so, it behoueth vs to consider, that when the Princes and Judges of the earth are wicked, God intendeth too giue a greater glosse to his owne iustice, that it may be knowne vnto vs howe it is hee that afflicteth vs, and by that meane punishment the offences which we haue committed, shewing that we deserue not to haue him come neare vs, but rather to withdraw him selfe from vs, and to make vs feele that because wee are disordered and haue shaken off his yoke, and are become as wilde beastes, we are worthie to haue the diuell raigne ouer vs, & the wicked men which are his vnderlings and of his setting vp. So then wee see that

that God deserueth to be glorified in all respectes, whatsoeuer troubles we perceyue in this worlde : and that it behoueth vs alwayes to come to this point, that seeing he is almighty, it is impossible that hee shoulde doo any wrong. He is no worldly prince reigning at other mens pleasures, nor set vp by wicked practises and pollicies, but he is the same by nature, and as he is God, so also can he not be but righteous : for his righteousnesse cannot bee separated from his mighiness, as I haue said afore. Now herewithall Eliu addeth, *that if God turne his heart vnto vs to take away bis spirit and breath, all fleshe shall fayle, and by and by we shalbe changed to dust.* Here Eliu matcheth Gods mighiness with his goodness. And so he sheweth, that when we be gouerned by Gods hande, we must needes feele that he is good and mercifull towards vs, in that we perish not euerie minute of an houre. And why ? For what needeth there more to turne vs into dust, and too bring vs vterly to nothing, than onely the loke of God ? It is sayde that if God do but blow vpon men , immediately their freshnesse chaungeth and withereth , and fadeth away. VVhen the Prophet Esay speaking after that maner of the strength of men, likeneth it to an herbe or flowre : he sayth, that if God do but breath vpon vs, hee sereth vs vp as a blasting winde sereth the grasse, and that is it which is sayde in the song of Moyses. True it is, that there is vsed an other comparison, howbeit it tendeth to the same ende : which is, that if God withdraw his spirit and breath, we perish. According also as it is sayde in the hundred and fourth Psalme. And it agreeeth moreouer with the text that I haue alledged out of S. Paules Sermon in the seventh Chapter of the Actes of the Apostles: namely that we haue our life, mouing, & being in God. Seing the that we haue no being any longer than it pleaseith God to shed his spirite vpon vs : If he withdraw that power, we must needes perish out of hand. VVe see then that the creatures continue no longer in their being, than it pleaseith God to mainteyne them : and that assoone as hee withdraweth that power, by and by all returneth too nothing. For a conclusion, the thing which we haue touched standeth fast : namely, that Gods mightie power is heere so matched with his goodnessse, as wee ought too knowe that he never vittereth any such rigour agaynst vs, but that he therwithall also spareth vs, because we should perish every minute of an houre, if he listed to withdraw his spirite from vs. For what is there in vs if we consider our owne strength ? Haue wee any meanes too preserue our selues ? VVhat moueth God to mainteyne vs ? Are wee worthie to inioy the benefites that he bestoweth vpon vs ? No it is nothing so. Againe, I pray you what bonde is there betwixt him and vs ? Furthermore what

is our strength ? VVhat meanes haue we ? None at all. Then must we conclude, that there is no cause why God should preserue the worlde, but for that he himselfe is good and the fountaine of all goodnesse, so as hee is not moued by any outward reason to bestow the great number of benefites which we receyue dayly at his hand : but only that it pleaseth him to make vs feele his mercie and gracious goodnesse by experiance . Thus ye see that the onely life which we haue , is a sufficient record howe gracious and mercifull God is towrdes vs: and that although we were handled as roughly as were possible, so as we did but pine away, and were cumbered with continuall trouble and aduersitie : yet notwithstanding we bee conuictid by our onely breathing , that God maketh vs to feele his goodnesse. And why ? For wee liue not but in him, and by him : and if he withdraw his spirite, we by and by perish and turne to dust. But yet is life a precious thing whatsoeuer come of it. Thus yee see that men are alwayes indettid vntoo God howsoeuer hee deale with them. True it is that this poynct deserueth to be layd out more at large. Howbeeit forasmuche as the time will not suffer it : it shall suffice that euerie of vs do bear in minde the things that I haue touched, and that wee looke neerely too our selues, and acknowledge that wee bee nothing at all , so esteeming Gods mightie power, which hee sheweth towrdes vs, as we ioyne it with his goodnessse, and therupon be moued to confess him as he is, namely by submitting our selues wholy vnto him, and by beleeveng that he so gouerneth the worlde, that he doth not any thing but by weight and measure, and that he is iust and vpright in all his workes , and that we must confess him to be so, although it seeme straunge too our fleshly reason.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to inure vs more and more to the considering and knowing of them aright, so as we may learne, not only to confess them, but also to condemne them in our life : and euery of vs particularly to do the things which all of vs ingenerall are exhorted to doo , and therewithall suffer our selues too be guided by his hande, and paciently receyue all the aduersities that it shall please him too fende vs, to the ende wee may not settle our selues too muche vpon this transitorie life , but aspyre vpwarde too the eulasting kingdome wherevnto hee calleth vs , where all our ioy and felicitie shall bee truely accomplished. That it may please him to graunt this grace not onely to vs, but also to all people and Nations of the earth, bringing backe all poore ignorant soules from the miserable bondage of errour, &c.

### The.Cxxxij.Sermon,which is the fourth vpon the.xxxiiij.Chapter.

*This Sermon is yet still vpon the.14.and.15.verses, and then vpon the text which is added.*

16. If thou hast understanding, heare vwhat I say, giue care vnto my vwordes.
17. Shall he gouerne that hateth iudgement ? or shall the vvicked condemne him that is righteous?
18. VVill a man say to a king, thou art vnfaythfull ? or vnto princes, you are vvicked ?
19. \*He accepteth not the person of the great ones, neyther regardeth he the high or the lowe : for all are the vvorke of his handes.
20. All shall die sodenly, and at midnight the people shall be taken avvay and perish , and the mighty shall be taken avvay euen vwithout hande.

*De.10.d.17. 2.Cb.19.c.7. Sap.6.b.8. Ecl.5.b.15. Rom.2.b.11.*



Hau tolde you heeretooore, that men are heere put in mind of their owne fraikie, too the ende they shoulde knowe that God spareth them, and that if we abode but one minute of an houre vpō the earth, we ought to think the same a gracious turne of his. And why? If wee haue any life and breath in vs, we haue it all of God. And so we see that he maynteyneth vs of his meere goodnesse. Seeing it is so: let vs not accuse him of too great rigour. For should hee not haue just cause to roote vs out vterly? VVho is he that coulde so cleare himselfe, as God shoulde haue no cause to punishe him? And yet in the meane while we see, that God preserueth the world, & every of vs is kept still in that aray, and so are wee all deters to his mercie. So farre is hee of from vsing any great rigour towrdes vs, that we ought rather to woonder at his pacience how hee can suffer such iniquities; and not thunder downe his vengeance at the firt brunt, and make cleare ridance of vs. Seeing it is so, ought any man to murmur agaynst him? But if we thinke it strange that hee beareth with other men, he may well replie agaynst vs, that he beareth with vs also. Therefore let vs learne hereby to gloriſe God continually in his mercie, no leſſe than in his power. For although he be almighty: yet notwithstanding hee restryneth himselfe bycause hee loueth vs. Also we haue one other verie necessarie exhortation too gather of this text: whiche is, that knowing oure owne fraikie, we shoulde learne to put our life into the hande of God, and not thinke to liue, or continue our state by our owne power, but suffer God to governe vs as it pleaseth him, and be alwayes readie to depart hence when he thinketh it good to take vs out of this worlde. Furthermore what is the meane to liue well? It is to knowe that insomuch as God possessteth vs; and quickeneth vs by his holy spirite, it is good reason that wee shoulde holde all of him, to the ende to bee giuen wholly too his seruice, both in living and dying. VVere this doctrine wellprinted in our hearts, we shoulde not bee such dullardes as we are: for as for the most part of men, when they rise in the morning, do they bethinke them too put themselues into the hands of God? And if they do it for fashion sake, is it for that they are touched to the quick, knowing that their life is but a little blast of winde that may vanishe away in the turning of a hande? Acknowleſe they that? No: So much the more then behoueth it vs too remember the lesson that is shewed vs heere: namely that our life is but a shadowe and a vanitie. And therefore it behoueth vs to put our selues into the hande of him that he will mainteyne vs according too his good pleasure, and also take vs out of the worlde in time conuenient. But as we are counſelled heere to humble our ſelues, and to challenge nothing to our ſelues of our own power: So contrariwise, we haue whereon too reſt our ſelues, in that wee knowe our life is not in euerie mans hande, but in the onely hande of God, who is the keper of it. And the Scripture sayth exprefly, that if he withdrawe his ſpirit and breath, wee die all. So long then as God will preferue vs, let vs boldely defie the diuell and all our enimies. True it is, that if we looke but vpon the rage of men, it ſhall ſeeme that they be as rauening woules, and we as ſillie ſheepe. They gape with open throte to swalowe vs vp, but yet can they do nothing to vs, till God giue them leaue. And it is not without cauſe that he chalengeth and reſerueth too himselfe the power of withdrawing the breath which he hath giuen vs. Therefore let vs be contented, affiuring our ſelues that God hol-

deth our life, in his custodie and protection, vntill he list to take vs out of the worlde, and haue caused vs to finiſh our course. Nowe if a man ſhoulde demaunde heere, whether our ſoules be as it were a winde, ſeeing it is ſaid that we ſhall perish when God withdraweth his breath: let vs marke, that although men bee immortall: yet notwithstanding, they haue not that of themſelues, but of Gods free goodnesſe. Besides this, what elſe is death, but a departing of the ſoule and bodie asunder? God then withdraweth his breath to himſelfe, when hee ſendeth vs into dust and rotteneſſe: and yet neuertheleſſe, he fayleth not to take vp our ſoules, and to kepe them til the latter day. To be ſhort, Eliu ment to ſhew here, not only that we be weake and transitorie, but alſo that al our ſtrength is nothing, furtherforth than it is vphilde by the onely goodnesſe of God. And when he vndoeth vs to outward appearance, that is to ſay, in effect, he doth but the thing which he had determined as hee thought good. And that is the cauſe why we ought alwayes to returne vnto him, and to content our ſelues in that he hath a faſherly care of vs, as I haue ſayde alreadie. So then let vs not be like theſe giddie headeſ which truſt in their owne ſtrength, and thiſke they are able to worke wonders: but rather let vs with all humilitie and carefulneſſe, hide our ſelues vnder the wings of our God, praying him to guide vs in ſuch wife, as we may liue according to his will. Eliu hauiing ſpoken ſo, addeth an exhortation, ſaying: *If thou hast understanding hearken to mee and giue care to my wordes.* Here he ſheweth againe, that the beginning of true wiſe-domē, is to yeelde our ſelues teachable. Contrariwise, they that are ſo puffed vp with ſelweenig as they can receyue no doctrine, are ſo full to their owne ſeeming, as no man can tell them more: Suche are vtterly paſt recouerie. And therefore not without cauſe do we ſay, that the firſt entrance and foundation of our wiſe-domē: is to ſuffer our ſelues to be taught. And why? For let vs looke into our ſelues, and ſee whether our owne reaſon be ſufficient to know and diſcern all that wee haue need. Nay contrarywife, God telleth vs that wee be brutiſh, and that all the gay ſheweſ that are in men, are but vanitie, and their wiſe-domē viter follie. Seeing it is ſo, let vs vnderſtande that we haue need to be taught at other mens handes, that God (I ſay) might ſupplie our want. And therefore whosoeuer deſire to haue a well grounded wiſe-domē, let them learne to hearken to the doctrine that is profered them in the name of God, and let them yeelde themſelues teachable and lowly to receyue it. For if we be forepoſſeſſed with pride, we may well brag and crake afore men, yea and haue great reputation to be wiſe men: but beholde, God telleth vs that all is but vanitie and leaſing. And this is the cauſe why Eliu ſayth purpoſely, *If thou hast understanding beare mee.* For he ſheweth, that if a man haue witte and reaſon, hee will alwayes ſuffer himſelfe to be taught, that he may fare the better by it al his life after. Then on the contrarie part, we muſt marke, that if a man ſtande ſtubbornly in the thing that he hath conceyued, and giue not men leaue to tel him their mind, nor will heare any thing at all: hee is but a foole, or rather ſtarke madde. For it is a kinde of verie madneſſe, when a man ſhutteſ the dore agaynst all good doctrine, and weeneth himſelfe to be ſo wiſe, as hee hath no more neede to be taught, but refuſeſ all things, and ſetteth a barre before him, and if he woulde ſay, God ſhall come no nerer me. So then we haue a good leſſon to marke in this text: which is, that if wee will bee of a good vnderſtanding, we muſt ſhewe our ſelues too bee ſo, by receyuing quietly the things that are ſpoken and tolde vs. And contrariwise, let vs be ſure that God condenmeth vs for fooles

fooles and witlesse persons voyde of all reason, if we bee so wilde headed , as not to giue eare too the things that men speake to vs, but reieet all good warnings : I say we are no better than brute beastes, what shewe of wisedome soever there be in vs. And for as much as we know , that we are rade of vnderstanding, and that the things which we are able to know, we know but in part, so as wee haue but a little taste of vnderstanding, and come short (Alas) of any perfection : it standeth vs in hande to practise this lesson all our life long. And therefore in consideration thereof, let vs bee the more moued to profite our selues. And forasmuch as God is so gratiouse as to speake every day vnto vs, and to continue the doctrine that is meet for the ruling of our life : let vs also continually receyue that which is brought vnto vs in his name, & still exercise our selues in it, to the ende we may bee instructed more and more in his will. Behold I say, how it behoueth vs to practise this doctrine. And therupon Eliu to continue his matter, maketh a comparison betwene the smalleſt & the greatest. For he saith vnto Job, *baw durſt thou ſay to a king, thou art vnfaihfull, or vnto princes, you are wicked?* If thou haddeſt a ſouereigne Lorde that reigned ouer thee, thou wouldſt ſtand in ſuch awe of him, as thou durſt not miſſebeaue thy ſelf towards him. Then let vs ſee if it be not a diueliſh furiousneſſe, for men to preſume too muſture agaynſt God ? For what likeneſſe is there betwixt them ? A king may bee wicked, what maiſtie ſocuer he haue: and when princes and gouernors are wicked, they will very ill diſcharge their duties : and yet notwithstanding me beare with them, by reaſon of their ſtate. But behold, God whiche accepteth no mans person , breaketh theſe great ones that are ſo honored of the world and, razeth theſe out as wel as the little ones, ſhewing wel that he maketh none account of the loftineſſe of his creatures. And herewpon who dareth open his mouth againſt him ? Now then we ſee what Eliu intent is. Howbeit, for the better vnderſtāding of this text, let vs mark that although princesses and gouernors be not ſuch as they ought to bee : yet neuertheleſſe God will haue them to be honored: and although that of themſelues they be vneworthie of it, yet hath God imprinted his marke in them, & will haue men to do him the honor to ſay, very wel Lord, theſe raigne in thy name, and therfore it behoueth vs to be ſubieſt vnto theſe. And ſurely this is no vaine triall. For if all ſuch as are in authoritiē did rule like good fathers, and that we ſawe with our eies that they had none other care but to gouern vs well: what matter were it to obey theſe? VVe would do it in respect of our ſelues, and that were no obeying of God, but only a regarding of our owne profit. Contrarywiſe, when wicked and frowarde persons haue authoritiē ouer vs, and we ſee notable faults in them : If we neuertheleſſe be mild to hold our ſelues vnder their bridle and yoke, it is a token that we reuerence god as he deserueth. Seing it is ſo: wee bee bounde for his ſake : to obey thofe whome he ſendeth, and whome he ordeneſt to be our ſuperiours, althoſh they bee vneworthie of it. And that is the cauſe why it is ſayde in the lawe, Thou ſhalſt not rayle vpon the ruler of thy people . God ſheweth well that there ſhall be Tyrants : and he manaceth his people with that punishment ſaying exprefly that hee will chafe them by ſending them wicked gouernours, whiche ſhall ſeeke nothing but too pill and opprefſe, and too raigne in all outrage: and yet neuertheleſſe hee willett men to honour them. VVhy ſo ? For although they deserue not that men ſhoulde acknowledge them for their ſuperiors : yet notwithstanding will not God haue thoſe to be receyued for his ſake , whiche otherwise are nothing worth ? Ye ſee then that we muſt be ſubieſt too

such as haue publike power and authoritiē, bycauſe wee knowe it is Gods will to humble vs after that manner. Yea, and we ſee that the children of God haue bin faine to ſubmit themſelues in bondage too the vnbelleauers, when God did bring them too it. And truely wee ſee *Dan.9.b.7.* also the example that Daniell ſheweth vs, for hee ac- *d.13.* knowledgeſt that the raigning of the wicked is by reaſon of our ſinnes: and therefore wee muſt take it as a ſcourage of God : and if we cannot abide ſuſe a disorder, wee ſtrive not agaynſte mortall men, but agaynſte the heauenly Judge. So wee ſee in effect, that wee bee bounde too honour ſuſe as are in anie publike authorité. And why ? Bycauſe they bee not aduaunced by *Sap.6.a.3.* haphazarde , but it is God that hath ordeneſt them : *Rom.13.c.1.* according as it is written , that there is no power but it proceedeth from him. And if wee ſee anie disorder in it: wee muſt wyte it vpon our ſinnes : and therewithall, forſomuche as God hath ſtabliſhed the ſayde order, namely that Princes and ſuperiours ſhoulde be obeyed, *Ex.22.d.27.* and that we ſhoulde be ſubieſt vnto them : it muſt bee obſerued and kept among vs. Notwithſtanding, where- *Act.23.a.5.* as it is ſayde in the lawe, Thou ſhalſt not ſpeak euill of the Prince of thy people : it is not ment that menne ſhoulde allowe the euill wheresoeuer it bee : for oughte the dignitie of a man that is but a woorme of the earth, too ouerthrowe the rightuousneſſe of God ? Ought not this ſentence rather too haue his curse, namely, that cursed are they that call euill good ? But whereas God *Eza.5.a.20.* hath forbiden priuate persons to rayle vpon theyr ru- lers : it is to make vs too lie in peace and without trou- ble, and too yecleſe ſome reuerence too the ſeate of Ju- ſtice. For if that were not : there ſhoulde no more bee anie common weale among vs, but wee ſhoulde become worse than wilde beastes. Ye ſee then whervnto God had an eye.

Besides this, wee knowe that when God ſent his Prophetes, it was not to giue Kings and Princes power too doo euill, and no man ſhoulde ſhewe them their ſinnes : but rather it is ſayde , Thou ſhalte rebuke the Mountaynes, that is too ſay, the highest ſtates. And I haue purpoſely ſet thee ouer Realmes, and Kingdomes (ſay- *Iere.1.b.10.* eth God too his Prophetes) too the ende that all glorie ſhoulde be caſt downe : too ſhewe that the woordē can- not bee preached as it ought too bee, except the prea- chers rebuke the faultes of ſuſe as defyle and vnhallowe the holi ſeate of God , by abusing the ſwoorde that is put intoo their hande. They if there bee euill and wi- ked gouernours , they muſte bee ſharpely rebuked ac- cording too their deseruings . And this was not ſayde for the Prophetes onely : but Saint Paule declareth that wee also ought too obſerue the like in preaching of the Gofpell: that is too witte, wee muſt pull downe all loſtineſſe that lifteth vp it ſelfe agaynſte oure Lorde Iefus *2.Co.10.a.5.* Christ. Those then that will needes bee ſpared , and haue their vyses vntouched, bycauſe they bee in ſome authoritiē: muſte go coyne a newe Gofpell : of which number are the kings in our dayes, which will needes be called annoynred and holy , and yet cannot abyde too haue their ſores touched by any meanes, but woulde haue libertie to peruerſe all things, and no man too bee ſo bolde as to open his lippes agaynſt them. But we neede not to go ſo farre as too kings and Princes : even thoſe that after a manner are nothing at all , if they come too anie ſmall degree, thiſke themſelues too bee aſpeti- gods, and will needes bee honoured, though they bee laugheſt too ſcorne of the worlde for their labour. Al- beeit that men ſee there is nothing in them, (as in theſe newe promoted rafcalles: ) yet notwithstanding they *R.r.v.* treate

treade all good warnings vnder foote, vnder colour that they be a little aduaunced. Therefore they muste bee faine too marke this lesson, that is giuen them on the contrarie part: whiche is, that forasmuche as that loftinessse of theyrs aduaunceth it selfe agaynst God, because it stouperth not too the great king our Lorde Iesus Christ: it is for vs in that case to vse the freedome that God hath giuen ys. Thus yee see that the meane too obserue this doctrine, of not rayling or speaking euill of kings and princes, is that we muste (as muche as in vs is) reuerence the seate of iustice, bycause it serueth too procure the peace and welfare of men, and too auoyde troubles and seditions: and yet notwithstanding, that such as doo amisse, must bee rebuked for all their highe state and dignitie. For Gods aduauncing of them is not to the intent they shoulde doo euill, and confounde all honestie: but rather too holde the brydle, and too restreyne all things from confusion. Nowe then, if we must for Gods sake and in respect of him, yeld such reuerence to those that are of equall state with vs (sa- 20 uing that God hath set them in the seate of preferment) as too bee subiect too them: what shall wee doo when wee come to his soueraine Maiestie? For men of what degree of authortie soever they bee, whether they bee kings, princes, or gouernours, fayle not too bee wicked, except God holde them backe by his holy spirite. But the case standeth otherwyse with God. For hee hath evermore had soueraine dominion ouer all the worlde: hee was not ordeyned by wicked practyses: he was not set in heauen by Alehouse knyghtes, nor by I 30 wote not what Outlawes, nor yet by fauour and brybing of folke: neyther was hee chosen by wicked mens voyces, that they might say hee will beare vs oute, wee shall haue libertie too doo what wee list. No, no: God came not too his kingdome by suche meanes: neyther is hee come too it by heritage and succession after the manner of men, nor by chaunce. But inasmuche as hee is the euerlasting God, therefore is hee also bothe King and Judge of the worlde. Seeing hee is so: who daereth nowe open his mouth too checke agaynst him? VVee feare a king: it is well done, hee is too bee feared. Also wee stande in awe of oure gouernours: and good reason it is that wee shoulde doo so, seeing that God hath honoured them. But what is the whole worlde in comparison of him that holdeth all things in hys hande? And hee needeth not too lay open his hande too holde the worlde: but althoughe hee shette it, yet (as it is sayde in the Prophete Esay) hee will holde both kings and gouernours, and all the whole multitude of men, as one little graine of dust.

And seeing it is so, dare wee lift vppe oure selues agaynst him? VVhat a boldenesse is that! Therefore there needeth none other evidence too condemne such as chafe and sette themselues agaynst God, than the reuerence whiche they beare too men. Suche as spewe 60 oute their iniuries after that sort when God handleth them not after their owne lyking, and murmur saying, I cannot tell what God meeneth by it: is it meete that hee shoulde plague mee after this manner? VVhy suffereth hee the wicked too doo the worst that they can, and the good too bee turmoyled, and yet in the meane while hee remedyeth it not? I saye if a man shoulde aske these fellowes that make suche disputations, and are bolde too cast foorth suche blasphemies, whether they durst go too them that haue the swoorde in theyr hande, too rayle vpon them, and too spitte in theyr faces, and too say you are wicked: O I dare not, would they saye. And why? Thou art astrayde of a mortall

man bycause God hathe giuen him some little sparke of his glorie: and commest thou too aduaunce thy selfe agaynst him that hathe made and fashioned thee? VVilt thou make no accounte of his power before whome the whole worlde in nothing? VVilt thou check agaynst him like a madde man, and thinke too geete the vpper hande of him? VVhen thou ouershootest thy seise after that sort, it shall bee to thy confusion. Thus ye see after what sort it behoueth vs to sende those that lift vp themselues against God, vnto the similitude that is set downe here.

And likewise, euerie one of vs must of his owne accord come too it when wee bee tempted to impacience, as surely these temptations do happen vntoo euerie man, so as wee bee prouoked too pleade agaynst oure Lorde as often as hee doth not as wee woulde haue him to do. Therefore when we be moued therenvntoo, let vs thinke thus: what? Thou durstest not speake agaynst a king, nor agaynst a prince, that were thy soueraine & had rule ouer thee: For why? Feare bridleth thee, because God hath imprinted some marke of his maiestie in him. And how then darest thou lift vp thy becke against him? Thou wretched creature, who art thou? It is sayde in Daniell that God sheweth well his prouidence, in that kings and princes are obeyed: for wee knowe that nos thing is more contrarie to mans nature, than too bee in subiection. So then if God gaue not authoritie to suche as are set in publike state, men woulde never obey them. And that is the cause why it is expressly sayde, that God putteth his feare into all the birdes of the ayre, and into all the beastes of the earth, so that if men were become vtterly brutishe, yet must they needs keepe still that vnderstanding, that such as are aduaunced too the seate of iustice, ought too bee obeyed. And yet notwithstanding, that is but a verie small portion of Gods glorie. Shall wee then go make open warre agaynst his Maiestie? Is it not the next way to breake our necks? If wee leape but three steppes downe, it is yronough too brooze vs, and if wee leape oute of a windowe, that is but a twoo strydes high from the grounde, beholde wee are deade. Now we would leape aboue heauen, and fetch gambaldes, and kicke against God, and shall we bring it about? So then wee ought well too consider the infinite glorie of our God, to humble our selues vnder it, which thing we do not. And it is expressly sayd, that he will not accept the person of the great: but without regarding eyther rich or poore, layeth his hande vpon all men, and rooteth them out in onenight: and even he strongest shalbe take away with out hande. VVhen we heare this, let vs vnderstande, first 50 that suche as are greate must not truse in their riches, credit, knowledge, or any thing else. True it is, that to the worldwarde they shall be honored, and it will seeme that they are able to mainteyne themselues, because they bee rich, & haue well wherewith, and also because they are in fauor: but all these things are nothing with God. Therefore let no man be proude of his owne greatnessse. For such as stand gazing like Peacockes at their owne tayles, do but run headlong into their owne confusion. For inasmuch as they flatter themselues, they become always the bolder to do euill: and that is no more but a further kindling of Gods wrath agaynst them. Ye see then, that greatmen ought too put this doctrine in vre, of knowing that God accepteth not mennes persons: and by the meanes thereof they ought also too looke that they trample not the little ones vnder theyr feete, and suche as are vnder theyr power. Marke heere too what ende this doctrine is applied, and to what purpose it is tolde vs, that God is no accepter of persons. And why? To the ende

ende that he which hath seruantes shoulde not oppresse them, but vse them vprightly as Saint Paule declareth: and that he which is in publike authoritie, shoulde haue such a regarde in gouerning his subiects, as to know the to be his brethren, because that all of vs are the children of God, and he hath done vs so much honour, as to make vs the members of his only sonne our Lord Iesu christ. So then let the great men of this world learne to absteyne from swallowing vp of the little, and from vsing of outrages towards them: and let vs all learne to absteyn from aduauncing our selues proudly agaynst those that be our inferiors. And why? For there is no accepting of persons before God. And if men trust so in the shadow of their riches and credite, let vs assure our selues that God will judge them without regarde what they bee nowe, yea and that their damnation is readie prepared for them, so as they shall bee forced too feele that they are a part of the shape of this worlde which vanishest out of hande, as Saint Paule sayth. And heerewithall let vs marke well howe it is sayd that both great and smal shall bee taken away in the turning of a hande, and that God will make all too bee wyped away at midnight, in the time when folke giue themselues to rest, and when euery man seemeth to be at his ease: yea and that the strongest shall bee taken away without hande, that is to say, without any preparation. God shall not neede too arme manie souldiours, or too prepare himselfe greatly too ouerthrowe the greatest and strongest. Hee needeth no more but too blowe vppon them, or else too turne away hys heart, to the ende too drawe his spirite from them, and all shall perishe as hath beene declared heeretofore. Hereby wee may bee taught euerie man in his owne state. So then let the great ones knowe, that Gods aduauncing of them, is not too the ende that they shoulde dispysse others, nor vaunt themselues in oppressing the lesser sort: but rather let them knowe that they are so muche the more bounde vnto God. For what haue they of theirown? And seeing that all things bee giuen them: ought they not therefore too acknowledge from whence they come? Aboue all things let them remember what S. James sayth, let the brother (sayth he) which is exalted too the worldwarde, glorie in his lowlinesse. And why? For if the rich and such as are honoured, or be men of skil and credite, do glorie in their highnesse: they forget themselues in so doing, and are ynthankful to God, and throw themselues hedlong intoo destruction. Therefore it behoueth them to looke neesly vnto themselues, to know that they haue nothing but of the meere goodnessse of God, and that forasmuch as they hold ali of him, it behoueth them to dedicate themselues wholy vnto him, and not to take occasion to misintreat their inferiors, but rather to stoupe by applying themseluesto their brethrens slendernesse, as S. Paule exhorteþ vs to do. As touching the mean ones, true it is that they may well glorie in their greatnessse, seeing that God hath adopted them to be his children: but yet must we not therefore winke at their owne state. And specially whereas they are nothing too the worldwarde, but are utterly despised: let them acknowledge that they are lesse than nothing before God: sauing that it p'eaſeth him to preserue them by his grace. Ye see then how we haue one common lesson taught here vnto vs all. And therefore let euerie of vs in his calling learne to referre himselfe vnto God, and to holde of him both his life and all the appurtenances thereof. Furthermore, whereas it is sayde, *that God will rype away the strongest without hande*: it is too the ende, wee shoulde learne too put a difference betwixt God and men. For when the greatest princes intende too bee auenged of their en-

mies, they haue neede too arme men of warre, and too seeke meanes too bring their enterprise aboue. But if God woulde ouerthrowe and deitroy the whole world, hee shoulde finde no ier: hee shall not neede too craye ayde of others, or to wage men, or too bulle himselfe about casting of ordinaunce, or to furnishe himselfe with other artillarie: hee needeth none of all these things. But hee can without mans hande, withoute worldly helpe, and without straying of himselfe (I say) he can destroy all. For hee needeth no more but too breathe vpon vs, or too looke sternely vpon vs, and beholde wee are ouerwhelmed. And vndoubtedly seeing that hys looke maketh the Mountaynes and Rockes to melt, shall hee neede to thunder vpon vs to destroy vs? Shall wee be able to abide Gods looke when he casteth it vpon vs? Shall we bee able to abide his breath when he bloweth agaynst vs? Must wee not needes vtterly quale? Furthermore, this is purposely expressed too ridde vs of all the vaine fancies & presumptions which we haue when we bee wel furnished to the worldwarde. For although men dare not say, that they are sufficiently armed too withstande God, and to ward the strokes of his hande: yet doo they thinke so. And for prooef thereof, if yee threaten a riche man with pouertie, hee wil looke in scorne at you, and say, tush i haue this, I haue that. Hee will not spight God with open mouth: but howsoeuer the game go, he trusteth still in his riches, and ye shal not gaine so muche at his hande, as to perswade him that his goodes shall not warrant him. The man that is strong and in the lust and flower of his age, thinketh not that euer he shall grow olde, neither can they that are in honor, skill what shame meeneth. Lo howe men presume of themselues: and it is seene cheefly, in that the great men of the worlde do stand so stoutly against God, & cannot be tamed. I hee if men haue any fauor or credit, they haue themselues in hand that they haue a bulwark against god and make a rampire of worldly helpes. And not onely so, but also if a man come too tell them their faultes, Gods corrections can haue no place nor enterance vnto them, no, they wil not so much as heare them: to be short, men will never be made humble but by force. And why? Because of the vaine trustes wherein they sette themselues, when they think they are well garded and haue meanes ynough to defend them. And therfore it is purposely sayde, *tba: God will destroy the strong without hande*, too the ende wee shoulde not think too scape though we haue furnished our selues, and prouided long aforehande for all oure matters, so as it seemeth vnto vs that God cannot come neere vs. Then let vs not ymagine these vaine fancies, for God can tell well ynough how to intrap vs by some meane that we cannot conceyue. Our destruction shall come without hande, or withoute inferiour meane.

Lo howe wee ought too minde these sentences, when it standeth vpon the fearing of God and his wrathe. But therewithall on the contrarie side wee haue a comfort, in that it is sayde, that God will sauе his people withoute bowe, withoute speare, withoute sworde, and withoute the hande of man. Therefore like as wee bee taught there too humble our selues, and too knowe that all the meanes in the worlde shall not availe vs, if God be our enimie: and as euerie of vs is taught to ridde himselfe of the vaine pride wile ewith wee bee puffed vppe by nature: And finally, as wee bee exhorted too modestie, to the ende wee shoulde present our selues afore God, and consider that it hee turned away from vs, he could every minute of an houre chaunge vs and bring vs too nothing, and pul downe the highest of vs ali: so

on the contrarie part, when we bee misintreated and oppressed heere beneath, and we see great alterations, so as the Tyrants become like woolues to deuoure the sheepe and flocke of God : let vs resort too this warrant, that God having promised to saue his Church without mans helpe, will put the same in vre, euen vnto the ende. Then although wee bee destitute of all worldly helpes, so that wee seeme as it were left vp to the spoyle , and our enimes are furnished of all things that may serue them too destroy vs a hundred thousande tymes : yet let vs trust in the mightie power of God , whiche is inuisible too the worlde . VVe perceyue not howe God will maintaine vs : and vndoubtedly it is a straunge thing howe hee mainteyneth vs at this day : but that is to the ende wee should be alwayes confirmed more and more in his doctrine, that we shall be saued without the hande of man : that is to say, that God will vster suchē a force, as is yet hidden from vs , and as wee conceyue not, when it shall please him too plucke vs out of the VVoolues throte, and too mainteyne vs. Nowe if God must worke after such a fashion to preferue vs in this temporall life, I pray you what shall hee do for our saluation, which is a farre higher and preciouser thing ? VVill God ayde himselfe with mans hande, when it commeth too the drawing of vs out of hell, and too the deliuering of vs from the tyrranie of the diuell and of sinne, to aduaunce vs too his heauenly kingdome, and to defende vs agaynst so many temptations ? No : but let vs assure our selues, that hee doth it of his owne power, and of his owne meere goodnesse. Ye see then that on the one side it behoueth vs too learne feare and humilitie, that we be not puffed vp with

vaine presumption to dispise God, but rather tremble vnder him, considering that we haue not any thing to resist him, nor any other remedie, but to present our selues before him, praying him to beholde vs with mercie. And afterwarde when we be so dismayed and beaten downe, let vs come to the second point, which is to be of good chere bicause God hath promised to saue vs, yea euen without the hande of man. And although wee perceyue not that this can bee done as in respect of the worlde : let vs not therefore doubt, but that he can performe our saluation. For inasmuch as he needeth no helpe, he will not be letted to accomplish his promise, but so performe it as wee shall perceyue that our trusting in him hath not beene in vaine.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him so to opē our eies, that we may not be seduced by hypocrisie, nor presume to aduaunce our selues rebelliously against him, but that we may be pacient euē in the aduersities that he shall send vs, and learne to humble our selues vnder his maiestie, to glorifie him in all things, &c be well ware that we resist him not in any wise, neither with hand nor tong, but be redie to frame ourselues peaceably to his good wil, knowing that he is alwayes iust and vpright: and that wee may so liue while it shall please him too keepe vs in this worlde, as we may consider that our life dependeth vpon him, and that otherwise we should fayle every minute of an houre: and therwithall learne to yeld him thanks for that it pleaseth him to continue his goodnessse towards vs, whereof we be so vnworthie. That it may please him to graunt this grace, &c.

### The Cxxxij. Sermon, which is the fift vpon the. xxxvij. Chapter.

21. The eye of God is vpon euerie mans wrayes, and he seeth all the steppes of a man.
22. There is no darknesse nor dimnesse, so thick , vvhile they that vvoorde iniquitie may hide themselves.
23. God layeth not more vpon man, so that he vvalke vwith God in iudgement.
24. He breaketh the mightie vwithout inquisition, and setteth others in their place.
25. For he bringeth their wrokēs to light, and turneth the night to breake them.
26. He smieth them as wicked in the place of the Seers.



E saw yesterday, that if God list to punishe men, hee needeth not too make a great preparation, nor to arme men, nor to borrowe strength elsewhere : for he could destroy all things with his onely looke. Therefore hee needeth not to serue himselfe with mans hande of any necessitie. True it is, that sometimes hee doth so : but that is to shew, howe that all things are subiect to him, and that there is no creature which yeldeth not it selfe to his seruice, yea euē to execute the punishments that he mindeth to haue done. But yet for al that, he needeth not to prepare himself long afore hand for punishing of vs. And hereby we be put in minde too humble our selues vnder his mightie hande, assuring our selues that there is no way in this world, to fence our selues when he is agaynst vs, but that he shall execute whatsoeuer he hath determined in his owne purpose. And so men may well exalte themselves in pride : but in the ende they shall feele, that they are not of power to resist God. And now folowing the same matter which we haue touched alreadie, Eliu addeth, that God dooth these things, not of an absolute [or lawlesse power,] but bycause hee knoweth mens wrayes, and marketh all their steps. So then if

any of these great chasticements happen, so as a mighty people hee ouerthrowne in battell, and a Realme conquered : let vs assure our selues that God vitereth not such power without cause, but that he doeth it through his iustice. And though wee perceyue not the reason why God vseth suchē rygour : let vs referre the knowledge of the whole vnto him, as to whome it belongeth, and let vs content oure selues with the knowledge of that which is shewed vs heere, namely, *that the wrayes of men are knowne vnto him*. Howe happeneth it that oftentimes we enter intoo disputation of Gods iudgements, and thinke them straunge. It is because wee see not so cleerely as he doth. Howbeit, forasmuch as it is his office to iudge of mens wrayes, let vs agree with him, and although we see not why hee doth it, yet let vs assure our selues that his cace will alwayes fall out to bee good and rightfull, seeing that hee ought too chasticē not onely [particular] persons, but also whole Nations and Countreys. This saying, *that God marketh mens wrayes*, is taken twoo wrayes in the Scripture. For sometimes it is referred too Gods promises, bycause hee is carefull too gouerne vs. But in this text (as also in manie others) it is sayde, *that God beholdeth our steppes*, bycause nothing is vnkowne too him, but all oure whole lyfe must

must come too account before him. Therefore let vs walke as before his eyes : for it shall bee in vaine for vs to hide our selues, according also as Eliu addeth, *that there is neither darkenesse nor mist so thicke, that the wicked can hide themselves in it.* And not without cause is thys added. For wee see that althoughe every man confesse that God beholdeth all our workes, and must needs be our Judge : yet notwithstanding, men doo for all that bleare their owne eyes , and not consider that God per-

*Psal.10.s.11* ceyueth them. And surely it is not for naught sayde in 10 *& 94.b.7.* the Psalme, that the wicked beare themselves in hande, that God seeth not their craftiness and malice at all. Also they are vpbrayded by the Prophet Esay, that they dig themselves caues vnder the earth , too hide themselves from God. Seeing then that hypocrisie doth blind men so sore : It is needfull too marke this sentence, *that there is no darkenesse so thicke, that can bide the wicked from Gods sight.* And for the better conceyuing heereof, it behoueth vs first of all too remember what I haue touched :

*Ro.14.b.10* namely that men, although they bee sure that they shall one day come before the iudgement seate of God: doo *2.Co.6.b.10* neuerthelesse seeke startinholes ; and therevpon oversleepe themselves in their lurking holes, as though they coulde beguile God. See what an hypocrisie is thys. And therewithall let vs marke, that men deceyue themselves in shrinking away after that sort from God, in that because they themselues haue lost their remembrance, they thinke that hee also hath turncd his backe , and remembreth not their misdeedes. Let vs not beguile our selues with such imaginations. For although he discourence things for a time, yet in the ende hee will shewe that he forgat not his office, which is to be iudge of the whole worlde: and not onely to bring euerie mans works

*Psal.7.c.10.* to light, but also euuen their deepest thoughtes, according *Ier.11.d.20.* as it is his propertie to search mens hearts, and it is not in *& 17.b.10.* vaine that he chalengeth that title to him. Therfore mark *& 20.b.12.* here two poynts which we haue to consider in this text. The one is, that we must bethinke vs of the vice which is so deeply rooted in vs: that is to wit, that we thinke not to scape Gods hand by our startinholes: and after as we be drunken in our sinnes, so also thinke wee that God hath his eyes shet and blindfolded, or else that he hath a certayne drawne afore him , so as hee cannot perceyue the things that we hide. Howbeit on the other side, and for the seconde poynt, let vs marke howe it is sayde , that all our darkenesse shall bee discouered before him when he listeth. And therby let vs take warning that we thinke not our selues to haue made the better market, where me are not priuie to our naughtinesse. For the very cause that sendeth many too destruction, is for that they go for good me, or at leastwise can stop the mouthes of such as are not priuie to their wickednesse: for the they triumph, and dare spight God himself. But let vs assure our selues that we shal haue gayned nothing by our deceiuing of the world. For how goodly shewes souuer we haue made , in the ende we must come before the heauenly Judge, who will open the bookees that were fast shet before, & cause his great day too appeare, too the intent too bring all the darkenesse to light which as nowe keepe things in huckermucker . And this is the cause why the holy Scripture speaketh so ofte of it. It is not in one place nor at one time onely , that it is sayde, that there is no darkenesse before God .

*Psi.139.b.12* But for what cause is this sentence so ofte repeated? It is bycause wee cannot be persuaded of it. For when wee haue eschued the shame of the worlde, we beare our selues in hand that God ought not to stirre our filthinesse, nor to discouer it. But let vs assure our selues he will make the knowledge of it to come

even vnto heauen. Seing then that we cannot be perswaded of it , it is no superfluous thing that the holy ghost doth so often tell vs , that God will iudge after another fashion, than mortall men do now adayes. And that is the cause why it is purposely sayd heere that the sinners shall not hyde themselves there : as if Eliu shoulde saye, it commeth dayly to passe, that mens eyes are so dazed, as they take their vices for vertues, yea and are so euil minded, that it dooth them good to bee flattered , according as we see that when euil hath full scope, there is no more condemning of vices , but every man vpholdeth them. So then it may come to passe (as is seene by experiance) that vice shall reigne , and that there shall bee suche a floud of iniquitie, that all things shall bee turmoyled among men , and there shall bee no more iudgement, nor discretion with them : but yet for all that , it must go farre otherwyse before God . VVherefore let vs learne too lift vppe our eyes about the worlde , and by sayth beholde Gods iudgement which as nowe is hid-

*20* den, knowing that there all things must bee discouered, according as it is sayde in Daniell, that the bookees shall bee layde open , that is to say, that the recordes shall be layde before vs. VVhat maner of recordes ? Not of paper or parchment , but of oure owne consciences, so as every man shall bring his arraignment , not written, but ingrauen so deepliy, as there shall be no more disguising of it. And besides that, God himselfe shall bee there in the person of his sonne, with such light , as all thinges shall bee knowne, yea euuen which are nowe vnder deepe dungeons. All these things must then bee seene both of the Angelles of heauen, and of all creatures. Let vs bethinke vs of this, to the ende wee may walke in an other maner of feare, than we haue done , and ridde our selues from all hypocrisie : for wee cannot amende our market by flattering oure selues (as is sayde afore.) Finally, let vs learne , not too make oure reckening withoute our hoste : but as ofte as the case concerneth the examining of oure life , let euery of vs cyte hitselfe before Gods presence, and therewithall consider how it is sayde *40* heere, that seeing it is his office too serche mens heartes, yea and euuen theyr deepest thoughtes : it is too no purpose too quittre oure selues as nowe before men , because wee cannot thereby escape his hande. Therefore let vs learne too examiae oure selues after that sort , and furthermore suffer our darkenesse too bee lightned by Gods woerde, seeing that this poynte also is attributed vntoo him. It is sayde in this sentence, that *there is neyther darkenesse of death, nor anie mist so thicke, as can byde above that woerde wickednesse.* Therefore the Apostle in *50* the Epistle to the Hebrewes witnesseth, that like as God knoweth mennen heartes, so as hee will haue his woerde to be as a two edged sworde to cut asunder our thoughts and affections, yea and too enter euuen vntoo the maree, to discouer the thingsthat are hidden in vs. And Sainct Paules meening is, that when Gods woerde is preached, we must needs bee reproved , as though all our articles were written agaynst vs , and our whole life were layde afore vs, that wee maye bee conuictid , and vtterly cast downe, to the ende to glorifie God , by acknowledging howe greatly we bee guiltie before him. And therefore let vs not onely cyte oure selues before Gods iudgement seate, to the intent to correct all feynednesse : but also as oft as his woerde rubberh oure sores, and rebuketh oure vyses : let vs take it paciently , and not presume too bee wilfull. For what shall wee winne by it ?

*Heb.4.c.12.*

VVee see many men nowe adayes which chafe and freite if their vices bee touched: for they woulde that folke

folke shoulde bear with them still. And that is all one as if they woulde not that God shoulde haue anie autho-  
ritie more ouer them , nor bee any more theyr Judge. But if they considered well what is sayde heere : they  
woulde not bee so dull as they are seene too bee , in  
that they bee always newe too learne what things are.  
If a manne shewe them anye thing that is commonlye  
knowne : they are as scornefull of it as may bee. And  
why? Because they neuer felt the auayleableness of  
this doctrine, how there is no darkenesse in Gods sight, 10  
but defyle themselves,hanging their groynes downe to  
the groundwarde lyke swyne , and sleeping after suche  
a sorte , as it shoulde seeme vntoo them that all theyr  
sinnes are nothing, notwithstanding that the number of  
them is so great, as they may seeme too bee as it were sa-  
ped in them , but yet their filthinesse stinketh not vntoo  
them because they themselves are rotten in it. There-  
fore it woulde behoue them to thinke a little vpon this  
lesson, and then woulde they bee more quiet when men  
shew them their vices. And it is a wonder to see , that al-  
though many mens wickednesse is apparat to the world,  
insomuche that euen little children can iudge of it : yet  
notwithstanding , they aduaunce themselves agaynst  
God, and despise him, and will not abyde to be rebuked.  
And what a shame is it ? I speake not of things vnknowne,  
neither stande wee here vpon the examination of mens  
thoughtes,nor of seeking vnder the earth for the things  
that are vnknowne too men : but the worlde seeth that  
the mischeefe doth so overflow,as it is pitifull. The very  
ayre stinkes of it : and yet notwithstanding these good 30  
Catholikes that would be taken for good Christians, and  
haue always the Gospell in their mouth , ( yea to bite it  
like mastie dogs that are mad) woulde that men shoulde  
still dissemble it : and they think that men do them great  
wrongs to discouer their lewdnesse, which(to say truth) is  
not discouered by vs , but onely spoken of because all  
men knowe it. Yet neuerthelesse(as I haue sayd) they that  
cannot nowadays abyde that God shoulde lay open their  
lewdnesse, to the ende that they might be ashamed of it,  
and repent it, shal feele in the end that they must be faine 40  
too come before his iudgement seate , where there shall  
be no more darkenesse nor mist to hide them. So then let  
vs understande , that it is greatly for oure profite , that  
God doth nowadays sende vs his worde too enlighten  
vs : that we may well bethink vs of our sinnes: Insomuch  
that although we haue not knowne them for a time, yet  
they may come too our remembraunce , and wee put the  
thing in vre which I haue alledged oute of Saint Paule :  
which is, to cast our selues downe, and to be ashamed be-  
fore God , and too condemne our selues by feeling the 50  
naughtinesse that is rooted to deepe in vs. Beholde, I say,  
how God worketh our saluation , by making vs to feele  
such a power and effectualnesse in his worde,as we inde-  
uer to examin our whole life throughly , to the ende too  
mislike of it : but as for those that are stubborne and de-  
spise God, and come like straught men too iustle agaynst  
him, and cannot abide any warning : he must send them  
as unreasonable folke, to the day whereof Eliu speaketh  
heere, wherein there shall be no darkenesse nor couert so  
close, but it shall be layde wide open, yea even before all 60  
creatures. They cannot nowe indure that God shoulde  
make them ashamed, to the ende to burie their sinnes for  
ever : howbeit(sight of their teeth) both Angels, men,  
and diuilles , must knowe their wickednesse, and they  
must be ashamed every where by the power of this light  
which shall discouer all secrets. Thus ye see howe wee  
ought to applie this text to our instruction. For surely  
our Lordes threatening of men with the great day , is too

the ende they shoulde preuent it: and so the remedie is  
readie for vs. As I haue earst sayd, God delayeth not the  
inditing of vs till we appare before him altogether : but  
he executeth his iurisdiction dayly by the Gospell, accord-  
ing also as our Lorde Iesu Christ sayth : that when the  
holy ghost cam: he shoulde iudge the worlde. Therefore,  
when the gospell is preached , then doth God execute a  
soueraine iurisdiction , not properly vpon mens bodies,  
as they bee at this day, but vpon their soules:and hee will  
haue vs to be cōdemned there for our own welfare. And  
therefore (as I haue touched alredie) seeing that God doth  
so much and so often warne vs, that we must in the ende  
come to the great light.let vs not stil shet our eies wilful-  
ly, nor wittingly be blinded when he sendeth vs his word  
to discouer our filthinesse, and to shew vs that we cannot  
hide our selues from his sight. And so let vs profit our sel-  
ues by the meane that is giuen vs at this day. But if we  
play the wilde beasts, and seke lurking holes still: yet in  
the ende we shall feele (whether we will or no) how it is  
not sayd in vain, that there is no darkenesse before God.  
For he will make vs to beholde those things in his coun-  
tenance and glorious maiestie, which we woulde not see  
heere in the mirror of his worde. And Eliu addeth im-  
mediately , that hee will not lay more vpon men , that they  
shoulde come to iudgement with him . This Text is dy-  
uerly expounded : for some take it , as thoughte God  
would lay no more burthen vpon a man than hee ought,  
and than a man coulde beare. But when the whole pro-  
ces of the text is well considered , we shall finde that for-  
asmuche as this treaſe concerneth Gods iudgements,  
Eliu vpholdeth, that God affiſteth vs not after ſuch ſort  
as we may haue occation to pleade agaynst him. It beho-  
ueth vs alwayes to consider what matter he dealeth with-  
all. If a man will knowe what is ment by a ſentence,  
let him conſider with himſelfe : the caſe concerneth ſuch  
a thing, that is the ground which is treated of, and there-  
vnto muſt the whole ſequel be referred. Then if all  
things bee conſidered, the generall grounde of this text,  
is that men may peraduenture grudge agaynst God, but  
in the ende they ſhall bee confounded. And why? For  
although God ſeeme as nowe too handle vs with great  
rigour : yet when things are throughly well knowne,  
our mouthes ſhall bee ſtopped and God ſhall bee glori-  
fied, as it is ſayde in the one andiftie Psalme . Let vs  
marke well then howe it is ſhewed vs heere, that for all  
our fayre pleading agaynst God, our caſe ſhall quayle in  
the ende. And why? For it will bee founde, that God  
hath not handled vs vnindifferently , nor layde to ſore a  
burthen vpon vs, that is too ſay, hee hath not affiſted  
vs oute of measure. For althoughe hee doo nowe and  
then ſtrike men more than they are able to beare:yet is it  
not more than reaſon, nor more tha they haue deserued.  
And heereby wee bee put in minde of the prude , or rather  
of the rage that is in vs, which driueth vs too mur-  
mure agaynst God . For howe doo wee pleade wyl-  
him? It ſhoulde ſeeme by vs, that there is ſome Judge  
or Vmper by whome hee ſhoulde bee iudged. If God  
were too make an accounte , ſhoulde wee bee the bol-  
der too ſpight him, when hee handleth vs not after our  
owne liking, and that things come not too paſſe as wee  
woulde haue them? Then let vs learne, that men are  
heere condemned of the diueliſe prude whiche pro-  
uoketh them too pleade agaynst God. Howbeit it be-  
houeth vs too conſider well, that God will not abace  
himſelfe ſo farre as too anſwe vs when wee ſummon  
him too the lawe : hee will not in that caſe appear as  
our counterpartie. True it is (as I haue declared afore)  
that hee will doubtleſſe come thither : but to what end?  
Euen

Euen to shewe the thing that is told vs here: that is to wit, that although we haue the power to cyte God, and that he were to make answere, so as he were bound too cleare himself of all his doings, and we myght haue our tung at will to speake against him: yet would that stand vs in no steade: for in the end when it commes too the vphofft, it will be found that God hath not charged vs to sore nor aboue reason. And why? Because our sinnes are knowne vnto him, yea and so knowne, as he can tell what measure of chastricement we deserue for them. But 10 the welspring from whence this prude commeth, is for that we would be our owre judges to iustifie ourselues. And who hath giuen vs so greate authoritie? Behold, all judgement is giuen vnto our Lord Iesu Christ: and therfore it behoueth vs to come before him with all lowlinesse and reverence, to haire and receyue what soever he pronounceth vpon vs without any gaynsaying. But every of vs wil be beleued in his owne case, and therfore we graunt not somuch to God as to mortall men. For in worldly iustice, he that is set in the judgement seate must not bee both iudge and party, (and yet notwithstanding he will oftentimes inde wrongfully) for men are corruptible. But yet for all that, men chaunge not in that behalf as touching the outward order that God hath set. And what then shall wee do when wee come before his gloriouse maiestie. So wee see, that men are as it were straught from all reason, when they grudge after that sort agaynst God. And wee see also, that the cause from whence this miskeef procedeth, is the same that I haue touched: namely that wee estime our works after our owne fancies. Neuerthelesse ye see here, that God reserueth iudgement too himself. It belongeth too mee (sayeth he) to consider your steppes, It is I that do marke you and serche even too the bottome. It is not for you to medle which that matter. For whosoever trusteth in himself to play the iudge, taketh vpon him that which is not dowe to him: what is too bee done then? when our Lord affilhest vs, let vs referre our matter vntoo him, assuring oureselves that he spicith many vices in vs, which are hidden from our seyses. Behold Lord, true it is that I perceyue not the hundredth parte of my faults: And why is that? Euen because I am blind, because I am shapen in euill, and because the euill hath as it were le witched mee. O Lord that I could fist of all perceyue better the iniquities that I haue committed before thee, and yeld myselfe iuste. nevertheless, forasmuch as I am not a competent iudge to consider of myne owne faults, and yet I culpeste coonecste the boord to become my iuste judge thy self. I put my case into thy hand, estiring myself that thickest things in tunc that are vntowlowne to mee.

Lowly it is expreſſly ſayd in thiſ teſte, that althoſt we went to lawe with God, yet ſhould he not be found, in our daunger. Then let vs not preſume to pleade with him: For how faire ſhewes and colours ſoever we haue before men: we ſhall be conſounded in all that we take in hand, whē we come before God. Thus ye ſee in effect what Eliu ment to ſay in thiſ veſte. Herevnto he addeth, that God will break the mighty, yea euen without inquifition, & put others in their place. And why? For he will bring their workeſ to lyght, and turne the night to the dark, to the end to break itē. Wheras he ſayth that God wil break the mightie without inquifition: it is to the end to make vs feele better the authoritie which wee despize ſo boldly, because wee be to dull. True it is that ſome in ſted of thiſ word inquifition, do tranſlate number: as if it were ſayd, although the mighty were infinite in number, yet notwithstanding God would not ſayle to break them. But

word for word it is thus: *bee will breake the strengthes or multitude of men:* For the word importeth either of both: and afterward there followeth, *there ſhall be no inquifition.*

Forasmuch as the word inquifition is there: and that it ſignifieth properly to ſerch or make inquierie: no doubt but Eliu ment to ſay, that God needeth not to make any inquifitions as earthly iudges do. For in alſmuch as they are creatures, there is ignorauance in them, and therfore they are fayne to help themſelues by ſuch meaneſ. For they cannot preſhee of thiſ things. But forasmuch as all thiſ things are open before God, he will iudge men without any ſuch kind of proceeding as we ſee in common weales in thiſ world. But yet there is more in it: which is, that Eliu ment to betoken, that God will not alwayes make vs priuie why he executeth his iudgements, but we ſhall be biynd in that behalf. This inquifition then wherof he ſpeaketh, is properly referred vntoo God in chafizing men. As if it were ſayd, when iudges make out a proces, it ſhall be commond of, and the forme and ſtyle of it ſhall be obſerved, ſo as men ſhall knowe the thiſ things, and afterward the ſentence ſhall bee published, that men may knowe the crymes of the offendour, and after what ſort he was conuictid. But wee muſt not meaſure Gods myghty power and authoritie by thiſ laws of men. And why? For he will breake without inquifition, that is to ſay, without ſhewing vs why? He will not alwayes publiſhe his ſentence: mennes offences ſhall not alwayes be reherfed there: neither ſhall it be vittered why wee are puniſhed: that ſhall bee hidden from vs: But yet in the meane whyle, he will not ceaſe to put his iudgements ſtill in execution.

Nowe wee ſee the naturall ſenſe of thiſ teſte. But yet notwithstanding he addeth, that thiſ thiſ thing is not dene vniuſtly: *For God (sayeth he) will bring their workeſ to lyght.* Although then that God puniſh without inquifition (that is to ſay without ſuch forme of proceeding as is requiſite in worldly pollicy:) yet doeth he all thiſ things with reaſon and vpryghinneſſe. And if thiſ be not perceyued at the firſt daye, let vs tary till all thiſ things be diſcouered, and till he bring the thiſ things to lyght which are now wrapped vp and conſounded together. And here wee haue to take warning, that we flatter not oureselves as we haue bene woont to doo. For behold what is the cauſe why wee do continually followe our owne ſway, when God ſeemeth to ſpare vs, and thinkē we haue libertie too do euill because wee are unpunished. It is because that when God beginneth to chafice vs after the common maner, wee perceyue it not, but are forepoſſeſſed with a blockiſh and fliſhly careleſneſſe. And afterward when it commeth to great roughneſſe, we be ſo diſmayd, as we know not where we be if he thunder vpon the ſuddeynre. Whiſh thiſ he doth whē he thinketh good. For alſt he hath forborne a long time, he needeth no more but tolift vp his hand and men perish in the twinkling of an eye, as hath bene ſayd afore. Therfore to the end that euerye of vs may ſirre vp himſelf with it bothe early and late let vs remember thiſ teſte, that God wil not make log proces in punishing vs, nor is bound to any lawes. Let vs conſider (I ſay) that we muſt alwayes be in a readineſſe, and not delaye till he ſmiteth vs, but rather aduifeſly preuent his iudgement, according as it is ſayd that the man is happy which hath a careful hart. Furthermore let *Pro. 28 b.* vs alſo remember thiſ horrible theaſting, that when the wicked ſhall ſay peace and all goeth well with vs, then ſhall deſtruſion fall vpon their heads. So then let the *1. The 5. a. 3.* faythfull underſtand, that when God liketh too puniſhe them, hee needeth not too begin at one poyn̄t, and afterward to delay ere he can goe forward with his *worke,*

worke, as mortall men do, by reason of the lettes which they haue. And why? He will condemne and execute his sentence all at once: he needeth not to trouble himselfe wth making long proces for vs: we shall haue no leysure to breath vpo the matter, neither shal we pine in distresse, till we may be quite dispatched at his hande, but we shall be confounded quickly, as if heauen fel downe vpon our heades. Then if we will not be ouerwhelmed with Gods horrible vengeance: let vs feele our owne faultes. Furthermore, when we feele them, let vs assure our selues, 10 that we haue wherewith to comfort our selues in him, at leastwise if we be sorie for them, and seek not to hide the, but lay them open before our God, and sorowfully condemne them, that we may receyue mercy at his hand. For it is sayde that he quitteth those that condemne themselues, and bury their sinnes: which haue them before their owne eyes, and willingly confesseth them vnto him. Therfore let vs not dout but that God will wipe out all oure faults if he see that we confesseth them freely. Yea, but yet must we passe this way also: namely to beare in minde 20 this saying, that God punisheth without inquisition: too the ende that euery of vs doo his dutie in entering into himselfe, and in examining his lyfe throughly, that we may be ashamed and humble our selues. And nowe it is sayde, *that God having so broken the great and mightie men, doth put other in their places.* And againe on the other side it is sayde, *that he punishment them in open sight, yea and that he punishment them as offenders.* I haue sayde alreadie, that whereas it is sayde, that God discouereth their workes, and punishment them in suche sort: it is too 30 the end: that we should always stande in awe of Gods iustice, and not imagin that hee vseth any tyrannie or crueltie. Therefore let vs keepe vs from surmising anie such power in God, as shoulde be vttered without reason. True it is that the reason which he holdeth, is vnknowne vntoo vs, and wee must bee contented with his onely and single will, as with the onely rule of right: and howsoeuer the worlde go, let vs not wickedly imagine, that God dealeth crossely and ouerthwartly, or that hee iudgeth otherwise than with reason: but contrariwise, 40 let vs fully beleue, that although his iudgements seeme straunge vntoo vs, yet are they ordered by the best rule that can bee: that is to witte, by his will which surmounteth all righteousness. This is the thing that Eliu declareth in this text: And the same ought to serue cheefly for vs. Then if any man be afflicted in his owne person, he ought always to consider that God is righteous, too the ende he may repente him of his faults. for we shall never haue true repentance, except we know that God afflieth vs iustly: neither can we gloriſe god, and confess him to be righteous except we haue first condemned our selues as I haue sayde. Thus ye see howe we must applie to our selues this doctrine, that God discouereth mens woorkes and bringeth them too light when he punishment them. Verely although we examin not word for worde the sinnes and offences that we haue committed: yet notwithstanding the chastizement which God sendeth vs, ought to profit vs in that behalfe. And therfore it is sayde, 50 *that God punishment them instead of the wicked,* that is to say, in suche sort as the wicked, too signifie that they can winne nothing by their replying, nor alledge any thing too cleare themſelues, specially ſeeing they appear not

too bee cleere before men. Marke that for one poynt. And another is, that hee sayeth, *that he putteth others in their place.* And that is to the ende that we ſhould know the caufe of the chaunges which happen oftentimes in this worlde. According alſo as it is ſayde in the hundred and ſeventh Psalme, which is a right exiſtation of this ſentence. VVe be as it were ſtraught, when we ſee a plague to vnpoeple a country, or if there happen a famine, or if the land that hath bin very frutefull becometh barren, as if salt had bin ſowne vpon it: or else if al things be ſo troubled with warres, as a country is layde waste, or the Princes thereof are chaunged: when we ſee any of theſe things, we are aſtoniſhed. And why? For wee knowe not Gods prouidence which raigneth aboue all worldly meaneſs, neyther do we thiſke vpon men. For if we coniidered after what ſort men behaued themſelues, we would not thiſke it ſtrange that God ſhoulde make ſuch chaunges and alteraſions. Thus ye ſee why it is exprefſely ſayde, that God putteth other in their places: namely, to the ende that when we ſee things chaunge in the world, we ſhould not thiſk it any noueltie. And why? For therein God ſheweth himſelfe to be a ludge. Let vs not father them vpon fortune: but let vs assure our selues that God doth there vter his arme, because men can not mainteyne themſelues in the poſſeſſion of the beſteſes which he had beſtowed vpon them. And therevpon let vs coniider what our vnthankfulneſſe is, that we may amende it. For alſoone as our Lorde hath made vs ſarte, and ſet vs vp in any wealth: by and by we turne our selues too kicking againgſt him, like horses that are too much pampered. And is it any woondre that God layeth his hande vpon vs, ſeeing wee are ſo proude and vnthankfull? Let vs marke what the modeſtie of men iſ, now adayes. VVhen God doth them any good, do they ſo behau themſelues as they may poſſeſſe it long? No: But contrariwife, they ſpight God, to the ende he ſhoulde bere ue them of it by and by. Seeing then that the pride and vnthankfulneſſe is ſo heynous, as I haue ſayde: wee muſt not grudge at the chaunge of things, nor at the great number of alteraſions. And why? For we prouoke God vnto it? Howbeit it is not ynough to knowe that God taketh away one people and putteth another in theyr place, and ſetteth new inhabiṭers in a country, and remoueth men after that ſort: It is not ynough (I ſay) to knowe theſe things, yea and that he doth them iuſtly: but alſo euē when we be in our beſt ſtate, let vs pray him too graunt vs the grace too inioy his beſteſes in theſe wife, as we may ſtill poſſeſſe them, and bee guided by them, too the euerlaſting heritaſe which is prepared for vs in heauen. Thus ye ſee how we ought to put this ſen‐tence in vre: and as for the reſt, it ſhall bee reſerved till to morow.

Now let vs fal downe before the face of our good God with acknowledgement of our ſinnes, praying him to receyue vs to mercie, and therewithall (after he hath humbled vs vnder his mightie hande, and made vs feele his iuſt correſtions to our amendment) to indue vs with the gracious giſtes of his holiſt spirit, and to increase the more and more in vs, till we be fully refourmed to the glorious image of his righteousness and Maiſtice. And ſo let vs all ſay: Almighty God our heauenlie father, we acknowledge and confess, &c.

### The Cxxxiij. Sermon, which is the ſixt vpon the xxxiiij. Chapter.

26. Hē striketh them as vvicked in the place of the Seers.
27. Because they haue turned avvay from him, and haue not coniidered all his vvayes.

28. To make the cric of the poore come vnto him, and to make them heare the outrie of the afflicted:
29. And vvhén he sendeth quietnesse, vvho can make trouble? vvhén he hideth his face, vvho shall see him, as vwell vpon a nation as vpon a man?



E sawe yesterday after what sorte God punisheth offenders without inquisition, and yet notwithstanding hath iust reason to do it, so as there is no cause to blame him. And 10 now Eliu addeth purposely, *that he doth it in the place of seers.* VVherein he sheweth vs, that Gods iudgements ought to be throughly knowne vnto vs even for our instruction. For when God punisheth sinners, it is not onely to the intent that every man should know what offences they haue comitted: but to the intent they should all take example of it. *Esa. 26.b.9* According as it is sayd, that iustice cometh vpō the earth, when God doth so execute his punishment in correcting as well those notorious offenders, as other men. So then 20 it is not for nought that this saying is added, *that God chastiseth offenders in the sight of men, or in the place of seers [or lokers on].* Hereby wee be warned to take better heede than we haue done, in noting and marking Gods iudgements. It is a great fauour that he sheweth vs, when he teacheth vs by other mens harmes. But if we shet our eyes, or play the dullardes, what excuse haue we? Therefore as oft as God punisheth sinnes: let every man think vpon it in his owne eace, and lette vs receyue a common instruction, to the ende that his corrections be not loste 30 among vs. And surely that is the cause, that after one hath bene chalsticed, every man must haue his turne. For if we could profite our selues by that which God sheweth vs: the punishment of one man might serue for the instruction of fwe hundred, yea or of a thousande. But for asmuch as wee lette all the warnings slip which God giueth vs, and make no account of them: therefore every one of vs is called in his course, and muste answere in his owne person to be punished for his offences. And so wee see what our vnthankefulnesse is, in that it is sayde 40 that God purifiseth the wicked and breaketh them in peeces in the sight of all men. For wee can well skill to talke of the thing which shall be sayde although wee see it not. If there be any report of the taking of a towne or of the sacking of it, or of any discomfiture, or of such other like things: the newes shall be caried abroade, and men will debate of it: and much more can wee wel discourse of the thing that wee see before our eyes. But in the meane whyle, to what purpose doth it serue vs? Do we learne to forethink vs of our faultes, and to humble our selues before God? No: but wee followe still our owne trade, and although wee be as bad as they whom God so visiteth and correcteth so roughly: yet do wee beare our selues in hand, that the blowes shall never come at vs.

See yee not then an exceeding great and intollerable vnkindnesse? So much the more behoueth it vs to marke well, how it is tolde vs here, that God punisheth not offenders secretly, so as no man might perceyue it to be his correction: but [so openly as] all of vs might fare the 60 better by it, if it were not long of our selues. And why? For if god should set vp scaffolds to execute his chastisements vpō: we could not perceyue them more evidently. And so our blindnesse in that behalfe commitheth of our owne wilfulness and vnkindnesse, as I haue sayde afore. Marke that for one poynt. But the reason also is sette downe here: namely because they turned away from him, and considered not all bis wyes. Ouer and besides that wee

haue seene already that God striketh not men wrongfully, but to punish their sinnes: here it is shewed vs what is the welspring of all euils: that is to wit, the withdrawing of our selues frō him which is the fountayne of all righteousnesse. For our life ought to be so ruled, as wee should obey God and seeke him, and walke as it were in his presence. And therefore when a man is gone away frō him, he cannot but run into al confusion: and that is the cause of mens destruction. So haue we a very profitable lesson in this text, to shewe vs how we may keepe our selues frō going into destruction. And that is by holding our selues as it were shet vp vnder Gods wing, and by clinging vnto him to obey his will. If we haue this wisedome in vs: it is the thing wherein our welfare lieth. But contrarywise, if wee forget God: can wee scape his hand? If our lyfe stray here and there, wee are vndone, and damnation is at our backes. For it is sayd that God will in open sight and after a terrible maner, punishe those that run away from him. But lette vs marke well, that Eliu speaketh not of such as had bene brought vp in the lawe, and had had the Prophets, and bene taught the doctrine of God familiarly, but of the Heathens which had had but a small taste of the light, and yet notwithstanding for asmuch as they gaue themselues vnto euill, it is sayd that they were withdrawne from God. And why? For although he were not so neere vnto them, as vnto those to whom he had giuen his lawe: yet notwithstanding wee muste holde this for a generall rule, that for so much as God hath set vs in this world and created vs after his owne image: we according to the order of nature, ought to tend vnto him, & to make him our marke to ame at. Therefore when we run astray and give our lustes the bridle, so as they reigne ouer vs: It is a turning away from God, euē with whom we ought to be all one. And so after that sorte Eliu blameth the Paynims for turning away from God. For albeit they had not the doctrine of the lawe: yet had they the instruction that I have spoken of, according also as Sainct Paule declareth in the seconde to the Romanes, namely *Rom. 2.b.14.* that they needed no paper wryting to shewe them that there is but one God, and a difference betwixt good and euill: for euery man hath it written in his heart. Now if the Heathen menne were condemned for straying away from God, and for withdrawing themselues from his obedience: what shall become of vs with whom God is more familiar without comparison? God thought it not ynough to haue created them after his owne image, and to haue printed therein some knowledge of good and euill: but he hath also giuen vs his woordes, and will haue it published vnto vs dayly. There he sheweth vs his will familiarly: and it is the waye, as Moyles protesteth, wee cannot stray: we haue no excuse of ignorance: but behold, there is our rest as it is sayd in the Prophet Esay. Therefore seing our way is layed afore vs, and we know which way to take: if yet notwithstanding every man starte aside and take leaue to do euill, and to wander in his owne affections and lustes: are we not much more worthy of blame, than those that never heard one woordes of good instruction? Then if the Heathen men are here called backsliders, because they are turned away from God: what are we, seing that our God commeth so neare vnto vs, as to do the duety of a scholemaster and teacher amōg vs, & to entartayne vs in his schoole, to the end we should learne at his hande in the person of those whom he ap-

poynteth to preache his woerde in his name? Therefore if wee make no account of the doctrine which is giuen vs: muste wee not be condemned as double renegates or backeslyders? Yes surely.

Then lette euery of vs looke neerely too himselfe, and consider of what value and estimation this grace of God is, when hee hath as it were his owne mouth open, too warrant vs the thing that is good, and conuenient for our saluation. Seing wee haue this, although we had it but with a wette finger as they say: yet let vs assure our selues that we cannot despise such a blessing of God, but it must needes be a withdrawing of our selues from him. Much more, seing we haue his woerde dayly preached in Sermons, and may also haue lectures besides: if all this will not hold vs in awe, and make vs to sticke throughly to our God, and to indeuour too serue him: needes must his had be vitered much more roughly and terribly vpon vs, than vpon those that had but the order of nature to guyde them aright. Thus much concerning this poynct. And it is sayd immediatly, *tbat they considered not all his wayes.* VVherein it is signified vnto vs, that men are never so ignorant and vnskilfull, but that there is naughtinesse ynoch in the to make them guilty, and to bereue them of all shiffts before God. Heere (as hath bene declared already,) Eliu speketh generally of the whole world: for he was no lewe that he might haue had the lawe and haue spoke of his like, and yet notwithstanding he sayth that those to whom God had giue no more but their naturall wit, as he had giuen to al other men: considered not his wayes. He sayth not that they had done amisse, or erred, because they could do no better, or because they had no light of doctrine (howbeit, that might haue bin said): but here the spirit of God ment to vige men, to the end they shoud knowe that their condemnation was iust, and that they could not alledge it for a cloke, that they had done amisse through ignorauce, for want of one to gouerne them, wheras they themselues were of a good and vpright mind. For if men had a pure and harty desire to come vnto God, surely he would not fayle them on his side.

And vndoubtedly this promis shall not disappoint men: knock, and the gate shall bee opened vntoo you: seke and ye shall finde. Then if wee see that men doo so raunge ouer the fields, and as it were run astraye: let vs marke that they haue not a pure and rightmeening mynd to go vnto God. True it is that they may well haue some shewe of devotion, as we see among the Papists, where many seeme to be the best mynded in the world, and to al likelyhood vterly rauished which deuotiō to Godward. But if a man looke narrowly vpon their doings, he shall find that all is but hipocrisie, and that God doth not giue them the brydle after that sort without iust cause. Ye see then that the thing with we haue to marke in this texte, is that a though the wretched Paynimes dwell in darknesse, & may be likened to blind me which grope and see not the waye, and haue nothing but grosse ignorauce in them: yet notwithstanding they canot be excuzed of maliciousnesse and stubbornesse, and of wilfull turning away from good vnto euill, even of set purpose: For it is written that they considered not the wayes of God. These things are not wyted vpon the brute beastes, nor vpon the stones which haue no vnderstanding: and therfore it must bee concluded, that they which are most rude and barbarouse, (even they I say) haue refuzed too go ryght, and that if they had had a godly desire, they had not bin left destitute of Gods grace. Yet is it not therfore to be sayd that wee are able to do well, and that there is such an abilitie in vs, that we be able to seke God: wee intreate not of that

matter: and when the Papists make such cōclusions, they shewe themselues to be starke beastes. For when it is said that men sin not by ignorauce but throughte a certeyne wilfulness: the Papists conclude that seing it is so, it followeth that we haue sufficient reason to gouerne our selues well, and that we be cleersighted, and to be short, that we haue a fredom to do good or euil. But it is to great a beastliness to reason after that maner. And why? For they be not things vnable to bee matched together, that men should haue their eyes as it were picked out, so as they should not bee able to see or to discerne any thing, and yet therewithall also bee altogether wicked. And therfore they are neverthelesse convicted, not to haue considered Gods wayes, nor to haue bene led in the rightway, for that they were caryed away by pridy. Ye see the in what wise we ought to match the one with the other: namely that by reason of sin, we be all of vs bereft of reason and vnderstanding: See how the heritage which we haue of our father Adam, is that our minds are combered and confounded, so as we cannot discerne the thing that is for our welfare, but drawe cleane from it, according as it is said that euen our light is turned into darkness, vntill God enlighten vs by his holy spirit) and yet neverthelesse that our ignorauce is not such, but that wee bee corrupted in our affections, and wype out the goodnessse which God might put into vs: and bycause our nature is foward, therfore we be enimies vnto God, and all our thoughts and imaginacions are enmitiess too his righteousnesse, according as saint Paule speaketh in the eight to the Romaynes. Then are wee ignorant, and yet in the meane whyle ceasse not to be foward. VVee Rem.8.b.7 knowe not which way to go, and yet therewithall wee go astray wilfully. And why? For we mynd not to come vnto God, no, wee must be fayne too bee inforced thither, orelse he must inspire vs with his grace, and enlighten our harts which are full of rebelliousnesse. Then vntill such tyme as God hath so reformed vs. Surely we will always shut our eyes, that we may not see his wayes. Now if this be spokē of such as had not the meanes that God giueth

vnio vs: what shall become of vs? for it behoueth vs too come back agayne to the point which I haue touched. I sayd euen now that the heathen men were not to be excuzed in turning away from God: and therfore much more are we double backeslyders, wee I say whom God had drawnen vnto him. Now if it bee sayd that the heathen men haue not regarded Gods goodnessse, nor liued and walked according too godlinest: I pray you in what case are we which haue a farre other knowledge than was giuen vntoo them? For our Lord pointeth vs as it were with his finger, what waye we shall go. And the text which I alledged out of Moyses, (namely this is the way, Deut.30.4. walke therein) is of great importaunce. I take heauen and earthe too witnesse (saythe hee) that this daye I haue shewed you life and death, and that if you go amisse, yee shall bee without excuse before God. For it appeareth that you seeke your owne destruction. And why? For inasmuchas your God teacheth you, and graūteth you such prerogatiue, as to declare his will vnto you: it is all one as if he should put the way into your handes, and you refuse it and choose death. Nowe when men make such a choice, must they not needes become starke diuelles? So then this protestation of Moyses ought to perce our harts and make vs to bethink our selues better. And sith we see that our Lord setteth a doctrine before vs, which is for our behoof, as it were in a glasse or a liuely picture: let vs not playe the blinde and bleareyde folke, nother let vs drawe a curten before vs, to the intent too bee ignorant in that which we ought to knowe, wheras in decide the thing

thing is manifest ynough vnto vs. And herewithall let vs marke, that when God speakeþ to vs, it is not to leaue vs in doubt, so as we shoulde not know what his woordes ment: but contrarywise to the ende wee shoulde receyue good doctrine and instruction by his worde. And this is another poynt well worthy to be marked. For many pretend that Gods worde is so deepe, as men canot tell what to take too, or what to follow. But this is an accusing of God, as if so be he mocked vs in putting vs in hope to deceyue vs. Therfore let vs marke well, that whē God speakeþ, it is to the end we shoulde receyue good doctrine, & that wee shoulde become wise and skilfull: to follow the thing that is good, according as it is sayd that the word of God giueth wisdome to the ignorant: which is by knowing their owne slendernes, that they may yeld theselues vnto him. Then shall we alwayes find the layd vse to our owne profite in the woerde of God, if we haue the wisdome to be desirous to go forwarde in the right way of saluation, and to keepe vs in it. And if a man turne aside because he hath not cōsidered Gods wayes: it cannot be sayd that he hath erred for want of better ability: but contrariwise he himself is the cause of all his euill, & it ought to be wytēd vpon him. There is yet one saying more to be noted: which is, that he speakeþ of *all the wayes of God*. VVherein we be aduertized, that it is not ynough for vs to content God in parte, and to serue him by halues, but we must throughly and wholy frame our liues altogether to his will. For, to give eare to all that he sayeth, & to submit a mans selfe to him without exception come both to one ende: and vndoubtedly those two cōmaundements 20 are inseparable. Like as God himself canot be deuided: so also let vs marke that his righteousnes cannot be deuided. VVhat maner of one is the righteousnes of God? He hath comprehended it in his whole law. He sayeth not only that a man shall absteyne from whoredome, neither hath he only forbidden theft, neither hath he only cōdemned murther: but he hath ioyned ten commaundements together, and will haue men to hold them all. Now if one man obey God in chastitie, and another in absteyning frō fleecing of his neighbour, and a third in keeping himself from doing wrong or violence, or frō taking leaue to hurt or harme other men: is not this a rending of Gods righteousnes in pecces? For (as I sayd) all the cōmandements are inseparable, and there is in them a holy bonde which ought to be kept vnbroken. And so let vs marke well, that if we will be blissed of God, we muste take good heede, not to some one parte of his wayes, but to all. Thus yee see what Eliu ment to note here. And hereby wee see that every man ought to be diligent in looking to himselfe. Therefore if wee intend to examine our life well, and to 30 square out our workes and our thoughts by it: when we haue found any outward or actuall sinne in vs, let vs proceede further, and see whether wee haue not had wicked affections: and therevpon letvs learne to condemne our selues, and pray him to clenze vs from the euill which we feele so in our selues. Lo how we ought to practize this sentence. And furthermore it is shewed vs also, that when men haue once begon to ouershooþ theselues, they run astray further and further, and become every day worse than other, till they haue renounced God, and quite cast him vp. VVe are not so malicious as to give our selues ouer to al vices at the first day: we shall be hild in the feare of God for a while: but if we take liberty to runne at rouers, and God do happen to winke at our sinnes and iniqüities: then Satan taketh possessiō both of our soules & bodies, & thenceforth carieth vs away in such wise as we become viterly vñrecoucable. Yee see then that after men haue once left to frame themselues wholly to Gods will,

and to give themselues to soūdnesse and simplicitie: they do so appyre, as there is nomore consideration in them, but they greeue God, not in some one sinne only, but by all meanes and in all caces, so as they vtterly reject all hi-wayes. And furthermore wee see here yet better than before, how rightfull Gods iustice is in chastizing vs. Awhy? They that had done amisse, rebelled still further agaynst God: they ranne away from him, and had no wyl to be taught good: but gaue themselues ouer vnto euill, wittingly and willingly: then is it not high time that God should set to his hande to correct them now or neuer. Seing it is so, let vs alwayes be fully perswaded, that God neuer punisheth vs, till he haue bene to much prouoked to anger, and that wee haue deserued long time afore to be hundreded at by his hand. Therefore it followeth, that after he hath winced at vs, in the ende wee must needs come to that which is contayned here: namely that in open sight and after a notable fashion, he will breake all those in peeces, that are so turned away from him. Lo what wee haue to beare away in this sentence. And it is sayd immediatly: *to make the criē of the poore come vnto him, and to make him beare the exclamatiōn of the afflicted*. Here Eliu noteth one kinde of sinne which God punisheth in men. True it is that wee offend many wayes. Howbeit for asmuch as menne cannot be brought to know their faultes, vntill they be more than conuictēd of them: here Eliu hath set downe a kinde of sinne, which is most apparant and easiest to be seene. For when outrages and extortions are committed, so as one man polieth an other of his goodes, and they that are greeued haue no redresse at all: they criē out vnto God, and men heare their complaints, and every body reweth and abhorreth their case. Thus yee see one kinde of wickednesse which is well knowne both to great & small, which is when we see that there is no iustice, but might ouercōmeth right and wee dwell as it were among theeues. For he that listeth too make his hād by pillage, taketh no thought when he hath done all the wickednesse that can be, because there is no redresse nor any order to be taken. VVhen such things happen, every man can speake of them. For this cause the holy Ghost hath chosen a sinne that is most notorious, to the intent we should be the better conuictēd. Herewithall let vs marke that vnder one kinde the whole is comprehended. For in what wise soever we offend God, he hath alwayes iust cause to punish vs, and (as I haue declared already) his law cannot be deuided, it must continue whole in one, and his cōmaundements must be so knit togither, as al of them may make but one righteousnesse. Howbeit for asmuch as we be such hypocrites, and every man writheth himself like a snake to the intent to hide his sinnes: God intendeth here to draw vs as it were by force, and to compell vs to confessē the dette. If a poore man haue any wrong and outrage done vnto him, he will aske vengeance of the partie: and his cōplaynis shal come abroade, so as the ayre shall ring of them: and seing it is so, thinke we that it can be hidden frō God? thinke we that he will let it slippe? what is to be done then? First (as I haue sayd already) let vs marke that although noman in the world complayne of vs, yet will our sinnes criē out agaynst vs, 60 and the sounde of our offences will mount vp to heauē. If a thing be remoued, we see it maketh a great noyse: and when wee breake the righteousnesse of God: is it not more than if we should ouerthrowe a house? thinke wee there is any thing more precious than the order which God hath stablished to make vs walke according to his will? VVe go about to destroy all that. And is not that more (as I sayd) than if wee should ouerthowē some buylding? And do we thinke that the noyse of it cōmeth

not to the eares of God? Then lette vs marke well, that as oft as wee breake Gods lawe, the crye of it mounteth vp vnto heauen, and our sinnes aske vengeance of vs. For although men be dumme and opē not their mouthes to say any thing: yet do not our sinnes fayle to be registered before God. Lo what we haue to marke in the first place. But if men themselues crye out agaynst vs, and we be euill spoken of for our wickednesse, and heare their complayntes and grudgings: is there not much more reason that wee should thinke that God heareth all such cries? And lette vs every way marke, that it is not for nought fayde: the crye of Sodome is come vp vnto mee: and therefore I am come downe to see whether it be so or no. But let vs assyure our selues that our Lordes eares are not deafe, so as our offences should not alwayes come to knowledge before him. Neuerthelesse when there is such crying out vpon vs, and such confusion, hee muste needs note it the more. For of very truthe (as I haue touched already), it is a thing of no small wayght, when wee go about after that sorte to ouerthrowe the thing that our Lord hath stablished. And in good sooth what is the rule of goodlyfe? Is it not as it were an Image of God shyning amonst men? And when wee go aboue to ouerthrowe that, I pray you what a confuzion is it? Howbeit lette vs marke by the way, that God will not leaue them vnpunished, which haue wrongfully vexed and troubled the poore. True it is that the greate ones wexe bolde when they see poore men destitute of succour, so as they are not releued, nor haue any freends or kinsfolke too sticke by them. And therewpon it see-  
meth vnto them that they may do what they list. And that is the cause why they fall to all outrage. But lette vs marke how it is fayde, that God hath a care of them; and therefore the more that poore folke are left vp, to all wronges and no man succoreth them: so much the more doth God declare, that he hath a care of them to reuenge them. If this were well considered, wee would be lesse hasty to trouble our neighbours, and specially those that cannot make their parte good. For it is a breaking of the protection that hee hath set vpon their persons: and in the ende wee muste feeie that he is our aduersarie for it. Do wee then see a poore man? Let vs be as it were stopped there, that wee do him no harme, violence, nor outrage. And why? For God wil steppe before him, and although the poore man do beare paciently the wrong that is done him, yet shall not the cry of it misse to come vp to heauen and to be heard at Gods hande. And like as this doctrine ought to serue for a warning, that every of vs may bridle himself and absteyne from euill doing: so also the poore ought to be well comforted, sith they see that God hath them in his protection, and that though the wicked do trouble and vex them, yet God bridleth their rage, and watcheth ouer the poore, and will in the ende shewe that he neuer forgat them. Then seeing that God taketh our quarrell vpon him: let vs referre it vnto him, and lette it asswage our sorowe and grieve when wee be wrongfully afflieted, so as men do eat vs vp, and we haue no remedy, but seeme to bee as sheepe in the wolues throat. Go to: our Lorde hath promised that the crye of all extorcions which men do, shall come vp to him. Seing wee haue this buttresse, lette vs be contented, and tary till he shewe by effect, that he is neere vs and hath a care of our welfare. Lo how wee ought to practyze this sentence. It followeth, when God giueth reste, who shall make trouble? and when he bydetb his face, who shall see it as well upon a man, as vpon a nation? Here Eliu ment to reresse (in Iobs person) all the quarrels that wee make agaynst God. For wee would control him in all his do-

ings: yea and wee would couenant with him, that hee should gouerne vs after our owne liking. Truely we will not say so: but yet in the meane whyle, it is seene that we haue that pryd in vs. VVhat man is there which could not finde in his heart to abace the maiestie of God, to the end that things might fall out to his owne liking? If we be disconterted when God doth otherwise than we would wishe: it is as much as if wee woulde put a barre before him, to say, I intend not that this thing shal go so. Yee see then why it is nowe sayde: if God give rest, who can make trouble? And if he bydetb his countenance who can see it? Nowe, this rest that God giueth, is of diuers sortes. For the faythful haue the rest whereof the Scripture speakeith: which is, that they leane vnto God, and put their trust in his goodnesse, and doubt not but that he gouerneth them. Herevpon they may sleepe at their ease according as the Prophete speaking thereof, sayeth that every man shall sleepe vnder his sigge tree and vnder his vine when he is so in Gods custodie, and that wee shall knowe it. And this peace is the very frute of faith as the holy Scripture sayeth.

Yee see then that the chiefe rest which menne haue or can inioy, is to commit themselues to Gods prouidence, and that in respect of his fatherly care ouer them, they can say, my God I commit my life vnto thee, it is in thy hande, order it thou at thy pleasure, and I in the meane time will keepe on my course. Marke this for one poynt. But besides this also, there is another rest. For God doth spare the wicked outwardly although hee beateth them within, so as their consciences do alwayes gnaw them, according as it is sayde in the Prophete Esay. For al-  
*Esay. 57.4.*  
though it bee sayde there, that their thoughts bee like waues beating one agaynst another (yea and as a sinke that is filthy within, because that vnbeleefe must alwayes bring vnquietnesse): yet notwithstanding God casteth them into a sleepe, because he doth not punishe them out of hande. So then it is sayde that if God giue reste who shall make trouble? Hereby it is shewed vs, that when God deferretb and prolongeth the punishment of the wicked, wee must not be ouerhasty. For wee shall gayne nothing if wee pleade agaynst God and say, why doth he not punish the offenders out of hande? That were as much as to trouble those whom God will haue to be at rest. And therefore lette vs learne to submit our selues paciently to Gods will, and to beware that we runne not a head after that sort. For it is sayd that it becommeth not any mortall creature to make trouble where God wil haue quietnesse. And therewithall lette vs understand, that it is to no purpose to haue bodily prosperitie, except wee haue Gods favour with it, that the feeling therof may make vs quiet in our harts.

Agayne if wee haue not that quietnesse, lette vs vnderstande that it belongeth to God to giue it vs. For if peace and warre be in his hande, and that hee can giue trouble and quietnesse when he listeth in the transitorie state of this worlde: much more hath hee the spirituall rest which is farre greater and excellenter. Then lette vs consider, that it lieth not in vs to quiet our selues when wee be in troublle: but wee muste resorte vnto God: for it is a singular and inestimable treasure that commeth from him, to holde vs so i[n] quiet as wee may alwayes in the middest of the turmoyles of this worlde, abide still vpon our feete, and that being tossed as it were with great stormes and tempestes: yet neuerthelesse we may haue our anker fastned in him to hold sil our own. This (say I) is as a singular priuiledge that God giueth to his childre. So the are we cōbred? are we full of anguish, troublie & perplexity? what is to be done? let vs take vs to this quietnesse:  
*Esay. 45.4.*  
knowing

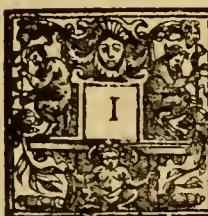
knowing that it abideth within vs. True it is that wee must alwayes seeke the meanes that God offereth vs, to keepe vs to it, and to indeuer to attayne it: but how soeuer the worlde go, let vs fully resolute vs of this, that it is onely Gods office to quiet vs, and to deliuere vs from all vnuquietnesse. This is the thing which we haue to marke. And further although the faythfull haue this sayd peace, so as they bee quiet in the middes of all their afflictions and of all the miseries of this world, yea and that they betake themselues vnto God when they be tempted with distrust: yet is this no let, but that their life is subiect too much vnuquietnesse. Therefore let vs not storme though it please God to turmoyle vs. For it is not sayd that he will so handle vs in thiſ worlde, as that wee muste not be tossed too and fro: but yet for all that wee must hold our selues fast, as we be not vitterly shaken downe with temptations. Lo what wee haue to remember in this sentence. On the contrary part it is sayd, *If God byde his face, who can see him?* Herein wee are warned, that it is not for vs to searche too farre aforehande what God doth, but that wee must content our selues with the knowledge of that which he sheweth vs. VVhat is this face or countenaunce of God? It is not a shape like vnto a mans visage, whiche hath nose, eyes, and mouth: but the face of God is the record which he giueth vs when we know his will. God therefore sheweth vs his face, when he telleth vs why he doth this thing or that, and it is all one as if wee sawe him before our eyes. Contrarywise he hideth his face from vs, when he afflieth vs, when things seeme straunge to vs, and when wee knowe no reason why he worketh after that sorte. Therefore when God holdeth vs so in ignorance, it is a hyding of his face from vs. And let vs marke well how it is sayd, that we may well strayne our selues to see him: but wee shall neuer attayne to it. Then is it a Diuellish presumption when men do so enter into disputation of Gods works, storming and chafing if God do things otherwiser than they thinke good, desiring to frame him to their will, euen as though they would looke vpon him whether he will or no when he hideth himselfe: or as though they would pull him downe to 30

them. And may they bring that to passe? No: what is to be done then, that wee may take profite of this saying? Truely this lesson deserueth to be layde forth more at large. Howbeit as at this time (to the intent the matter be not broken of): let vs marke that whensoeuer it pleaseth God to shewe himselfe vnto vs, it behoueth vs to know him, and to consider his workes, as he sheweth vs them, and to be attentiu to marke the reason why hee doth so. And when he worketh after a straunge fashion 10 that is vnuknowne to vs: lette vs reuerence such secretes, acknowledging neuerthelesse that he is alwayes righteous howsoeuer the worlde go: and lette vs dwell continually in that beleef, and hold vs quiet, wayting patiently till he sheweth vs more fully the things that are hidden from vs as now: assuring our selues that during this life our knowing must be but onely in parte.

Nowe lette vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele the, that al the time of our life we may 20 mourne before him, desiring him of forgiuenesse, and acknowledging our selues exceedingly guilty, vntill that he of his free goodness deliver vs frō the damnations wherin we are, and from the daungers wherewith we are besieged. That so long as wee be in this world, we acknowledging our infirmity and weakenesse, may suffer him to gouerne vs & guyde vs to the right way of saluation, in such wise as wee may neuer be shaken downe, but that whatsoeuer temptations befall vs, we may stand stedfast in the calling of our God till he haue takē vs out of this world, to bring vs into his heauenly kingdome, where wee shall inioy the euerlasting rest that hee hath prepared for vs. That it may please him to graunt this grace not onely to vs, but also to all people and nacions of the earth, bringing backe all poore ignorant soules from the miserable bondage of error and darkenesse, to the right way of saluation, for the doing whereof, it may please him to rayse vp true and faythfull ministers of his woerde, that seeke not their owne profite and vayneglory, but only the aduauncement of his holy name, and the welfare of his flocke: 40 and contrarywise roote out all &c.

### *The.cxxxiiij Sermon, which is the seuenth vpon the.xxiij. Chapter.*

29. And vwhen he hideth his face, vwho is he that shall see him? he is vpon nations, and vpon men togither.
30. In that an Ipocrite reigneth, and there is a stumbling blocke to the people.
31. It belongeth to God to say, I haue forgiuen, I vvill not destroy.
32. But that vwhich I haue not perceyued, teach thou mee: if I haue done vvickedly, I vvill do so nomore.



T was partly declared yesterday, after what maner God hideth his face frō vs, that it be not seene: that is to wit, when men are troubled in this world, & see not the reason & end of his doings: lyke as on the contrarypart, if God graunt vs the grace to see that he gouerneth all things, and to perceyue a fayre and well disposed order: then is it as though his countenaunce shone vpon vs as the Sunne. Do we then see the state of the worlde so troubled, as wee wote not what to say to it? It is all one as if God hid his face from vs. And in that case what is there for vs to do, but to humble our selues? according as it is sayd in the Prophet, that in the time of aduersitie the wise man will lay his mouth to the ground, and hold his peace, verely as one knowing

that wee shall gayne nothing by striuing, when God lihest to handle vs so with extremitie. Ye see then that the end wherewnto this sentence tendeth, is to exhort vs to modestie and sobernesse, because our wittes are to rude and to grosse to comprehend Gods secrets, and moreouer because God intēdeth purposely to humble vs, when he withdraweth himself frō vs. And this is done (sayth Eliu) 60 as well vpon a whole nation as vpon one man. Both generally & particularly God can so intangle things, as we shall not know the reason of them: and if we will speake of them, we should not know at what end to beginne. And for the better expressing of his minde, he addeth, *In somuch that the hypocrite reigneth.* True it is that this present sentence may be layd forth diuerly: but the sequelle of the texte sheweth well ynoch, that the meining is, *that when a wicked man, or when a naughtypacke reigneth,* and there is a

*stumblingblock or a snare caste among the people:* for the wordes import eyther of both: it is a trouble to vs when wee see the wicked reigne, so as there is nothing but tyrannie, nor any equitie and vprightnesse remayning: but we be as it were vtterly forlorne, and God is not seene. If enormities be committed, so as there is quareling and snatching on all sides: or if snares be layde so as poore folke knowe not howe to scape: then is God as it were withdrawn from vs. True it is that he is neuer the further from vs, nor hath the lesse care of vs: howbeit wee <sup>10</sup> see it not. On the other side, when wee be not able too consider what is done: it seemeth to vs that God regardeth vs not: wee see nothing but darkenesse: the light that ought to guyde vs shineth not vnto vs. Nowe then what should wee do; but shrinke downe our heads, holde our mouthes shet, and wayte Gods leysure paciently, till he remedie the inconueniences that trouble vs? Also let vs always bee at this poynt, neuer to inquyre further than is lawfull for vs. It behoueth vs to thinke wel, that God doth not such things without cause why: but wee <sup>20</sup> muste enter into the consideration of our sinnes: for if wee wil enter curiously into the discussing of Gods secretes, and incomprehensible determinatiō: it is a pride that will vtterly ouerthrowe vs. And therefore (as I haue sayde afore) lette vs learne, not to be ouerwyse, knowing that God will sometimes leade vs like poore blinde soules. As touching this sentence where it is sayde, *that the wicked man reyngeth*: lette vs marke that although it be a sore temptation, to see such reigne as are naughty-packes, despizers of God, and giuen to alleuill, and to see <sup>30</sup> that might ouercommeth right, so as a man cannot tell whither to go for refuge: surely it is a great and harde crosse to ouercome: neuerthelesse the holy ghost intended to set it before vs, to the intent that we should be armed against it.

So then, hath vnrightuousnesse gotten full scope? Are the wicked growne so lustie as to confounde all things, and to handle matters with such corruption, as there may bee no more remedie? The holy Ghost aduertizeth vs, that it is Gods will to hyde his face after that maner, to <sup>40</sup> the intent to trie our obedience. Therefore lette vs tarie till he inlighten vs, and then shall wee know howe that he hath not sent these troubles among vs without cause. Thus yee see in effect after what maner wee ought to put this sentence in vre. Nowe Eliu addeth that it belongeth to God to say, *I haue forgiuen, I will no more destroy.* As if he should say, that God holdeth the raynes in his hande to guyde men at his pleasure, and if it please him to punishe our sinnes, wee haue nothing too replie why hee should not condenne vs: and if hee beare with <sup>50</sup> vs, yea or liste to forgiue vs altogether, who shall resist him, who shall leete him to shewe vs fauour? True it is that this is straunge to mannes vnderstanding at the first sight. For seing that God is no accepter of persons, wee aske why hee forgiueth one rather than another? VVhy doth hee beare with a wicked man, when hee is seene to be altogether out of order? Then may wee well trouble our heads to seeke why God dealeth after that maner: but what conclusion muste wee make, saue onely to referre all things to himselfe in his owne purpose, knowing <sup>60</sup> that it is not for vs to rule him, yea and that wee are not able to comprehend the things that are to high for vs? For when it pleaseth God to humble vs, he hath meanes to do it which can by no meanes sinkē in our naturall vnderstanding. Lo in effect what is sayde vnto vs here. And whereas here is mention made of Gods iudgements, whereby he chastizeth our sinnes: lette vs beare in minde what hath ben sayd: namely that the righteousest

man that is shall finde himselfe guiltie, twyce, yea a hundred times more than hee suffereth, and therefore that wee haue no cause to complayne. Furthermore if it please God to forgiue vs, lette vs understand that he doth it not for our deserts, nor for any thing that he findest in vs, but of his owne free mercy. And this ought to bee marked wel, because the thing which I haue tolde you already to come naturally into mens imaginacions, hath bene the cause of bringing false and wicked doctrines into Christendome. And the Papistes are still imbruē with this errore, that God pardoneth the sinnes of those that turne vnto him, euen bycause hee seeth some good motion in them. VVhen the Papistes speake of the forgiuenesse of sinnes, they alwayes imagine, that a manne muste on his owne s̄de dispose himselfe afore hand, and purchace that grace before God: and that although it be not of full woorthinesse, yet notwithstanding there must be a certayne meeting togither, that is to say, it is good reason, that God seeing any good dispositiō in man, should helpe him, as in respect of the same. And what hath caused such dotage, to be alledged? Euen bycause men conceyue not that God hath such a libertie, as is given him here: that is to wit, that it belongeth to him to say I will forgiue. For asmuch as this thing hath not bene conceyued: Therefore the Papistes haue forged this Divilishe imagination, that God forgiueth those which are any whit disposed with a good motion and purpose to repente, and that although they haue not done so many good deedes as they may deserue to be accepted, yet notwithstanding God receyuethe them to mercy, because of the good disposition that he findest in them. But contrarily, let vs holde the doctrine that is contayned here: namely that whereas al men be alike, and that damnatiō is cōmon to all men, so as they be al intangled in it: God pardoneth some, and leaueth the res.due in the damnation wherein they are already. VVhy doth he so? It is not for vs to dispute of it. Let vs hold this to humble our selues withal, and let vs not forge meanes in our owne head, which the holy Scripture speaketh not of. And in good sooth, who giueth such motion vnto a man to mislike of his sinne, but onely God, who hath already touched him by his holy spirite? for naturally we be all euill, and when wee haue committed it, we are stil more and more disposed vnto it: and hypocrisie blindereth vs, by flattēing vs in the same. Therefore when a sinner mislyketh of his sinne: it is a token that God hath already touched him. True it is that Cain, and Iudas were greatly grieved at the feeling of their <sup>a.5.</sup> *Gen. 4. b.13.* offences: but that was not for any misliking of them: *Math. 27. 45.* Nay rather they gnashed their teeth agaynst God, & hardened them selues in their euill. Therefore when a sinner *Act. 1. c. 18.* feeleth remorse in himself, & is touched to hūble himself before God: wee must conclude that it is a marke of the holy Ghost. Now then if God giue vs applicable affectiō to mislike of our selues & to draw vnto him: it is a token that he hath shewed vs mercy. And surely, is it not a good warrant of his mercy? Shall wee then say, that man hath deserued to haue sinne forgiuen him of God, because he wastherevnto disposid? we see thē that the Papists haue in this behalfe falsified and disguised Gods doctrine, saþing that thing vpon man, which belongeth not vnto him. And therfore so much the better ought we to marke & remēber this saying, that when men haue cast theselues into destruction, and are hild in thraldome of sinne, so as Satan possesseth them: none but God hath authority to say, I forgiue. And whom forgiueth he? wee must not tie his grace nether to one thing, nor other, but let him vse his own minde, to dispize all things according to his free goodnesse. Therfore when he forgiueth one man, he may <sup>well</sup>

well leue another in damnation, according also as it is  
*Exod.33. d.* sayd in Moyses, and alledged by Sainct Paule, as a record  
 of great importaunce aboue others, I will forgiue whom  
*Rom.9. d. 15* I will forgiue, and I will shewe mercy to whome I will  
 shewe mercy. In saying so, God sheweth vs that wee  
 muste not inquyre why he doth it: for hee cutteth away  
 all such questions. VVhom then doth God pardon?  
 euен whom it pleaseſ him. It is not any mortall man  
 that ordereth that matter: it is the living God, who de-  
 clareth that when he sheweth mercie, wee muste not  
 aske why he doth it, nor to whom, nor whether one man  
 be better disposed than an other, or whether there hath  
 bene any deserſ good motion, or other meane afore-  
 hand? No. For God will haue men to cōtent themſelues  
 with his doings. Therefore whereas hee sheweth mer-  
 cy vnto ſome and not vnto all: it behoueth vs to magni-  
 fie his goodneſſe: and if he shewe any appearance of his  
 iuſtice, lette vs affiſe our ſelues that he is not bound vnto  
 vs.

And vndoubtedly this diuerſitie sheweth vs ſo much  
 the better, that when he draweth vs, euen out of death it  
 ſelſe, hee doth it not but of his owne free minde: and  
 that wee for our parte ſhoude bee vtterly forlorne and  
 damned, if wee were not ſuccored by him. Thus then  
 yee ſee howe yee may be the more prouoked to gloriſe  
 God, and to knowe his mere grace towardes vs, and that  
 our ſaluation is grounded ouely upon his good will in  
 receyuing vs to mercie: that is to wit, in that on the con-  
 traryparte hee forsaketh whom he liketh, and sheweth  
 not like mercy to all, but letteſ ſome alone, ſo as they are  
 not rayſed to ſaluation. Thus yee ſee what we haue to re-  
 member in this ſtrayne.

Now he addeth, *that he will no more destroy when he bath ſo pardoned*. And herein we haue one good lesson more: which is that when God ſpareth ſinners, he is reconciled vnto them, and fully at one with them. True it is that ſometimes God puniſheth not the wicked, and although  
*Jerem.12. 4.* their ſinnes be tolde them and brought to their remem-  
 braunce, it wil ſeeme that they are escaped his hande for  
 a tyme. But then is not this ſaying performed, that God 40  
 wil not destroy. And why? for there he forgiueth not,  
 but nouriſheth the wicked as merrie fat oxen and ſwine  
 to the ende to kill them. VVee ſee that when an oxe hath  
 bene leane all his life long, if a man intende to kill him,  
 he wil beſtowe the more coſte vpon him: and likewiſe  
 will hee do with a ſwine to make him well larded. Now  
*3. & 51. e.* the Prophet vſet this ſimilitude, too ſhewe vs that the  
 ſtate of the reprobates and despysers of God, is neuer the  
 better for that they are not puniſhed out of hand (accord-  
 ing as wee haue ſene bothe in Jeremy and Ezechiell, 50  
 that ſuche as are referred, make neuer the better market  
 for their long tariance,) but as they are worse before God,  
 and haue pylē vnto a greate heape of cursedneſſe vpon  
 their heads, ſo alſo muſt God powre out the greater rigor  
 vpon them.

And ſo althoſh our Lord puniſheth them not the firſte  
 daye: yet caſſeth he not to holde them there ſtill vnder  
 his wrath and vengeance. And therefore this teſte be-  
 longeth not vnto them. But when our Lorde doth ſet  
 merrie quyte and cleare, and wil not puniſh them any  
 more: why is that? It is bycauſe hee hath forgiuen their  
 ſinnes. I tolde you that this lesson is very profitablie: And  
 why? For firſte of all wee bee ſo fliſhly, as wee paſſe for  
 nomore, ſobeit that God make vs not to feele his rigor.  
 Althoſh he be angry with vs, and reiect vs and as it were  
 baniſheth vs his houſe: all this toucheſt vs not: lyke as if a  
 diſeaſed peron, were as good as rotten inwardly in his  
 body, and yet notwithstanding all were one to him, ſo

long as he feeleth no greefe. VVhen a man hath an ague,  
 if he feele no alteracions nor payne of head or backe, al  
 is well, hee ouerpaſſeth it, and yet notwithstanding the  
 diſease lurketh ſtill within, as it becommeth deadiſ. Con-  
 trarywiſe if he be ſore a thurst, it were good for him to in-  
 dure it for a time, to remedy the ague which is his cheeſe  
 diſease. But a man is ſo ſenſuall, as he careth for nothing,  
 but for the taking away of the greefe and paſſion of the  
 preſent fitte that troubleth him. Euen ſo is it with vs.  
 For although God be offendeth with vs, that ſeemeth to  
 be nothing: we perceyue it not bycauſe of our dulneſſe,  
 and therefore wee heape ſinne vpon ſinne, and continue  
 alwayes harde harted. Somuch the more then behoueth  
 it vs too marke howe it is ſayde in this ſtrayne, that  
 wee ſhall not ſcape Gods hand, except he forgiue vs our  
 ſinnes.

It behoueth vs to go to the roote: lette vs not desire  
 God onely to deliuere vs from our ſickenesſes, wantes, and  
 ſuch other things: but lette vs ſpecially pray him to bee  
 mercyfull vnto vs, and when wee haue once gotten that,  
 wee ſhall be deliuered from all inconueniences. And yet  
 further, for the better conceyuing of this doctrine, lette  
 vs marke, that althoſh wee be in proſperitie, yet if in  
 the meane whyle God be our enemie, the miſchiefe ſhall  
 continue ſtill with vs, and his benefites ſhall turne to our  
 bane. Then if wee vſe Gods giues vnto his diſpleaſure,  
 all the benefites that he beltoweth vpon vs muſt turne  
 too our greater condenmaſion: lyke as on the contrary  
 parte, when wee bee reconcyled vnto God, and hee hath  
 pardoned our offences: althoſh hee chaſtize vs, the  
 ſame ſhall bee a medycine too vs, and all our afflictions  
 ſhall bee blessed before him, in ſo much that they ſhall  
 turne to our ſaluation, as S. Paule ſayeth in the eighth to  
 the Romaynes. Beholde here how it is a right neceſſary *Rom.8. 27*  
 poyn̄t, to knowe that we ſhall alwayes bee ſhet vp vnder  
 the curse of God, vntill ſuch time as he hath pardoned  
 our ſinnes.

And herevpon lette vs learne, not to be afraide of mi-  
 ſeries and aduersities onely, but ſpecially of Gods wrath  
 which we ceaſe not to prouoke. And when wee ſhall haue  
 done amifle, lette vs not beginne at the outward afflictions,  
 as who ſhould ſay that our returning vnto God ſhould be  
 to the end he ſhould nomore affiſt vs: but lette vs pray  
 him to bee ſo gratiouſ as to purge and cleaſe vs of our  
 ſinnes, to the ende there may be nothing in vs that may  
 kindle him againgt vs, or diſplease him. True it is that  
 the chaſtizement and corrections which God ſendeth  
 vs, are as ſtokes of a ſpurre to pricke vs forwarde: and  
 when he ſeeth vs dull, he drineth vs by that meanes to re-  
 pentance: but yet muſt we not be at this poyn̄t to ſay,  
 well: I am content, ſo God withdrawe his hande from  
 mee. No, wee muſt not do ſo: for wee ſhall haue gay-  
 ned very little, if wee get nothing but that. VVhat then?  
 Let vs go vnto our God and pray him to be at one with  
 vs, and to do ſomuch for vs, that when wee haue bene  
 gently chaſtized, wee may knowe his goodneſſe to-  
 wards vs. And I pray you, marke what is the cauſe,  
 why God doubleth his ſnipes and striketh much more  
 roughly vpon vs. VVhy ſo? If a man be chaſtized, hee  
*60* ſeeth that God viſiteth him, and perceyuethe all things  
 to go better with him. So then a man humbleth himſelfe  
 when hee hath offendeth God, and he deſireth to be deliuered,  
 and that God ſhould take away his aduerſarie at  
 the firſt brunt: but in the meane while, the poore ſoule  
 hath no wiſe to enter into himſelfe, and to ſearch his owne  
 faultes, and to atteyne to ſomuch reaſon, as to ſay: aies, I  
 muſt ſeeke to recover the fauour of my God. He thinks  
 it enough if he be nomore pressed, lyke a dogge that doth  
 ſtaiij. but

But shake his ears when he hath scaped with a blowe of a cudgel. Such a one goeth not so far as he ought to do, he relteth at the outward parte: and therefore God followeth with striking him still. So then we see how lightly men dispatch themselves when God chastiseth them to make them come to repentaunce: for they may well haue some conceypte of it, but the same passeth away out of hand. Now sith that God seeth that although a man perceyue not his owne harme, yet the filthinesse doth settle still within him: he is fayne to presse him, to the end he may know that the disease would increase, if he purged it not to the bottome. Then let vs vnderstād that we do but growe worse and worse, vntill that God haue shewed vs mercy. And therefore wee muste not onely desire him to giue vs health, soundnesse, and whatsoeuer else our fleshe desireth: but also to blotte our sinnes, and to gouerne vs so by his holy spirite, as there may not be any thing in vs to prouoke his displeasure agaynst vs. And this is the cause why Dauid, and the other holy Prophetes, when they felte themselves beaten and tormented at Gods hand, did not say onely, Lorde deliver mee from this affliction. True it is that they desired that too: but firste of all, they desired God to forgiue them their sinnes and to be nomore angry with them. And why spake they so? For they sawe well from whence afflictions come: how that they be the frutes and recordes of Gods anger: and therefore they went alwayes to the roote of the mischief. Euen so must wee do. And that is the thing whereof wee be warned in this place where it is sayd, *that God will not punish after he hath forgiuen.* True it is that it foloweth not 30 that God forgiueth vs, because he makeith no countenance of displeasure, but doth as it were wincke at our sinnes & wee prosper as though he loued and fauoured vs: but rather our destruction is then neerest at hande. According as wee see howe the Sodomites were then destroyed, when they were come to the fuienesse of their delights and pleasures, in somuch that they despysed both God and the worlde: they were so besotted as they sawe not one whit: and vndoubtedly they tooke the greater libertie, vnder the colour that God had not visited them of a long time: they were as men that had drunke the dregges 40 of wine, as the Prophets terme it. And wee haue seene in Jeremy. 48. Jeremey and Ezechiell, that when God beareth with the wicked, they do as it were settle in their lees, and are so soled more and more in their vices: and when they be imbruied with them to the ful, then is there nomore remedy, nor any more remorse, as the Scripture sayeth. For this consideration let vs marke, that if we leape vp the wood of Gods wrath, altho'g fire be not put to it out of hand, yet muste wee looke for it, and not thinke that wee haue 50 gayned any thing, except wee be reconcyled vnto God. Now after that Eliu hath sayd so, he addeth: *If I haue not perceyued trahisshon it mee: If I haue done amisse, I will do so nomore.* These things are added here as it were in skorne. For Eliu bringeth in God speaking vnto Job, & offering himselfe to be reproved and amended if he haue done amisse. True it is that for asmuch as these woordes are somewhat cut of, men haue taken them in another sene: howbeit, the naturall exposition is this: We haue scene heretofore that Eliu hath exalted God in such libertie and soueraintie, as all mortall menne must needes stoupe vnder him, and not once open their lippes at him: and that he hath priuiledge to do what he thinkes good, and wee in the meane whyle must acknowledge that all that euer he doth is rightfull and reasonable. Not that hee sheweth a reason of it: for he intendeth to reserue that authoritie ouer vs to himselfe. Eliu therefore hath shewed that already. And nowe he skorneth Iobs ouerwee-

ning, for that he had disputed agaynst God, and misvnderitoode the cause of his affliction. Not that Job had not acknowledged a secret righteousnesse in God, which ought not to be measured by mans imagination (for Job acknowledged that) but in the meane season wee haue seene, that his passions tossed him, so as he chafed agaynst God, and oftentimes he boyled ouer and spake vnaduisedly: This we haue seene. And now Eliu rebuketh him for it, howbeit in way of mockery. I see (sayeth he) that God muste be fayne to come to account, and to say vnto thee, well I haue done amisse, thou arte able to teache mee, another time I will do better, and I will do nomore so, as who should say that God were a little childe. Furthermore lette vs marke, that this is not spoken so much vnto Job, as vnto the whole world: and wee haue neede of such warning. For wee knowe what dulnesse there is in our vnderstanding. If God speake vnto vs earnestly and grauely, wee are nota whit moued at it: for wee see that men are wedded to their owne opinion, and when they haue once conceyued a thing, it is not easie to turne them from it: and if a man speake playnely to vs of the Maiestie of God, and shewe vs how frayle wee be, wee haue always our replies. Seing then that men are not of such capacite that God should shewe them their faultes distinctly and grauely, and in such phrase of speache, as they might bee playnely ledde vnto reason: when God seeth them so wilfull, hee muste bee fayne to mocke at them, and to put them to shame, as folke that are not worthy to be spoken directly vnto. If I see a foole and haue labored to winne him by good meanes, and he in the ende is vtterly paste recouerie, so as he is altogether vnruyl and blasphemeth God: what shall I do? shall I speake to him as if he had good discretion? No. But I shall scorne his beastliness, or else if I see him lift vp into ouergreat prude, I shall threaten him. After the same maner doth the holy ghost proceede now. For he sayeth: goto: God muste be fayne to come vnto you, and say that if he haue done amisse he will amende it if you rebuke him for it. And surely what is to bee sayde to vs, when wee checke God dayly, according as every man knowes that he findeth faultes with him in himselfe, and is discontented when things go not to his minde, and when in effect wee would haue God to turne the bridle, and to do cleane otherwise, than he doth. Then seing we are so malapert: I pray you howe can wee be dealt with, if wee be not mocked and vpbrayded with such prude? and must not a man be needes out of his wit, when headuaucth himselfe after that sort against his maker? who maketh any doubt of it?

Yee see then what wee haue too remember in this streyne. For seing that the words are so couched in skorne, it is certayne that wee be more conuictid, than if a man spake to vs in an ordinary style. And why? For when it is vttered after this maner, go too, God shall come and say, I haue done amisse, rebuke you mee, shewe mee my lesson: is it not a shame for vs to be so spoken too? Yes surely is it. VVhat? Must God come downe to vs to confess his faulte, and submit himselfe to our correction? But we see that that is a detestable monstrousnesse: and there is none of vs, but his heares would stande staring upon his head to heare it spoken: and yet notwithstanding our doings tende to it. VVhen menne frette and chafe after that sorte as I haue touched already, and make their vagaries, and would make God subiect to their imagination: it is all one as if they would bereue him of his soueraintie, and subdue him to such lawe as they listed to laye vpon him, as though hee were a litle babe. Men therefore will vndirectly do that thing which they would,

Gen.19.

Esa.51.f.17

Jeremey. 48.

b.11.

Ezeeb.23.e.

54.

Sopbo.1.e.12

would be lothe and afayde to heare spoken. And so wee see that the holy ghost hath taken a good waye to spight the diuelish malapertnesse which is in vs, when we murmur so against God, in that he sayeth, go to : I see then that God must be faine to come to you and aske you for giuenesse, and be contented to be taught by you: and whē you haue shewed him that he ought not to do so : he will do so no more. Now when the holy ghost speakest after this sort: it is to shewe men that they are very diuelish in presuming after that maner to set vp their bristles against God, and to murmur whē he worketh not to their liking. So much the more therfore ought wee too way well the words that are cōteyned here. And as often as we betickled with any intents to be to inquisitiue of Gods doings, or to bring him vnder coram: let vs consider what we do, and into what maze wee enter. For it is all one as if wee would rob God of his maiestie, and abace him in this world, and make him subiect to that we think good: Alas, and were not that toogreate a despizing of him? whether go we? Therfore when any such thing commeth to our mind, if we bethink vs not as we ought to do, let vs remēber this saying: If thou grudge after that maner, thou setteth thy self against thy God. Behold, the holy ghost hath already declared and told thee, into what confuzion thou puttest thy self: namely, that it is asmuch as if thou wouldest become the creator of thy God: and if there were no more but this malapartnesse, wert not thou worthy to be drowned in the bottome of hel? For is there any greater pride than to desire to darken, or rather to abolish the maiestie of God? Thou sily worme of the earth, thou cursed creature, thou wretched cario, thou art a sink of al filthinesse, and wist how take vpō thee to check so against thy maker? VVhen we haue any such thoughts in vs, let vs beware that we put them away, yea and vtterly bury them, and that we shet all fansies out of dores, and stand no further vpon our reputation, but say, Lord be thou glorified in our ignorāce: and let vs say nothing else but this, Lord thouart righteous in all thy doings, although we see not a whit as now, but wee shall oneday be enlightened by thee. As now it is greate wisdome in vs to rest simply vpon his will, seing he will haue vs ignorant for a tyme. Ye see then that it standeth vs in hand to put this sentence in vre. Furthermore wheras it is sayd that we teache God the thing that he perceiued not: It behoueth vs here to make comparison betweene God and vs: For he hath bin frō euerlasting, and we be but as snayles of one dayes breedē, and yet we put out our hornes immedietly. And what for that? It is but water. VVherof are snayles made? or wherof come they? ye see then we are but as snayles, and are chaunged incontinent. And is it meete that we shuld pooke out our hornes against God? what strēgh? what courage haue we? of what continuāce of time are we? we be but threescore our fourscore yeres in the world: I speake of the eldest sort: And what then can our vnderstanding be? On the cōtrarypart let vs marke of what continuānce Gods wisdome and knowledge are. From euerlasting: before the world was made all things were present with him: he hath not increased in wisdome nether is he abated in any thing. But he knewe all things euē before the world was made. So thē must not men needs be worse than madde when they giue their affections head after that sort to say, the matter ought to haue gone thus? How now? Hath not God considered how this thing ought to be done? Is he not wyse ynough of himself? Is not this an ouerturning and marring of all things? He is not like mortall men: For except they haue debated vpon a matter afore hand and taken counseil of it, they can do nothing that is good and profitable. Hathi

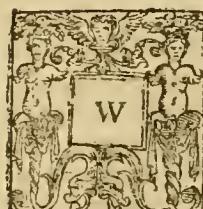
God neede to consult? Hath he neede to debate of matters aſorehand? How ſhould that be? For as I ſayd afore, all things haue bin present with him before all times. VVhat is to be done thē? To ſuffer ourelves to be taught by him, knowing that there is no vnderſtanding in vs, and that we do but glyde through this world, and our life vaniſheth away as a shadowe: we be blind wretches, and although there be ſome reaſon and vnderſtanding in vs, yet is it not able to guide vs, and much leſſe to advise God what he ſhould do: but ſcruth only to make vs vnexcusable. And ſo the reaſon that we haue, ſtandeth vs in no ſteade but to conuiict vs, and cōdemne vs: And therewithall the holy scripture ſheweth vs that we bee blind wretches, yea and we are ſufficiently taught it by expe-rience. And therfore if we take vpon vs to teache God, whether do we rufe? That is the cauſe why I ſayd that it behoueth vs to knowe firſt what our ignorance is. And ſecondly that it belongeth vnto God too diſpoſe of all things, that when we vnderſtand the want that is in ourelves: we may be out of doubt, that it belongeth vnto him only to remedy it. Then do wee lack vnderſtanding? let vs craue it of him (ſayeth ſaint James) which is the *Lam. 1. 4. 5.* weſpring of it and giueth it without vpbrayding. For God dealeth not nigardly with vs as men do, who when their goods do diſminiſh, are greeued iſ they be to much called vpon. It is not ſo with God: For he neuer ceaſeth to do vs good. Therfore let vs learne to offer ourelves vnto him when we want wiſdome, and let vs not doubt but he will giue vs alſmuch as ſhall be neceſſary for vs. And this doctrine which I haue touched is exceedingly for our behoof. For what hath bene the cauſe of ſo many corruptions in Christendome, in ſomuch as the good do-ctrine hath bene peruerted and imbaced, but because me haue bene deiſirous to be ouerwife as though God had not bene wel aduised. VVhen men preſume to put forth their owne inuentions, and to ſay this will be good, and that muſt be done: and ſuch a thing muſt be remedied; and after what ſort? After their owne fancy. And had not God foreſene it? How happeneth it that he did it not a-fore? VVe ſee what God pronounceth, and thereto muſt we holde vs. He wil haue vs to receiuē al thing, for good and holy which he ſpeaketh. And behold, men ſtep in and will play the ſticklers, and rowe betweene two ſtreames. And why? For they could finde in their harts to do God ſomuch wrong, as to ſay he is ſcarce wel aduised, and that they themſelues are wizer than he. But we ſhal knowe this thing the better by taking of a thing that is groſſe and eaſy to bee vnderſtoode; which is, that the Pope hath gone about to deuide the things that god hath ioyned together, that is to wit, that he hath bereft the people of the cup in the Lordes ſupper, and told thē that they muſt content themſelues with the one kind, namely with the Oſte, and that the cup ſerved but for the priue to ſing masse withal. And what alledged hee? O there would be many inconueniences. True it is, that all those inconueniences are grounded vpon beaſtly ſuperſti.ions, to make men beleue that wyne is no more wyne, but that it is turned into the blood of our Lord Iefus Christ. Then marke here the allegation of the Pope: O ſayeth he, there would be many inconuenience, if the cup ſhould be giuen to all the people: it were better that the priue ſhould drink in the behalf of all the whole company. To be ſhort, it is all one as if he ſayd, we be wifer than God. we ſee things that he ſaw not, and therfore we muſt pro-vide for them. And after what maner? By putting away *Math. 26.c.* the ordinaunce of Iefus Christ. Behold, our Lord Iefus Christ ſayeth drinck ye all of this cup. He ſayeth expreſſe-ly drinck ye all: And behold, the Pope cometh and cut-*Mat. 14.c.* 23. *16th*

teth off that word, saying: it is true that so was the ordinance of Iesus Christ. But we haue not done it without good reason, it is to prouide for incoueniences: I haue forseen it to be so. And what shall we say of Gods son: who is the infinite wisdome it self and the light of the world? Did he see nothing in making this institution? We see then that men overshoote themselves beyond al measure, when they consider not that all Gods doings are brought about by infinite righteousnesse and wisdome. Then let vs hold vs there, and followe the way that he sheweth vs, 10 and not be afryde that we shal erre, if he once shewe vs his will, and we suffer our selues to be gouerned quietly by it.

Now let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs feele them better than we haue done, so as we may be sory for them and aske him forgiuenesse, and that therewithall wee may knowe that there is no other helpe for vs, but to put our selues to his mercy, that he may spare vs: not for some litle time only, but so as wee may be always vpheld by his power, and so assured of his mercye, as we may not doubt but that he will guide vs, even vnto the end, vntill he haue deliuering vs from al the aduersities and miseries whervnto wee bee now subiect. That it may please him to graunt this grace not only to vs, but also to &c.

### The cxxxv. Sermon, which is the eight vpon the xxxiiij. Chapter.

33. Will God performe the thing by thee? For thou hast disliked it: but wilt thou chooze and not I, what knowest thou speake.
34. Ye men of vnderstanding speake you, and let vsise men heare mee.
35. Job hath not spoken in wisdome, nother haue his vvords bin in vnderstanding.
36. I desire that Job should be tried to the vttermost, to the end vve might see the ansyvers for men of vvickednesse.
37. He vwill multiply his sinnes by iniquitie, he vaunteh himself against vs, and multiplieth his vvords against God.



E haue seene heretofore how God (to skorne mennen folly,) offered to heare mens counsell, saying that if he had nor vnderstoode the things 30 that they shewe, or if he hadde done amisse, he would do so no more: and therupon I declared, that it was not without cause that God so skorned this presumptuousnesse: for we see how men exalt themselves against him, and take vpon them to controll him at every turne, and therfore God had neede to dandle with them after that maner. And now Eliu setteth forth the maiestie of God, saying; *Will be performe the thing by thee?* The like as heretofore, he had (as it were) dalyed, to the end that men 40 might knowe the better, how fond their ouerweening is: so also on the contrarypart, he sheweth that it is no dalying with so greate a Lord as God is. For when wee haue repied never so much, what are we? Is it meete that he should be subiect to our lustes? Should he aske counsell at our hands to knowe what he should do? VVere not that an ouerthrowing of the whole order of nature? So then we see how the holy ghost hauing declared that men are not worthy to be spoken vnto with reason and grautie: doth now touch them to the quick, even by setting the maiestie of God before their eyes, and by telling them that it is not for vs to set him any lawe or rule. Thus much importeth this saying, *Will be performe the thing by thee?* For although men ouer labour themselves, yet shal they not win somuch, that God should yeeld vnto them, and be subiect to their pleasure: And therfore spight of their teeth they must passe the waye that God hath appointed, according as he listeth to dispose things, and ther as we sayd: For it is not in vs to rule the matter. True it is that here it might be obiectet, that Eliu doth not sufficiently defend Gods righteousnesse, by alledging his mighty power. But it behoueth vs to beare in mynd, how it hath bene declared afore, that whē God is mounted vp into his seate, he doeth not there glory of an absolute or lawlesse power: but that he is therewith the iudge of the world, and that nothing is more peculiar vnto him than equitie and vprightnesse, insomuch that he can no more be bereft of them, than of his owne be-

ing. On the other side, the case standeth not here, vpon shewing what God intendeth, but of his making of men to feele their owne fraylery. Therfore here is a compairing of things contrary. For on the one side God sheweth that all power belongeth vnto him without exception: and on the other side, he warneth vs to consider wel what we ourselues are, and what our sinfulness is, and to beware how a mortal man that is but a worme of the earth, should take so stout'y vpon him, as to dare stand in contention with his God, and desire to ouerrule him. And surely so often as wee murmur against God, and cannot accept the things in good worth which come from him: we knowe him not.

So then let vs marke well, that the holy ghost doeth here bring men back to their owne state. For never durst they be so bold as to grudge against God, except they had forgiuen what they theselues be. VVil we then be lowly and mild to glorifie God, as it becommeth vs? Let vs enter into our selues and examin wel what our nature is, and when we knowe that we be but men, it will hold vs short from any presumption. Thus yee see what we haue to beare away in this text. And further it is sayd, *thou hast disliked, thou shalt chooze and not I.* Here againe in this streyne God is brought in, complauning of mens pride for pleading so against him. For surely they that cannot content theselues with Gods will, do mislike his doings, and by that meanes pretend to haue chooyce & election, as though it were free for them to saye, this is not well done, God must leau to do so. True it is that we would abhor such blasphemies: and if it should be demanded whether any of vs would take vpon him to let God of the executing of his determinacions: every of vs would answere, God forbid that ever I should intend to aduaunce myself so: For it is to diuelishe a pride and to haynouse a blasphemie. But yet in the meane whyle, wee haue our tongs flied to find fault: whensoever God doth not things to our contentacion, yee shall see vs grind our teeth, and make complaints, nother shall we haue neede to haue gone to schoole to learne Retorick to grudge against God. And is not this a plaine misliking of his doings? For at what point are men if they yeeld not quietly to Gods good will? Is it not their mynde to haue the choyce

choye of all things, and to saye God must do thus? So then God must be our page. Behold an outrageouse vice which reygneth euery where, and yet men indeuour not to put it awaye, no nor to amend it. Somuch the more then ought we to marke well this text, how God commeth in his owne quarrell against vs, and sayeth: you wretched creatures what intend you to do? For I see you murmur dayly: VVheras the cheef point that you haue to do, is to obey myne ordinaunce, and to take it in good woorthe, and to hold your peace and humble your selues when I afflicte you: you are sofarre of from doing it, as there is none of you all, but he ryseth vp against mee. And must I be subiect vnto you? VVhat reason can you alledge that I should bee bound to that? Seing that God is brought in after this sort: Surely wee are worse than blockishe, if it doo not touche and moue vs. Though our harts were swolne like Toades, yet shoulde the filthinesse brust out: And though they were as harde as rockes, yet ought they too clyue a-sunder.

But wheras God addeth, what? do you mislike mee? And what mislike we, when we fall to accuzing him after that sort? Do we not finde fault with his righteousnesse? where is the welspring of all lyght? Is it not in God? And would wee reject his doings? whether were that too go? Agayne, this importeth therewithall, that wee would haue souereyne dominion ouer him, and that he shoulde be no more at his owne libertie, but that he shoulde do what wee thinke good. And that is the cause why he sayeth *then shalt thou choose and not I*. And bycause men cannot finde in their harts to condemne themselues, except they bee compelled: here God addeth for a conclusion, *what knowest thou? speake it*. As who should say, he reprocheth vs for our ignorance. Our tong will be as nimble as may be, and it is hastie to speake a thing before wee haue conceyued it: but God telleth vs that if wee had but one drop of reason, wee should bee as it were dumme. And why? For if a man speake he wote not what: Is it not a sure record of his folly? And yet notwithstanding, wee will bee talking, insomuch that our Lord needeth but to crosse vs with somewhat that misliketh vs, and it whetteth vs too murmur agaynst him.

But now let it bee knowne that we can skill wherof we talke: if al that is in vs be throughly examined, there shall be nothing found but ignorauce. Many woords, and little wit, our tongs shall runne vpon pattins, and in the meane whyle our reasons shall bee vtterly fencelasse. And what a rashnesse is that? wee see then how wayghty this conclusion of Gods is, *what knowest thou? I speake it?* As if he shoulde say, I give you leaue to speake, sobeit that you shewe by your doings that you be wyze men, and men of vnderstanding: But you are starke fooles, and there is nothing in you but ignorauce: And must you then take vpon you such liberty to speake, and haue not what too saye? Now if wee can make our profit of this streyne, it conteyneth a good lesson. For first wee see, what is the rule of our life, namely to yeed God his dewe authority, that he may dispoze of vs, that is to say, that he may do all things, and yet not by our aduise. Then it is not for vs, to set God a lawe and too point him out his lesson: but wee must agree vnto all that he doeth. Marke that for one point. True it is that wee may well deniaund the things which we thinke to be for his glorie, & for the welfare of his church, or for our own priuat benefit. For he sheweth such familiaritie towards vs, as to say vnto vs, discharge your harts, and your cares. According also as Sainct Paule sayeth, that wee must

make him priuy to our desires. Therfore when wee bee in any vnquietnesse, let vs refer ourselues vnto God, and pray him to do the thing that wee thinke good, howbeit let vs rule ourselues alwayes by his word: notwithstanding if it please him not to graunt our desires, yet must we vse thanksgivung as saint Paule sayeth in the same place, and our desires must not be heady, nother must we constraine God to do that which we require, but contrarewaise although he say vs naye, and mynde therein to exercycle our patience, let vs alwayes blisse and glorifie his name, acknowledging that he doeth all things with inestimable iustice, vprightnesse, and wisdom, and that we ourselues knowe not what is good, but are poore blynd wretches, and therfore he must bee fayne to see for vs. Thus then ye see that the first poynt which wee haue to marke here, and to put in vre this streyne, is that God must not doo things at our appointment. Howbeit this stretcheth yet further, that is to wit, if wee finde any thing in the scripture which is straunge to our vnderstanding: let vs assure our selues, that we must not leane so to our owne reason, that God shoulde do what wee thinke ought to be done. How then? let his will reygne and let men stoupe vnto it: For he ought not to aske counsell of vs. Then behoueth it bothe the Angels of heauen, and men vpon earth, to humble themselues, and God only to beare the swaye: Yea even with such freedome, as it be confessed that it belongeth to him to do whatsoeuer he doeth.

And on the other side we be warned, that wee cannot do a worse thing than to repine and grudge at God when things fall not out as wee would wishe them. And why? For it is a misliking of the only rule of ryghteousnesse. And what a thing is that? If a man fall to euill and do amisse through fraylty, he is not therfore to be execuzed: but when he commeth to such a fulnesse of sin, as he is not contented to offend God and to breake his lawe, and to abolish all order, but also would quenche Gods ryghteousnesse and haue the lyght turned intoo darknesse, so as there myght be no more discerning betweene good and euill: what an oueroutrageousnesse is that? And yet notwithstanding, as often as men repyne at God, and cannot paciently beare his doings and glorifie him: therin they mislike of him, as though they would vsurpe authoritie over him to iudge him, and not only that but also condemne his righteousnesse, which is too outrageouse and beastly a dealing. Therfore when we bee tempted to grudging and impatiencie, let this text come to our remembraunce, and let vs say, thou wretched creature, what doest thou? what a maze entrest thou intoo? This is not a simple temptation, but a pushing with the hornes agaynste God. Thinkest thou to blot out his ryghteousnesse? with whom doest thou match thy self? Then if our flesh be so itching, as to make vs bend our selues agaynst God: let this bee as a barre too holde vs backe. And if that suffize not: let vs adde thus much further, that it is to greate a malapartnesse for vs to desire to chooze, specially by taking awaie Gods choyce. That men should haue the libertie to say, this must bee done: and that God shoulde haue the souereyntie to gouerne vs, as he listeth: are twoo things that cannot stand togither. And why? VVe agree with God, as fire with water. VVe be very wellfighted: For if wee looke but half a finger length before vs, wee are dazeled assone as wee open our eyes, and commonly, wee judge that thing to bee euill, which is good: Our desires are corrupt, and so are al our affections and thoughts. So then, how should we agre with God, who is the infinite, and incomprehensible wi-

dome, and vnto whose righteousnesse it behoueth vs to be subiect? Seing there is such a contrarietie betweene God and men: If we haue the choyce, God must be packing, or else tyed to the stake: and our lusts must be like chaynes and cordes to say to him, thou shalt not stir. And what a presumptuousnesse were that? So then if wee be tempted to grudge at our afflictions, or at any other thing, when the state of the world is out of order, so as things fal not out to our liking; let vs think thus with ourselves: True it is that I may wish this thing, and thy God giueith thee leauē to aske of him so it be done with humilitie & subiectio. But whē thou hast made thy request, thou must hold thy self quiet, though things fal not out to thy liking: euē though thy God seeme to be minded to greeue thee of set purpose, yet must thou yeld in that behalf, and not play the beast. Seing it is so, let vs marke well this sentēce where our Lord sayeth: VVhat? whether would you go? you shall haue the choyce and I shall medle no more. It is al one as if we would bereue God of his being, and abace him insuch wise, as we might be maisters ouer him. But very nature teacheith vs the contrary to that: and as often as we murmur after that maner, and storme at things because they fall not out, as we would wilshē: it is as much as if we would thrust God vnder our feete. Truc it is that we think it not, but yet must we not fall to such blockishnesse. Then let vs thinke vpon things, and enter into the sayd consideration, to the end wee be no more so rebelliouse as we be. And for an end, let vs also marke well this speche, where it is sayd, What knowest thou? speak it. For (as I haue touched already), if wee meane to twit a man that he is a foole, we will say thou knowest not what thou sayest. If we wote not what we say: it followeth that wee knowe nothing. And out of doubt when all our skill is throughly tried, and that we be serched from top to toe what we be: it will be found there is nothing in vs, but dotage, that maketh vs go astraye. And yet for all that, we must always be prating whatsoeuer come of it: I speake of those that followe their owne sensuality. For it is well sayd, I haue beleued and therfore wil I speake. And marke here how we may speake wyzely: that is to wit, by vtter-  
ing that which we haue learned in Gods schoole, and by his word. This theē is a good speaking and allowed of God, yea and a sacrifice of good sauour vnto him: namely whē we confess that all things are good which he hath shewed vs, and when we rest wholy vpon his saying. Yee see then in what wize we haue to speake. But when a man auanceith and thrusteth forth himselfe to speake what soeuer he hath imagined in his owne brayne, in so doing he checketh against God. And what knowest thou? Let a man trye well all thy strength and vnderstanding of thy mind, and he shall finde it but stark folly. Therfore when soeuer our toong is to lauishe of talke: let vs remember how it is sayd here, What knowest thou? And it is certayne that in this place our Lord ment to condemne all mannes wīg, like as in other places of the holy scripture where it is sayd that God knoweth the thoughts of men how they be but vayne, and that he sercheth all their secrets, and overtaketh the wylie in they wylinesse, and that men may well bearre themselves in hand that they be sharpwitted and subtle: and yet all is but smoke and vanisheth away strayghte. So then in this text our Lord sayth, go to, if you haue any wisdome shewe it, but, if you haue no skil, why then do you speake? Here we haue a generall doctryne, which is, that we must not clayme any thing of our owne wit to trust vnto it. Therfore as oft as our wit runneth at rousers, so as we presume to talke and iudge of matters rashely: let vs assure ourselues that the holy ghost setteth himself against it as our aduersary partie, & sheweth that

there is nothing but foolishe rashnesse in vs. And why? For we haue no skill. True it is that God hath giuen vs reason and vnderstanding: but that is but only to do vs to wit, that the light of God shyneth in our darknesse, of purpose to make vs vnexcusable, insomuch that we haue no knowledge, except God speake vnto vs, and inlighthen vs by his word: and that is the waye wherby we may bee men of vnderstanding, according as it is sayd in the Psalme, that our wisdome is to profit vnder him. And *Psal.119.* therfore let vs marke that we must vtterly distrust all our *Mem.98.* owne reason, and knowe, that till our Lord haue inligh- *99.100.* ned vs by his word, we are vtterly voyde of all discretion, and there is nother modesty nor honestie in vs. Lo what we haue to beare in mind. Furthermore when we speake let vs be sure aforehand that our Lord hath taught vs, & that we haue the thing of him which wee vtter, and not imagined it of our owne brayne. If all this were well practized, we should see the world in another order thā it is: For there are two things which displace al right. The one is, when we will be wise in our owne conceyts: and the other is, when we give bridle to our affections and lustes. But if we knew well the thing which is spoken here: that is to wit, that we haue no skil at all, and that our spek-  
ing is but to bewray our owne folly: I say if we were throughly persuaded of that: no dout b̄t God should be exalted, and all men would hold themselues to his word, so as there should be one cōmon accord, and there would not be somuch disputing of this and that. And for proof hereof, why do the Papistes debate somuch vpon all the articles that are in controuersie betweene them and vs? It is not only bycause they cannot finde in their harts to be subiect vnto God: but also bycause they be so sawcy to step forthe with their lordly conclusions, to determinye and bynd mens consciences to their resolutions. Then if the Papists could hold themselues to the pure simplicitie of Gods word: surely wee should in one minute of an houre agree vpon al things that are in doubt at this daye. Agayne, as touching these phantasticall heads that creepe in amongs vs to defile the pure doctrine: I praye you wheroft commeth it, but of this diuelishe pride, that they cannot finde in their harts to receive the thing quietly, which the holy scripture speaketh? If a man aske these madde heade (which would nowadayes abolishe both Gods free election and also his prouidēce and such other like things) what reason they haue: they will answe, mee thinks it very straunge. Ye beasts, though a man were the sharpest witted and the skilfulllest that could be, so as he were a paterne of all cunning and learning: yet is he but a slye worme of the earthe to finde any faulte in Gods doings. But behold, these stark beasts haue nothing but pride wherewith they are ready to burst, and stincking poysen: and yet notwithstanding, they take vpō the to overturne the holy scripture vnder the colour of this saying, that they perceiue it not. In what case are we then? So then (as I haue sayd) let this article be marked, that men which haue no skill, ought to hold their peace and kepe silence, to the end that God alone may be exalted. VVere this doctrine throughly put in vre, surely wee should see a quiet obedience, and that all of vs would say *Amen* when soeuer the pure trueth of God were layed afore vs. But there is a second mischeef, which is, that our affections are to vnrulie, and we give them leauē to run at rouers. By reaso wheroft God afflict vs, or if things fal not out to our looking, we fall to storming, and euery man is caried awaie, and (which worse is) it is not ynoch enough for vs to take libertie to speake against God: but also it seemeth that we seeke occasion to rayle at his justice if it be not agreeable to our fancies. VVe see this at all times. And ther-

*Psal.116.b.10.*

*2.Cor.4.c.13.*

*Psal.94. b. 11.*

*Psal.44. d. 21.*

*Job.5.b.13.*

*1.Cor.3. d. 19.*

therfore so much the more behoueth it vs to marke what I haue sayd: namely that if this sentence were put wel in vre, we shuld see an angelicall order in this world. VVhat is to be done then? let vs not followe our owne reason, nor attempt things vpon our owne head, but be contented to be taught of God. And agayne on the other side, when our affections cary vs awaye into bitternes, so as we be greeued and vexed: let vs shake those things off: because it is good reason that God should reigne and haue al superioritie ouer vs, and that we shuld obey him: to confess that all his doings are good and ryghtfull. For then is he glorified of vs, when we acknowledge, not on-  
ly that he ought to gouerne vs, but also that he doeth it ryghtfully. Thus ye see what we haue to note. Furthermore whensoeuer we finde any men, that aduaunce them selues after that sort agaynst God: let vs vnderstand, that they be in maner desperate and vnre recoverable, sith they cannot submit themselues to the good will of God, to ac-  
knowledge the same to be good and ryghtfull. And ther-  
fore let their example teache vs to humble our selues, and to say, Alas, asmuch would betyde thee if thy God pre-  
serued thee not. For whence commeth modestie but of  
the holy ghost? And here thou seest what the nature of  
euery of vs is. Then seeing the case standeth so: when  
wee see these lyghtheaded persons that do so aduaunce  
themselues, and passe their bounds against God: let euery  
of vs thinke: as muche might befall me, if I were not  
withild by the spirit of my God, so as he gouerned mee  
to make mee meeke, that I might glorifie him, and take  
in good woorth whatsoever he sendeth mee. Lo here in  
effect al that we haue to remember in this sentence. Now  
it is sayd consequently, let men of bairt speake, that is to say  
let men of vnderstanding speake, and let wyse men kerken.  
Heere at the first sight Eliu seemeth to speake things con-  
trarie: for to speake and to kerken agree not togither. Yet  
notwithstanding it is not without cause that he willeth  
wise men to speake, and men of vnderstanding to kerken.  
For a man shall never speake well, except he be willing to  
heare: nother shall he ever be fit to teache, vnolesse he be  
willing also to receiuue good doctrine. VVee see then that  
Eliu matcheth two things togither, which ought never  
to be separated asunder: and that is the thing which I  
haue spoken afore, namely, that we may wel speake, how-  
beit when we haue learned afore, I haue beleueed (sayeth  
the Psalme) and therfore haue I spoken. Therfore it be-  
houeth vs to keepe that lesson, for how can we beleue,  
2.C.4.b.13 vnolesse we haue giuen eare and suffered ourselues to be  
taught? For we must be teachable when good things are  
set afore vs, according also as it is sayd that the wise man  
shall become wiser by hearing. Ye see heere a saying of  
Salomon, which sheweth full wel, that to speake is no let  
but a man should kerken: according also as to kerken is  
no let but that a man may speake. For wherfore is our  
Lord a maister, but to the intent that we shuld heare him,  
and euery of vs teache his neyghbours, and therby make  
the thing auayable which we haue receyued? If God  
haue giuen mee any gift of grace, I am bound to vter it  
to my neyghbours when I see them do amisse. So then to  
speake and to kerken are twoo things, that not only agree  
verie wel, but also (which is more) are inseparable: at least-  
wise if all things be well disposed and considered in good  
order. True it is that speaking is heere set foremost: ne-  
uerthelesse when as Eliu sayeth wyse men, he therin pre-  
supposeth that they whidi speake had first learned afore,  
and knew what to say. And again wheras in the second  
place he setteth downe that they should kerken: it is to do  
vs to wit, that our speaking must be after such a maner, as  
we must neuerthelesse give eare when another man hath

to speake, to whom God hath revealed more than to vs:  
according also as Sainct Paule setteth it downe for an or-  
der in prophecyng Let him that is a Prophet (sayeth he) 1.Cor.14.f.  
speak, and let but two or thre do it at once, for auoing  
of confusio. Now then in that he calleth them Prophets,  
he sheweth that it behoueth them to haue what to say,  
and none must thrust himselfe foorth vni-  
fle he be called: like as he sayeth in the xiii. chapter of the first to the Co-  
rinthians, that we haue receyued the things at our Lords 1.C.12.a.7.  
hand, which we communicate to our neyghbours. Then  
must not any man take vpon him an office in the churche,  
except he be called and haue wherwith to furnish the  
roome. For it is a record that God wil be serued by vs,  
when he dealeth his gracie gifts to vs by his holy spi-  
rit. S. Paule then declareth and presupposeth, that such  
as speake, are furnished aforward. Neuerthelesse he add-  
eth that when God hath revealed more to another man,  
the first must hold hi, peace and giue roome to the spirit  
of God. And thus ye see why it is said here, that although  
wise men speake, and that God alloweth them, and also  
that they be furnished wherwith to do it: yet notwithstanding  
they must also harken, and be contented to hold  
their peace when another man speaketh better. For the  
Prophets do awayes yeeld themselues subiect to the ho-  
ly ghost who is the fountaine of all vnderstanding. Also,  
although a man haue receyued very large gifts of grace:  
yet doeth God deale them vnto him, but in measure: to  
the intent to abridge all occasion of aduancing ourselues to  
much, as though any man might be sufficient of himself.  
God therfore hath set it as a band of loue among vs, that  
one of vs should haue neede of another: and it behoueth  
vs to mainteyne it by brotherly communicating. For this  
cause (except we wil be rebels against God) it behoueth  
vs to be willing to receyue good doctrine at his hands, al-  
though God haue enlightened vs by his word. Neuerthe-  
lesse it is certeyne that here Eliu intendeth to reprove  
Job, as if he sayd, that Job hath shewed himselfe to be euill  
taught. And surely although Job were a man of greate  
learning: yet was he so caried away by his passions, as he  
was in maner dulled, and his words were out of order.  
This is the thing that Eliu ment to say. And in this streyne  
we haue a good admonition to gather. First of all, if Job,  
whome God had indued with so greate grace, be con-  
dened as a man voyde of wit, and be reported to haue bin  
excessive in his passions, yea and that although he had  
streyned himselfe to represe them, yet notwithstanding he  
toke to much libertie: and wadred beastly in his words,  
what is to be thought of vs? Then let vs take heede too  
preuent this condemnation, and whensoeuer our mynde  
is ouersore shaken, so as we haue fretted against God, &  
would haue entred into disputation and pleading against  
him: let vs in the end suffer ourselues to be reproved by  
the holy ghost. And why? For if Job (who was an Angell  
in comparision of vs) were not spared, what shal we bee?  
Specially seeing we be so heady and vrrulye, is we will not  
yeeld in any one point, which we be inforced to knowe to  
proceed from the hand of God. but our mindes are so  
loftie, as we would rule both heauen and earth, and (as  
you would say) correcte Magnificat. Seeing then that wee  
be so bold: what shal be done to vs? Shal we not be bla-  
med a hundredfold more than Job was? It is a thing that  
ought to make vs sorry at the hart, when we see our pas-  
sions so outrageouse. Furthermore we haue to marke in  
general, that a man shall never be meete to teache, except  
he do (with all humilitie) suffer other men to reprove  
him when he hath done amisse. Lo how God intendeith  
to hold vs in awe by this text. And therfore let euery man  
apply it to his owne instruction. For if it be sayd that men  
of vs-

of vnderstanding must aswell heare as speake: what must they do, that haue no vnderstanding at all? Neuerthelesse wee see nowadayes that it is not for the wyse to speake, or too harken when they haue spoken: who bee they that haue full scope to speake and babble and make other men hold their peace? VVitlesiſſe folke in whome there is nother skill, discretion, nor iudgement. A drunckerd that is dulled with his glotonie, insomuch that when he ryſeth in the morning, he hath scarce diſgasted his eueningſ wine, and is ready byandby to go to a rauerne, and there playeth the beast all day, and the double beast all night: Such a man ſhall now a dayes haue free liberty to ſpeak, and other men muſt kepe silence afore him, and giue him the hearing. And how is that? Full ſhamful. VVe ſee that they which haue leaſt ſhame, haue moſt liberty to ſpeak, and as for ſuch as are men of vnderstanding, they muſt haue their mouthes ſhet, they may in no wiſe be brought in. Lightheaded and diſorderd folke, (and which is the cheef of all miſchief) the diſpayers of God haue their ful ſcope. True it is that althoſh they were the wittieſt men in the world, and of a sober and ſetled mynde, yea and alſo of greate ſkill: yet is it certeynē that they ſhould alwayes be but beaſtes, if they haue nothe ſearc of God. But behold, the diſpayers of God, ſtarke beaſtes, drunckerds and gluttons, vnthriſts, & ſuch as haue nother honeſty nor ſhame, even thoſe (as I haue ſayd) do nowadayes roſt it our, thoſe ſpeak what they liſt, and it is not for any man to be ſo bold as to quetech againſt them. Lo at what point we be. And agayne, as for too be heard: How dare any man nowadayes tell other men their faults? For althoſh ſinnes bee as howge as mountaynes, yet may no man ſee them. If a man ſay, how now? Ought ſuch things to bee borne withall? It will bee anſwered: hah! what is it? we ſee it not. Yee wretched beaſtes, if ye haſt no eyes, ye were the leſſe to be condemned: but you are ſufficiently conuictēd, and there is none of you all, but he bath the ſting of conſcience. Too bee ſhort, althoſh there were nother preaching, nor warning, nor any thing elſe: yet the very hartbytings that gnawe you within, might make you to ſee that there is nothing in you but euil, and yet you aſke ſtill, hah! what i. i. So then we are faire of from putting this doctrine in vre where it is ſayd, *let wyſe men ſpeak and let men of underſtanding heare.* VVheras none but ſooies, wiſeliſſe folke, and madde men, haue liber-  
tie to ſpeak, and bynd other men to the ſtakē, ſo as they haue al authoritie yeldeſ to them, yet notwithstanding they haue ne'eares to heare, nor to receyve correſtione. If a man would tell them their faults, they bee ſuch as cannot abyde any bewraying. Neuertheleſſe, if we go againſt the thing that God bath ſtabliſhed, our ſtriuing to ouerthrowe it ſhall bee but in vayne. It is to hard a wall for vs: And therfore let ſuch as rushe againſt it, aſſure their ſelues that it ſhall bee too their ruine  
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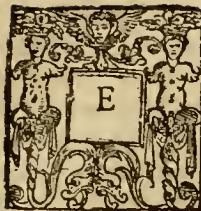
and deſtruſion. Lo what we haue to heare in mynde. And therfore ſith wee knowe how things are confoun-  
ded nowadayes: Let vs leaſne too returne therer as God calleth vs: which is, that his doctrine ſhould bee heard and take place amoung vs, ſo as all of vs ſhould be diligent to receyue it, and he which knowes he hath don amifle, ſhould ſeke to amend it: that by that meanes wee myght all do honour to him that ought to haue ſouereynty ouer vs, and conſider that if Job were condenmed for giuing himſelf the bridle to much in that he mortified not his affections, nor hild them ſufficiently in awe: Alas what ſhall become of vs? Then let vs thiſke vpon it, and be aſhamed to ſee thee wretchedneſſe that hath reynged to much amoung vs. For I pray you, to what purpoſe is it for vs to ſpeak of the refor-  
macion of the gospell, when in the meane ſeazon wee ſtryue after this ſort againſt God? wheras wickedneſſe hath his ful ſcope nowadayes: ſo ferre of are men from repreſſing it, that it is rather mainteyned with tooth and nayle: insomuch that if a man take vpon him to ſpeak, and to ſhewe them their faults: then the lambe doeth alwayes trouble the water. These ſtinking goates that croude themſelues into Gods churche, do trouble and defile all the holynesse that God hath ſet amoung vs by his word: and in the meane whyle theſe ſilie lambes muſt be accuzed, as though they were the caufe of all the euill. Sith wee ſee this, let vs leaſne to ſtrengthen and incou-  
rage our ſelues, that when we ſee the cuill in others, we may take heede that it bee not alſo in our ſelues. And furthermore, when we feele that our Lord graunteth vs the grace to ſubmit ourſelues vnto him in all mildneſſe, ſo as we ſuffer our ſelues to be taught: althoſh wee ſee wickedneſſe raygne, not only let vs not conſent vnto it, but alſo let vs reſiſt it ſtoutly to the vttermoſt of our power. For he that diſembleth, or draweth a curten before his eyes, when wickedneſſe raungeth abroade, and the diuell carayeth awaie his vnderlinges, after that ſort: is as guilty in Gods iudgement, as if he had maynteyned the cuill. Thus ye ſee how we ought to praſtize this do-  
ctrine, if we will do God his dewe ſervice, and acknowledgē him to be Lord and ſouereyng ouer al monarcies and principalities in the world.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him to make vs to repente them, that being gouerned by his holy ſpirit, we may fight manfully agaynst all the tem-  
tacions and afflictions of the world, and whyle that it ſhall please him too kepe vs here, wee may ſeeke to bee altogether ſubiect to his holy commaundementes. And ſo let vs ſay, Almighty God our heauenly father, we ac-  
knowledge and confeſſe according to the truthe, that we be not woorthie to lifte vp our eyes to heauen, to preſent our ſelues before thee, nor to preſume ſo farre as that our prayers &c.

### *The cxxxvj. Sermon, which is the firſt vpon the. xxxv. Chapter.*

E Liu proceſſeth ſaying:

2. Diddeſt thou think this aright, vvhenthou ſaydeſt my ryghteousneſſe is aboue God?
3. For thou haſt ſayd, vvhath ſhall it profit mee, or vvhath ſhall it auayle mee, not to haue ſinned?
4. I vvilansvverē thee and thy freends likevvyſe.
5. Looke vp to the heauens and behold them, looke vp to the ayre that is aboue thee.
6. If thou ſinnewt: vvhath doſt thou againſt him? And if thy ſinnes be multiplied: vvhath hur-  
teſt thou him?
7. If thou bee ryghteouſe: vvhath giueſt thou him? Or vvhath ſhall hee receyue at thy hand?



Iou continueth here still to blame Job for blaspheming the righteousnesse of God: & he groūdeth it vpō this point, that Job had ment that his own ryghteousnesse surmounted God. Not that he vttered those words, or pretended any such thing: but because he had maynteyned his owne ryghteousnesse in such wise, as though God had tormented him wrongfully and without cause. And therepon it shoulde haue in-  
10 sued, that God dealt not reasonably with him, but affli-  
eted him out of measure. Howbeit for the better, conceyng hereof, it behoueth vs to call to mynd what hath bene set downe heretofoore. VVhen Job spake of his owne ryghteousnesse, it was only to the end to shewe that he was not punished for his offences, and that he ought not to bee iudged wicked bycause God afflicted him so greeuously aboue all other men. For (as I haue told you) God in afflictiong men, hath not awayes an eye to the punishing of their sinnes, but intendeth too trye their patience, as beefell vnto Job when God gaue Satan the brydle. For it was not bycause Job was a naughty pack, and had prouoked Gods wrathe by greate offences. No, but although Satan found no fault in him, yet notwithstanding he obteyned leauē to torment him. So then the cause why God afflicted Job after that sort, was not for that he was angrie with him, but for that he intended to try his obedience, that it might be a mirrour vnto vs. Therfore Job fought very well in saying that he was not punished for his offences, but that there was some other respect: And therin he deserueth not to be condemned. But his faulthe was, that being troubled with the vehe-  
20 mencie of his passions, he thought first of all, that God vsed no measure, but was to sore agaynst him, and that a poore creature ought not to bee punished after that sort, and so did he murmur in that behalf. True it is that Job flattered not himself in his infirmitie: but yet had he not so good staye of himself as he ought to haue had. And agayne, the greatest mischeef was, that hee  
30 thought vpon nothing but his anguishe, insomuch that at tymes: his fayth was as it were choked, and he looked no more to the heauenly life, nor to the reward that is promised too all the faythfull after their manfull figh-  
ting. Hee could not atteyne to that, bycause he was sore possessed with his greef, and as it were troubled and vt-  
erly ouerwhelmed. Yee see then that Job confesseth  
40 ryghtly in generall, that God hath prepared an euerlast-  
ing heritage, that cannot fayle, for those that are bis, and that the wicked also cannot scape his hand, but al-  
though they triumph in this world and take their plea-  
sure here, yet they shall paye very deere for it. Job knewe  
50 all these things in generall: but when he ment to applye the doctrine to himself, he could not bring it to passe,  
bycause his hart was distressed and hee stormed too much.

VVhen he was at that asterdeele, hee gazed here and could not see three foote afore him without dazeling of his eyes: his wits were after a sort bereft him. That was the cause why he could not comfort himself with the hope of the rest that was promised him. For he had as-  
60 suaged all his anguishe, if he had remitted himself vnto God to say, even so Lord, yet haue I aways hoped that thou wilt make mee feele, that such as shall haue suffered their afflictions paciently, shall be happy in the end. Lord thou giuest me knowledge, that such as wayte vpon thee shall never be disappointed of their hope. For thou wilt still prouide for all their aduersities, and gine them a good end, and although thy helpe appere not out of hand, yet

wilt thou never fayle them. Job ought to haue thought of these things, but he did not. For his passion hild him as it were in prison: and his faith (as I sayd afore) was in maner choked. Like as if the we. her bee sore troubled and darke, wee shall paradynture haue some maner of light, but yet shall we not see a whit a farre off. For the darke clouds do as it were dimme our eyes, so as wee cannot diserne any thing. Even so is it with vs when we bee afflicted. According as experience sheweth that when a man is vexed in his conscience, he seeth nother sunne, nor moone, but all is darke vnto him. True it is that he will hold still the principles which the faithfull ought to haue, so as he shall knowe God and his goodnesse, but yet can he not take comfort to chere vp himself in the middes of his sorowes. For he cannot conclude thus with himself: go to, yet will I hold on still. For my God recheth mee his hand, and I shall get out of these distresses and perplexities wherin I am. The man therefore that is so pressed with anguish when God af-  
flieth him and maketh him too feele his sinnes, is dis-  
maid and cannot come so farre as to say, God hath de-  
clared that he will drawe his seruaunts out of the graue: and therfore although I seeme to be vtterly ouerwhelmed, yet is not Gods mighty power diminished towards mee. Lo in what taking Job was. So then although he knewe that the heauenly life is prepared for vs, and that it is our very heritage, and that there wee shall haue the euerlasting ioye: yet could he not comfort himself in his afflictions. And why? For he was ouerraught too much with his affliction, for that it made him feele Gods hand agaynst him: his eyes were after a sort blind folded: his witts were so amazed as he could not chere nor comfort himself to take hold of Gods promises with such talke as the same might assuge his miseries. And this is a lesson well worthy to be noted. For wee see continually, that when wee are afflicted with hartgreeses, wee are so amazed, that wee be as if a man had giuen vs a knocke vpon the head with a betle, yea and wee may well haue some feeling therof also in our bodily afflictions. In winter if there be a greate frost, so as it be able in maner to ryue stones: we could finde in our harts that all were on fire. And why? For we haue the present pas-  
sion before our eyes, and wee haue forgotten quite what heate meeneth. Cleane contrariwise, in sommer when wee bee ouerwhote, wee would that all were full of yee.

Now if wee come too our minds: forasmuch as the passions of it, are much more excesſive: no doubt but they are able to oppresse vs much more. Ye see also how  
50 we ought to go rightforth vnto God, that wee myght bee comfor-  
ted in him, and imbrace his promises which lift vs aboue the world and make vs behold the glorie which as now is inuisible: But oftentimes, wee cannot come to that point at the first brunt. So then this doctrine is very necessary for vs. For whereinto myght wee fall, if wee take not hold of the rest which is prepared for vs in hea-  
uen? wee should fall as it were intoo despaire and blasphemie God. For nothing can bring vs too yeld him glorie, and too confess that he afflicteth vs iustly and ryghtly, excepte wee feele that the presente afflictions are auayable to our saluation, and that God ruleth them in such wise, as they serue vs for medecynes.

If wee beleue not this: how can wee glorifie God? Howe can wee stoupe vnder his myghtie hand, to yeld our selues to him obediētly as saint Peter exhorteth vs.  
1. Pet. 5. b. 6. It is impossible. Nay cleane contrary wise, there will be nothing with vs, but fretting and gnashinge of teeth. If this befell vnto Job, what will beset vnto vs? True it is  
that

that Job ment it not, nother would wee do any more : but yet notwithstanding we be as blame woorthy, as if we would pleade against God, and make our selues more righteous than him. So then we haue good cause to pray vnto God that when he afflicceth vs, he will never suffer vs to forgo the taste and saour of his promises, but that we may alwayes hope that he will bring our miseries to an end : yea and to such an end, as we shall haue cause to prayse him, as a good father that hath procured our welfare. Furthermore when wee feele our infirmitie to bee such, as wee be in maner dazled by our afflictions, and cannot mount vp to the rest that tarieth for vs aboue : let vs understand that we be in the hye way to blasphemie God if he remedy it not: yea and although wee meane not to make our selues more righteous than God, yet notwithstanding let vs assure ourselues that we ame alwayes at that marke when we fall to grudging and repyning: and that is a cursed blasphemy. Then behoueth it vs to condemne all our passions when we be so greeued and vexed, as we knowe not on which side to turne vs. 20 Let vs consider I say, that then our affections do boyle to teruently, and therfore are cōdemned by the holy ghost. Job could well haue replied therenvn: o and haue sayd, I never had any intent to blaspheme God nor to magnifie my righteousness aboue his : Yes but he doeth for all that. For is God more righteous than we, if our mouth be not stopped to condemne our selues, so as we alledge no excuses before him, nor take leue to grudge agaynst him, when it pleaseith him to afflict vs after what sort soever it be? Then if we be not so beaten downe, and that we confesse not that God doeth al things iustly: it is certeyne that we would aduaunce our righteousness aboue his : and that is all one, as if we would spurne against the sunne. Now then sith we be warned therof, let vs learne (as I sayd) to preuent the mischeef. And whensoeuer we be afflicted let vs be fully persuaded and resolved in our selues, that God knowes why he doeth it, although wee see not the reason therof. And furtl e more that we must not be so troubled with the aduersitie that lieth vpon vs, but that we should hope that God will deliuere vs, forasmuch as he hath premised euer to fayle those that are his. VVherefore let vs ouerpasse all the troublies that are afore our eyes, and which hinder vs from looking further off, and let the same serue to comfort vs, so as wee may saye, yet will God haue pity vpon vs in the end. And therfore let vs passe on still, and beldyng go through with our course. Lo what we haue to marke in this streyne. And that the sense is such, it appeareth by that which Eliu gathereth of it. For he layeth it forth saying : thou hast sayd, what shall it boote me not to haue sinned, and what shall it profit mee? The thing then wherin Eliu vþbraydeith Job that he would make himself more righteous than God, is that he had thought it to be an vr profitable thing to haue walked in the feare of God, and to haue absteyned from sin. For if we imagin that : where is Gods righteousness become? It is as good as abolished. For Gods rightfulness cōsisteth not noly in doing no māwrōg, but also in gouerning the world with equitie, and in dispozing his creatures after such a sort, that if we trust in him, we shall not be disappointed, and that if we serue him with a good cōscience, we are sure to haue reward for it. Then if God should forsake those that feare him, and not passe to reward them in heauen: surely he should ceasse to be ryghteous, according also as the Apostle declareth in the Epistle to the Hebrewes. God (sayeth he) is not vnrighteous, that he should not remember your afflictions too giue you relief : For he is faythfull. VVhen he sayeth that God is not vnyrightheouse : hee sheweth that

his righteousness is a thing inseparable from his being. Although then, that he exercise men with many afflictions in this world, when they haue behaued themselves stedfastly in their vocation, yet must they comfort themselves with his promis: and it is a point well woorthy to be noted. For we shall see many which imagin that God is asleepe in heauen. Howbeit his Godhead is not a vayne imaginacion, but it importeth the things which I haue spoken concerning the gouernement and soucreyne dominion of the world : namely that like as he hath created all things so also bothe man and beast and all things else, are in his hand and protection, and all things must be brought to a good end for their sakes whiche are his : & that although things be out of order here bilowe, yet in the meane whyle, as in respect of himself, there is nothing at all out of order : and that although he suffer things to be otherwise disposed than wee would haue them, yea and appoint many confuzions also, yet can he well skill to set all things in perfect state agayne. Thus y<sup>e</sup> see a thing that belongeth vnto God, and is peculiar to his beeing. And so let vs marke, that if we will gloriſe God and yeild him the deserved prayſe of his ryghtuousnesſe : we muſt behold his hand and power in all things, and not doubt but that he hath iſt cause to do whatſoever he doeth, although we knowe not why he doeth it. Lo in effect what we haue to beare in minde. Furthermore, the perfeſteſt men that are, may ſometimes be tempted to ſay, what booreth it thee, not to haue ſinned: according as I alledged yesterdaſt, that David entered into the ſame doult, and ſayd, Then haue I loſt my tyme in clenſing my hands : and it is but loſt labour that I haue kept myſelf from filthinesſe and iſfection. Dauid was tempted herewith, and there is not any of the faſthuſt that is not now and then ſhaken with ſuch fanciess: ſpecially when aduerſties oppreſſe vs ſore by reaſon of our infirmitiess, and the diuell assayleth our ſayth through our unbelieef, ſo as wee cannot but bee ſore afrayd, and enter intoo theſe preſent doubts. VVell then, what is to bee doone in the meane whyle? VVe muſt beate them becke and condemne them : and not only condemne them, but alſo abhorre them, ſaying: wretched creature, needes muſt thou bee full of vanitiſe, when thou dareſt ſo ſet vp thy briftles againſt thy God: and what an outrage is that? Yee ſee then how it behoueth vs too thiſte ſare from vs, all the wicked imaginacions wherwith the diuell laboreth to peruerit vs. Howbeit, ſome tymes the miſcheef is ſo great, that we be not ſufficiently ſtrengthened to withstand the auaults of it, according as it happened vnto Job. For he fel at length to repir. and ſayd: what is this? I would I were where no man might think vpon mee more. After what ſort ſpeaketh Job? It is a heatheniſtſe, yea it is a brutiſtſe, to ſay I would I were in my graue: For why? then I ſhuld feele no more miſeries. And where is the hope of the faſthuſt? what becommeth of the threatnings which God maketh to the wicked, that they muſt be fayne to feele his dreadfull hand in the end? Job is become ſo brytish, that he remembreth not theſe things. So then it behoueth vs, to miſtruit our owne affeſtioſ, that we may ſee. Howſo perfect a man, which was like an Angell of heauen, and had record of Gods owne mouthe, as we haue ſene afore, is neuertheleſſe ſo ouerraught with anguifh, as he cannot conſider that when we go to the graue, we be not there medled together confuzedly, but God ſeparateth his owne ſeruants from the reprobate, ſo as their ſoules are in his cuſtody, and he keþeth them in ſafetie. If Job were ſo farre driuen, that he could not remember this: what will betyde vs? True it is that Job was not an infidel, too

to deny the resurrection, and to reieet all the doctrine of the euerlasting life. No, but he wanted a presente aduisednesse to bethink him of it, in the time of his nede he had not his armour alwayes in a readinesse. It is like as if a man shold perhaps be taken vnwares, and so amazed as he could not drawe his sword, but shrinke backe and staggere, yea and paradiuerture receyue some blowe, ere he could defend himself. Euen in like case was Job. True it is that he had both sword and buckler: but he was taken so vnwares, as the diuell had him at some aduauntage: 10 Insomuch that, he began as it were to shrinke and (as I haue shewed afore) could not lift vp his mind to heauen to behold the hope that God giueth to the faithful. Seing it is so, let vs learne to distrust ourselues, and to knowe that there is such a fraylty in vs, as we shold bee borne downe neuer to ryse vpaygne, if our Lord did not pity vs, and reache vs his mighty hand, to the end we might cal vpon him and refer our selues wholy to his will. Thus ye see what we haue to marke in esteem vpon this texte. And byandby Eliu addeth, *I wil answere thee and thy compaines,* 20 In saying so he sheweth that when men stryue in that maner against God, they shal gaine nothing by it, though they had neuer so great a band and trayne. For God is able ynoch to beat them backe with one word to their confusion. Job had no companions, but spake alone in the mayntenaunce of his quarrell: but Eliu intent is to say, Although thou haddest a greate army with thee, and that you had conspyred together too accuze and blasphem God all with one mouth: yet notwithstanding, myne answere shall bee sufficient for you all. Here then we see how strong Gods trueth is, and that it is in vayne too fight agaynst it, and that although wee bee fensed and haue manye partakers, yet must God alwayes haue the upper hand, so as his ryghteousnesse, shall contynue vnapayred. VVhen wee haue barked our fill agaynst it, wee shall not bee able too bite it, as shal be sayd anone. Marke (I say) what we haue to remember in this strayne. And therefore first of all let vs learne, not to bee lauishe of our tonges when God afflieth vs, and when things go not after our mynd. Let vs not bee impacient therfore in our afflictions, but let vs alwayes humble ourselues vnder him, acknowledging that he is ryghteouse howsoever the world go. For if wee be so bold as to barret with him: it will be to our greate confuzion and shame. Yee see then how all men ought to brydle (and as it were to imprison) theselues, to the end they may neuer murmur agaynst God, nor blaspheme him. Furthermore though wee haue many partakers, yet shall it not boote vs: For God will not suffer himself to bee overcome, by neuer so greate multitudes of men. It shall bee in vaine for vs to assemble men of our owne retinue: For wee shall all of vs bee put too the foyle together. If all the world had made a confederacie to spyght God, he would not passe of it, he would but laugh them to scorne: according as it is sayd in the second Psalme, that when the kings of the earth haue consulted together, and the people haue stormed as much as they list: he that is aboue will laugh them to scorne.

Thus yee see that the second point which wee haue to marke, is that wee must not thinke our case to bee the better, when wee haue many adherents and partakers. For God will condemne all the whole packe of vs. And furthermore wee see also on the other parte, that when wee haue Gods trueth on our side, wee must not stick to maynteyne it. And why? For he will giue vs mowth and wisdome, and also power to beat backe all our enemies. And wee haue greate neede in these dayes to be armed with such assuraunce: For wee see with what su-

riousnesse the enimies of the gospell set vp themselues: Because wee bee but a handfull of people and they a greate multitude, and that in a maner the whole world agreeeth with them to practize our deathe: They beare themselues in hand, that the goale goeth on their syde: and there is nothing but triumphing amongst them before any stroke bee stryken. VVhat a thing were it then, if wee knewe not that which is shewed vs here? That is to wit, that forasmuch as wee haue the truth on our side: one of vs may alwayes fight agaynst a hundred thousand, and wee neede not to bee afraide, when the Papistes come stoutly agaynst vs with their Ergoes, although they be a greate hoste and wee fewe or none in comparison. No no: her not that abashe vs. And why? For this saying, *I will answere thee and thy compaines,* is not written alone for the person of Eliu, but the holy ghost giueth vs that promis, to the intent we should not stick to enter into battell, and too stand stoutly to it to the vttermost, sith we knowe our case is good, and that God fyghteth for vs bycause wee maynteyne his quarell.

Therfore, when wee have such a certeynerie, let vs fight boldly agaynst our enimies, for they must needs bee confounded in the end. Thus yee see what wee haue to haue in mynde, and how wee may put this text in vre to applye it to our instruction, specially at this presente tyme, when wee see the whole world imbatayled agaynst God, and the multitude of enimies so greate, as it myght vtterly discourage vs, if our Lord did not comfort vs by telling vs, that wee haue wherewith too answere for him, though there be neuer so many gaynsayers that are so confederate toogether. Now let vs come to the answere that Eliu maketh. *Bebold the skyes* (sayeth he) *look vp to the greatest heauens:* they are hygher than thou, and thou cannest never reache to them. This seemeth to bee a very rawe answere: For had he none other reason wherby too shewe the ryghteousnesse of God? Yes: But if this saying be applyed as it ought too be: it is ynough to stoppe the mouthes of al such as blaspheme God. For by the beholding of the heauens, hee leadeth vs to another consideration: which is, that our doing well profiteth not our God, and that our doing euill, cannot hurt him: For what shall he be the worse for it? Seing it is so, he is not to be measured according vnto men: For he is not reuengeful, as who would say he is angrie when a man doeth him wrong, or that he is led by affection, like a man that looks too bee pleased, and thinks himself beholding to another man for doing him any seruice. God is none such. So then wee must not measure him by our owne meteyard, nor imagin any fleshlinesse in him. For the very skyes that are vnder his feete, doo shewe well that he is not like vs, nor medled here with vs to haue any parte at all of our nature. Therfore wee see that this reason (where it is sayd, *Bebold the skyes and loke vp aboue thy bed*) is sufficient too beate downe all those that dare list vp themselues agaynst God.

But now it is needfull to laye out that which followeth by peccemele, to the end it may bee the better vnderstoode. VVhen Eliu sayeth, *if thou doo god*. What profit doeth God receyue by it? He sheweth therby, that God is not bound vntoo vs. Marke that for the first point. The second is, that he is not affectioned, as men are: when any pleasure is done them, they are moued with it, bycause they bee paſſible: but God is not so: wee canne neither shewe him frenſhip nor fauour. And so he is not like vntoo vs. And as touching the first point, namely that God is by no meanes bound vntoo vs, do

what wee can : It is a very true thing. Notwithstanding we see how men grove proude, yea euen without cause or occasion, and would make God beleue, that he is beholding to them although they can bring him nothing. And this draweth after it a mischeuuouse tayle of superstition. VVhy do the Papists labour so much at this daye for these ceremonies and gewgawes? It is bycause they thinke that God receyueith some profit by them, when they make many gewgawes, and haue babbled and trotted from place to place. They thinke they haue made a fayre worke when their churchstiffe is well decked, and when they haue wel trimmed and wasshed their puppets, as if a man had made a goodly banquet and decked vp a house, and besrawed it with russhes & other things. The Papistes (I saye) surmize that God deligheth in these nyce toyes, and that hee taketh pleasure in them. But wee must not imagin that wee can bring any thing vnto God. And that is the cause why it is sayd in the sixteenth  
 Psalme, Lord, my goods cannot come at thee. Howe  
 then? But I honour tly saynts that are on earth. Forasmuch as God can receyue no benefite by vs, he commendeþ our neyghbours vnto vs : and when wee do good to such as are in necessitie, liuing frendly and vprightly among men, and indeuering to imploye our selues faythfully, where wee bee able to helpe and succour : God accepterþ such things as sacrifices. So then let vs remembre this doctrine, where it is sayd that wee cannot bring any thing vnto God. For it serueth to abate all pride in vs, to the intent wee myght not thinke that God is any thing beholden to vs, nor bee led vnto foolishe superstitions, to gad vp and downe and to do many things of no valemē, as though God tooke pleasure in them. And why? For wee can bring nothing at all to him. But we must also apply this doctrine too the presente intent of Eliu : which is, that God is not like mortal men, which are moued and touched. And why? Bycause they haue neede one of anothers helpe, and cannot set lyght by other mens force.

Thus yee see what the cause is that wee bee moued and caryed to and fro. But there must no such dotages enter into our head concerning God: for he behaueth not himself after our maner, nother can wee do him any good. Contrarywyse also it is sayd that if wee sin, we can hurt him by it. True it is that when wee offend God we do (as much as in vs lyeth) impeache his ryghteousnesse: and by that meanes he is very ill delt withall. Therfore when wee sin, we are blame oorthy no lesse than if wee had impeached the m̄iestie of God. VVe knowe what is the rule of ryghteousnesse which he commaundeth vs, and when wee go contrary to that, it is as much as if wee would barre him from reyning, plucke him out of his seate, and as it were trample him vnder our feete. Of all these things are men giltie : but yet cannot God be either increased or diminished in himself. Therfore let vs marke well that by our sining wee hurt not God. Neuerthelesse as touching them that blasphemē God, true it is that when they spewe out their venom, therby they deface his glorie, according as it is sayd that his name is euill spoken of, and his glorie diminished, when we acknowledge him not to bee good, ryghteouse, and wyze, by confessing it before men. And so is his reyning diminished, howbeit in respect of vs. And, not in respect of himself. But in the meane seazon, what do we by sining? when wee haue done neuer somuch, wee cannot do him any annoyance. Let the best archer in the world shoote vp, and see if he shall hit the sky. VVhen wee haue practized all that is possible, can we come at God? Can wee by any meanes touche him? No surely. But

(which more is) all that we cast vpward, must fall downe vpon our owne heads. If I shooote at a man, and hit him, I wound him : but I cannot hit God as I sayd afore. VVe may well runne casting of stones, and we may wel shooote both with bowes and gonne, but yet shall God bee alwayes farre ynough from the dint of our strokes. True it is, as I haue already sayd, that wee may well harke, but wee can neuer byte. VVhen men cast vp their blowes, where lyght they? Shall they passe aboue the skyes? No. But they shall fall backe vpon their owne heads. And so men cannot auaunce themselves agaynst God, but too their owne confuzion.

Thus yee see a text here well worthy to be noted. VVherin Eliu sheweth, that if we do amisse, wee can do God no hurte at all by it. And therupon we haue a double instruction to gather. The one is, that God sheweth a singular and infinite goodnesse towards vs, in that it pleaseth him to accept our seruice although he receyue no profit by it, and that he same touche him not at all. Marke that for one. And this ought to be vnderstoode in one word. But forasmuch as, there be some ignorant persons here: it is requisite to declare it more fully. Yee see then that God might reiect vs, without making account of any of vs. And why? For (as I haue sayd) let all the world strayne it self as much as it can, and yet shall wee not bee able to do any thing that can profit our God. And yet notwithstanding he telleteth vs, that if wee indeuer to do good and to walke in his commaundements, our doings are acceptable sacrifices vnto him. Now, is it not a singular comfort that he giueth, when he sayeth I accept your doings, and although they be not worthy to be esteemed at my hand, yet I take them in good woorth, and bind my self to you as if I were beholding too you for it? Is it not a souereyne goodnesse, when God doeth this of his owne accord? Then let vs learne to magnifie the mercie of our God, for accepting our works wheras they deserue it not, nor he on his side, is any thing bound by thē. Also let it serue to incourage vs to do well, when wee see that God receyueith the thing at our hand which is nothing woorthe, and putteth all the poyns of our works as it were into articles in his booke of account, for that they be acceptable to him thorough his owne goodnesse. And in good sooth is it not an inestimable goodnesse of our God, and such a one as ought too rauishe vs into woonderment, when wee thinke vpon it? VVe see then how gratiouse he sheweth himselfe towardes vs. And on the other side, we must consider the other point that is set downe heere : which is. That do wee neuer so much euill, wee cannot hurt our God.

Therfore let vs assure ourselues, that God will not punishe vs for our sinnes, by reason of any spylght he beareth vnto vs, nor for that he desireth to bee revenged, as a man doeth when he is offended. For when a man hath any wrong done him, so as he is harmed in his owne person, or hindred in his goods, he will seeke to bee revenged. God (I say) is not moued with such considerations. VVherefore then doeth he threaten vs? Bycause he will not haue vs perishe: he sheweth the fatherly regard which he hath of our welfare, and in the meane whyle if he punishe vs indeede, therin he sheweth his iustice. For in this case, there is no going to lawe with him as if he had some priuate quarrel to vs: but he punisheth vs as a iust judge: according as his office and nature do afford. Then seeing that our God procedeth after that maner: what haue wee to do, but to consider his fatherly loue when he chasticeth vs? for by that meane hee draweth vs backe from the waye of damnation wherin we are. Therfore when wee feele his hand, how rough soever

foeuer it be, let vs alwayes consider that he sheweth himself ryghteouse. VVhat is to be done then, but only to trust in him, and to comfort our selues by it, and therewithall to desire him to haue pitie vpon vs, that although wee haue offended him, yet he may not forbeare too reteyue vs to mercy? Herewithall let vs be fully perswaded and resolute, that God will not beare such a stomach towards vs, as a proude and stately man will do. But forasmuchas he is the fountayne of all goodnessse and mercy: if wee come vnto him, he will make vs feele how mercifull he is mynded to bee towards vs. And although hee chastice vs now and then, yea euen more roughly than we would: yet will he make vs to perceiue that he doeth it for our welfare, to the end we shoulde not perish, and that his brydging of vs so short, is to humble vs and to make vs bowe vnder his myghtie hand and cha-

stements.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him to make vs feele them better than wee haue done, too the end wee may finishe our race with the greater patience through out the miseries and calamities of this world, and therewithall learne so to seeke for the perfection of ryghteousnesse, as wee may neuer bee wery to learne more and more in his schole, and to go forward in the waye of saluation, vntill wee be come too our races end, which is, that being bereft of all the infirmities of our fleshe, wee may bee clothed with his everlasting glory. That it may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, bringing backe all poore ignorant soules from the miserable bondage &c.

### *The cxxxvij. Sermon, which is the second vpon the. xxxv. Chapter.*

8. Thy vvickednesse toucheth a man like thyself, and thy ryghteousnesse the Sonne of man.
9. By reason of the multitude of oppressors, men cry not (or hovble) bycause of the mightenesse of maysters.
10. And no man sayeth, vvhether is God that hath fashioned mee, vvhich giueth vs songs in the nyght?
11. VVhich teacheth vs more than the beasts, and instrugeth vs more than the birds of the ayre.



Or a conclusion of that which was declared yesterday, we haue to consider what Eliu vttereth heere in fewe words: which is, *that our misdedes do touche men, and not God, and likewise that our righteousnesse, to the end we shoulde not imagin that God is colerick to reuenge himself when wee haue offended, or that on the contrary parte he is bound vnto vs, as if our seruice did him any good.* Then let vs not thinke that God is like vntoo vs, nother let vs measure him by our wit. True it is that he abaced himself of his owne good will: For how doeth he speake vntoo vs, but after the maner of men? But yet must this bee no derogation too his hyghnesse. Should God bee despized, bycause it pleaseth him of his infinite goodnessse, too yeld to the rudenesse of men? Nay, Contrariwise he deserueth too bee magnisified the more at our hands. Then were it a greate wrong and iniurie, too transfigure him bycause he frameth himself to our slendernesse and to thinke that he is angrie, bycause men haue prouoked him, or to think that he ought to recompence men, as if he were bound too them, I say it were as an abolishing of his maiestie. For he is not of our number: Let vs yeeld that vnto men as vnto whom it belongeth: but as for him, it behoueth vs to honour his incomprehensible hyghnesse. Thus yee see what wee haue to gather vpon this first verse. And nowe remayneth to see, after what maner God is ryghteouse and gouerneth the world in equitie, and yet in the meane whyle things are out of order. For the wicked haue their full scope, they oppresse, they pill, they powle: and God dissembleth, and maketh no countenance to prouide for it. How is it ment that God hath the guiding of the world, and that he dispozeth all things ryghtly, and yet notwithstanding men see so greate troubles, and outrageouse iniquities without redreffe? Eliu therfore comprehendeth all this, and sheweth that wee must not woonder though God being so pacient doo let

things go amisse, and prouide not for them so soone as we call vpon him: For we do it not hartely. Then if God suffer men to be afflicted, he doeth it iustly, bycause they returne not to him with prayer and thanksgiving as they ought to do. Neuerthelesse it behoueth vs too tary his leysure, and although he delaye his iustice, and seeme not to send it, so soone as it ought to come: yet notwithstanding wee must wayte patiently, and do him the honour to trust in him, although he bee as it were hidden from vs. This (I say) is the first poynt which is set downe here. And first of all Eliu declareth, that men are not woorthise that God should succour them at their neede. And why? If they be oppressed, so as they haue any harm or wrong done them, true it is that they crye out, and storne, and can skill to bewayle their case, but yet doo they neuer the more flee vntoo God. A man shall heare the screkes and howling of such as indure aduersitie: but yet for all that God heareth them not although it be his office to reskowe them that be wrongfully oppressed, bycause they haue not an eye vnto him, nor doo directh themselves vntoo him, but make their complainte without order. Should not God then leauethe them there, as in their owne wilfulness? And what is the remedie of it, but to know that God doth not chalenge this title to himself in vaine, that he wil succour the oppressed, and therupon go directly vnto him? But we do it not, and therfore our crying out is to no purpose, for wee deserue to be shaken of at his had, and that he shuld shet his eyes, and not regard to helpe vs. And why? For we seeke him Mat. 7.b. 7 not. It is written, seke, and yee shall find: and we go quite Lk. 11.b. 9. an other waye. Thus yee see a poynt that is well woorthy to bee noted. For it is a stumblingblocke that troublith vs very sore when we see that God suffereth men to languishe after that maner, and seemeth not to pitie them when their miseries are come too most extremitie. For therupon wee conclude that he regardeth not our iniuries, but is so farre withdrawne from vs, as hee hath no care to prouide for our necessities. But in the meane

while we consider not that we deserue wel to be destitute of his h<sup>e</sup>lp, because we go not right forth vnto him. And truely euē at this day the confusions are so greate and horrible in the worlde; as we cannot thinke vpon them wit<sup>t</sup> out shuddering. Looke vpon the warres that are in many places: ye shall see a whole Countrey wasted: the poore folke knowe not what to do, their houses are burnd, and their goodes are vtterly spoyled. By meanes whereof the people are in such anguish, as it hid bee better for them too haue had their throttes cut at the first, than to pine after that sort as they do. But yet for al that, they looke not vntoo God. If a man go intoo straunge Countreyes, he shall heare many complaints, and he shall not neede to go verie farre for the matter: for wheresoever bee taxes and impositions, or wheresoever men of warre passe like floods of water, there is no man but hee shall crie, for hee shall bee galled vnto the harde bones. But dooth the world amende for all this? Doth it come with true humilitie to seeke God and to say, Alas Lord it is for our sinnes that thou handest vs so roughly, and it would behoue vs to thinke thereupon, but there is nothing in vs, but pride, disdaine, and rebelliousnesse against thee.

And therefore Lorde thou hast shewed thy selfe to be our soueraine: nowe shewe vs also the fauour that wee may feele thee our father, and succour vs in t<sup>e</sup> ende. Doth the worlde vse any such speeche? Alas it is faire from it, men do rather chafe vpon the bitte, and in the meane while thinke not at al vpon God. Is it not rather a recordē that he cannot beare such despisings of his grace? For like as he pouerth his truth when hee helpeth those that seeke him and sue to him: and as hee sheweth thereby that his promising too bee mercifull too such as seeke him, is not too disappoint them of theyr truste and hope: and like as hee ratifieth his truth, and sheweth himselfe faythfull and trustie, by heiping such as call vpon him. So also on the contraryparte he suffereth those to rotte which seeke not him and lette them wast and consume by length of tyme, so as it is not perceyued that he regardeth them or hath any care of their necessitie, wherin he sheweth himselfe to be ryghteouse, for he punishest the negligēce or rather the pride that is in them, because they despized his grace which was offred them so freely.

True it is also, that sundry tymes God doeth not at the first help those that seeke him in trueth: but that commeth not to passe continually. And when it happeneth yet is it iustly: wee must not bind him to our liking. So then although God so slowe to succour his seruants, even when they call vpon him with al their hart: yet doeth he nevere forsake them. Howbeit the thing that Eliu treateth of here is very common, after the ordinary maner that the scripture speketh. For when it goeth about any doctrine, it is to shew the thing that may bee seene most often. Ye see then what wee may conclude.

*Psa.62 b.9.* When we haue considered what the worlde is, wee shall finde that such as are smitten and vexed, can wel ynough lament their miseries, but their crying is not vnto God. It is like a beastly howling: they cast out their shrecks into the ayre, but they reache not out their harts vntoo God: they cast not their cares and sorowes vpon him as *1.Pet.5. b.7.* he commaundeth vs: and that is the cause why he sheweth not himselfe favorable vnto vs. VVee must not blame him of crueltie or vngrighteousnesse, neither must hee imagin that he doeth men wrong: For wee see they are worthy of that punishment, and to receyue the wages of their vnbeleef, because they rested not vpon the promises that are giuen them, nor were moued in them-

selves to resort vnto God, as they ought to haue done. Now if it be sayd that men cal vpō God, (as peraduerture some prayers will be made) Eliu sheweth that all that is nothing. And why? For they say not, wher is God that made mee? which giueth songs in the night, which instructeth vs more than the beasts, and teachebeth vs more than the foules of the ayre?

This (as I touched euē now) serueth too awnswere that it myght bee alledged, that wretched men do call vpon God when they are afflited. Yea sayth Eliu, but it is but fayneley, and therfore it is in vayne. For inasmuch as the prayers which the most parte of the world maketh are but hypocrisie: therfore God heareth them not. Thus the reason that Eliu setteth downe, is that they go not vnto God, as to their maker that hath fashioned them, nor as to him that comforteth men, nor as to him that hath giuen them so manye benelites as they ought to magnifie his mercy what miserie soever they endure. Then if we acknowledge not God to be such a one as he sheweth himselfe towards vs, nor esteeme the gratiouse gifts which we have receyued at his hand: I saye if we come not to him thus mynded: there is nothing but feyning and falsehood in vs, and therfore wee must not maruell though he shette the gate agaynst vs, and make no countenaunce to heare our requests. Behold a text iight worthy too bee marked. For yee shall see in these dayes that the Payistes make processions whē God layeth his hand vpon them: If there bee any plague or famine or other aduersitie: true it is that they turne vnto God, and so do the Paynims as well as they. But what? Dothey call vpon him with a true and ryghtmeening hart? Alas they are far wyde of it: all that they do, is but ceremonies.

And for proof hereof, let vs marke well that men cannot seeke God ryghtly, except they knowe him to be such a one as they should feele him by experience. First of al when wee call vpon God, wee must remember that hee is our maker, and that wee are in his hand. But nowe let vs examin those which make countenaunce of prayng. If a man serche their hart: shall hee finde that they haue skill to say, seeing that my God hath fashioned mee I am in his hand, and it belongeth too him to rule mee in my lyfe, and to prouide for all my necessities: I hold all of him, and therfore it behoueth mee to suffer myselfe to bee governed by his hand and according to his pleasure? Shal a man find one among a hundred that is thus minded, and that speaketh with a true hart, to yeeld honour to God, as too his maker? They will confess it well ynough with their mouth: yea (say they) wee were made by him, and hee hath giuen vs life. But in the meane whyle for all their confessing, yet are they not fully resolued of it: it is cleane contrary with them.

So then there are no prayers that are worthy too beare that name, when men are so brutishe as they acknowledge not God for such a one as he sheweth himselfe towards them. Howbeit the matter consisteth not only in acknowledging God to bee our maker: but wee must also therewithall esteeme the gratiouse gifts which he is ready to give vs, according as it is sayd expressly in this text that he giueth songs in the nyght. Some men expound this saying after t<sup>e</sup> is sort: namely that the birdes doo cheare vs with their singing, and that the same ought too bee impured too Gods goodnesse. and that men shewe their vnthankfulnessse it not acknowledging it. Other sonne take in that God doeth comfort vs, by making the l<sup>e</sup>ares to shyne, and therby giueth vs occasio to set soorth his goodnesse. For although the Sun bee

be downe, and darknesse ouerspreade vs: yet doeth God lighten vs by them, as by candels, as who should saye, that his maiestie is not quenched, nor altogether hidde from vs. But such expositons are to much streyned. Therfore we must take it simply, that God giueth songs euē in the tyme when men are aſſlēpe. For the night ſeemeth as it were to make all things dead. VVhē the ſunne is down, and all things are whiſt and ſtill: there ſeemeth to bee as it were a kind of deathe, and that God holdeth vs there as it were ſhet vp in a graue. If Eliu had ſpoken of ſongs in 10 the day tyme, it had not bene ſo greate a magnifying of Gods grace: For a day tymes, men followe their worke, the doth their cheſt fulneſſe ſhew it ſelf, the are their wits awake. Therfore it had not bene ſo excellent a thing too haue ſayd that God giueth ſongs in the day tyme, as whe he assigneth them to the night. But this is a ſingular goodneſſe of God, that when as wee be after a ſort dead, and our ſpirits are as it were oppreſſed, and there is no liueli- neſſe in vs: yet notwithstanding, our Lord doeth ſtil giue vs ſongs. For when me wake in the night, they haue wher- 20 of to reioyce, in feeling that God hath them in his protec- tion. They ought to conider that they cannot continue without ſleepe, and that in the meane whyle God watch- eth for them. Therfore they ought to reioyce in that be- half, and to ſay, Alas Lord, I cannot call vpon thee ſo long as I am aſſleepe: behold I am heere as a blocke or timber- log, and yet thou keepest mee, and in the meane whyle I breathe through thy goodneſſe: yea and this ſleeping doeth ſo feede and refreſh mee, as I gather new strength without feeling it. Now when me think vpo these things, 30 haue they not cauſe to bee glad and to ſay, Alas my God, thou ſhewest thyſelf a father towards mee, euē whyle I ſecke thee not, yea and when I haue not any ſenſe, but am like a dead creature? Then ſeing it is ſo, is it not much more likely that thou wilt be neerer mee when I commit myſelf vnto thee, and call vpon thee? Howſoeuer the eage stand, whither I ſleepe or whither I wake, I ſhall alwayes bee in thy hand and ſafekeeping. VVhen men haue ſuch thoughts in them, is it not a ſinging vnto God? So then we ſee wherat Eliu ameth: namely that ofteniymes they which are affliſted haue no truthe in them when they pretend to pray vnto God. And why? For it would become vs to gather together Gods benefits, and to call too mind the good that he hath done vs without end or ceaſing, to thē intent that the ſame might cheere vs vp. But we be ſo ſlouthfull as it is pitie to ſee it, yea and we fall to diſputing how wee may go vnto God, what meane there iſto come at him, and whither he regard vs or not. Yee ſee then that the thing which we had to do, is too cheere vp our minds with the greate number of benefits that he hath beſtowed vpo vs, and which he ceaſeth not to deale vnto vs ſtill from day to day. For firſt of all, that ſerueth to conſirme vs in ſuiche wiſe, as wee muſt not doubt too come vnto him vpon truſt that he will heare vs: and alſo it will make vs to come to him with thankſgiuing, wheras they that haue not taſted his goodneſſe, and the benefits which they haue receyued at his hand, do grudge and re- pine agaynſt him. Therfore when wee haue well weyed the thing that is told vs heere, no doubt but we ſhall bee throughly inflamed to ſeekē him and to ſay, Behold my God, thou giuest mee ſo manie good things, as are y- nougħ to rauish mee when I thiſke vpon them. And ther- fore, ſeing thou haſte ſhewed thyſelf ſo bountiſt full too wards mee: ought I not to bee pacient and too bliſſe thy name, if thou affliſt mee? But men doo no ſuiche thing at all: they forget Gods benefits, and thrusht them vnder foote: and therfore they call not vpon him truely and earnestly. The thing then which wee haue, to marke v-

pon this ſtreyne where Eliu ſpeaketh of nightsongs, is that God neuer ceaſeth to do vs good, in ſo much that in the time which ſeemeth moſte dead, and when a man would ſay that euē God himſelf were hidden, ſo as he ſeemeth not to be mynded too continue his fauour any more towards vs: he ceaſeth not to giue vs occaſion ſtill to magnifie his goodneſſe. ſeing it is ſo, we ought to be touched with another maner of deſirouſneſſe to come vnto him, than we be. After this, Eliu addeth the vniuer- 20 ſal benefit which God hath beſtowed vpon al men. True it is that every man ought in his owne behalf too mynd the benefits of God: according as there is neuer a one of vs which is not exceedingly bound vnto God for the great benefits which he hath done vnto him. If I deſire to know that God is good and liberal, I neede not looke what he hath done to all men indifferently, but onely to enter into myſelf, and to conider the whole course of my lyfe, and too marke the benefits which I haue felt at the hand of God. So ſhall I be as it were rauished aboue the world to ſaye, Lord if I ſhould go about to cōprehend thy goodneſſe, it is ſo deepe a gulf as I am neuer able to bring it to paſſe. For when I take but a little portion of the tokens and records which thou haſt giuen mee of it: beholde I am at my wits end, and how then ſhould I bring it about? Lo how it behoueth every man in his owne behalf too marke the priuate benefits which he hath received of God. Yet notwithstanding if wee thiſke but only vpon the things that are common and general amonge all mankind: the ſame ought to bee ynough to cauſe vs to magnifie God, yea even in ſuiche wiſe that when wee come to pray him to deluer vs from our afflictions, wee ought therewith to reioyce and to yeeld him prayſe for ſhewing himſelf ſo good a father towards vs. But what? wee do it not. And therin wee ſhewe our owne vnthankful and malicioſe mynde: and if wee perceyue it not, it is apparant that there is nothing but hypocriſie in vs.

This in effect is the thing that Eliu meant to ſay here. And his words are, *it is God that teacheſt vs more than the beaſtes, and which giueſt vs more underſtanding than to the foulſ of the ayre.* Here hee maketh a comparison be- tweene men and beaſtes. For if heauen and earth could ſpeakē, it is certayne that they ſhould neadeſt prayſe God though they haue no underſtanding, nor are auauanced to that dignitie which wee are. And why? It is a greate honour that God hath done them, in that they are the work of his hands, & in that they are his creatures. Now if God haue inhoñored heauen and earthe, and all the ſenſelesſe creatures, in that he hath voutsafed too create them: and if he haue inhoñored the beaſtes, though he haue made them voyde of reaſon: what hath he done to man, to whom he hath giuen ſuiche underſtanding? That is the cauſe why Eliu doeth here compare vs with the beaſtes. For wherof was it long that God made not vs asſes or horses? For the nobleſt and excellentest man vpon the earth cannot ſaye, I made myſelfe, or it was my will to bee made ſuiche a one. For God could weil haue made him a dog, or a ſwyne when he made him a man. Then muſt wee not ſecke the ground in our ſelues why God made vs reasonable creatures, but wee muſt com- mend his goodneſſe towards vs, ſpecially ſeing he hath ſo greatly hoñoured vs, as not onely too make vs of the number of his creatures, but also too aduaunce vs aboue the brute beaſtes, by giuing vs witte and reaſon which hee hath not doone too any other earthly creatures.

And this is the thing which is told vs in the firſt chapter of Saint Iohn: namely that all things haue their lyfe Job.1.4.3.4.

of God, and that the same life hath euermore ben inclosed in his eternall worde. Howbeit, there is one life which is in lighte, and that life serueth for men. VVhereas it is sayde, that the life of men was in it, that is to saye, in the lighte : S. John sheweth, that wee haue not a brutishe moving to eate and drinke : but that we haue discretion, So as God hath giuen vs vnderstanding to knowe good and euill : to atteine euuen to the euerlasting life, and to perceiue that there is one onely God, whome wee ought to honoure as our father. Forasmuch then as God doth so enlighten men : wee see our selues bounde in a farre greater and straighter bonde, than if hee had but simply made vs his creatures. For if there were no more but that God hath created vs with his hande, yet behoued it vs to give him thankes for it. But seeing it hath pleased him to make a difference betwene vs and the brute beastes, and to give vs so noble and excellent a life as wee see: may we not well say, Lord what were we? And yet notwithstanding it hath pleased thee to sette vs heere in the number of thy children, and to give vs thy marke. And whence commeth this vnto vs? Can we finde any thing in our selues to say that we haue moued thee heres vnto, or that thou wert led vnto it by our worthynesse? No, but all proceedeth of thyne owne free goodnessse. Nowe then we see what is conteyned in this text: namely that we haue cause inough to prayse God, though there were no other thing than the generall benefit which extendeth to all mankynde : whiche is, that he hath giuen vs witte and reason to bee aboue the brute beastes. Neuerthelesse: it is true that the reason which God gaue to the first man, is very sore corrupted as now. For as wee bee in our own nature, we are so peruerted, as we cannot judge any thing of God: wee bee blinde wretches, there is no thing but vanitie in vs, and moreouer our lustes doe so carie vs away, as there is no staye nor modeslie in vs. Insomuche (that whiche worse is) if we be compared with brute beastes, there will bee founde more soundnesse in a horse or an oxe, than in a man. For a horse hauing no reason, dorthe notwithstanding retaine that whiche was giuen him: but as for man, he is so sorted, as the reason which hee had is turned into maliciousnesse, and in stead of honoring God for the benefites which he hath receiued, he is become proude and vterly rebellious agaist him. And furthermore wee see that all the reason which wee thinke our selues too haue, is but vter beastynesse. For when wee come to thinke vpon God, do we not see howe men are intangled in their superstitions? VVhat can men conceiue of God but vter vanitie, as the scripture sheweth? Then if men bee so dazed when they thinke vpon God, and forge such a heape of superstitions when they woulde serue him: where is the reason and vnderstanding which Eliu magnifieth here somuch? True it is (as I haue sayd) that all the light which we haue of nature, is turned into darknesse, by reason of the sinne and corruptions which we haue drawne from our father Adam. Howbeit looke what is euill and sinsfull, that must wee impute to our owne faulte, according also as it is not of the nature whiche wee haue receiued of Eue [by our first creation] whereas wee be so enclyned to confusion if we trust our own witte: we cannot say that that commeth of our first creation: I say wee must not impute it vnto God: For God created vs after his own Image, and that Image was marred by the sinne of Adam. And so it behoueth men to acknowledge their owne faulfe, and to yeilde themselues giltie before God, for this disfiguring of our selues, and for turning his lighte into darkenesse. But by the waye heere is yet one other point to marke: which is that in the midst of our ignorance and of all our

error and superstitions, our Lord doeth hold vs still convicted and bound vnto him in an inestimable bonde, for that he aduaunceth vs aboue the brute beastes, by leauing vs some discretion imprinted in our heartes to discerne good and euill. And this is it which Saint John meeneth by adding in the forealledged text, that the light shineth in darkenesse: as if hee shold say, although sinne haue *Iohn.3.1.a. 5.* so peruerted mennes vnderstanding and as it were vtly defaced their nature: yet notwithstanding God dooth still inlighten them in such wise, as a man may perceyue some print of the first creation. Although then we haue not the thing that was giuen at the beginning to our father Adam, nor scarcely holde any little portion of it: yet ought we well to perceyue that God hath giuen vs an inestimable benefite, in that it hath pleased him too make vs men, & to separate vs after that sort from brute beasts.

See heere, howe that from the greatest to the least, no man can haue occasion to murmur agaynst God. For we must alwayes come to this poynt, to enquire what are we? VVhat haue wee giuen vnto God? VVhat can we alledge vnto him why he shoulde be bounde vntoo vs? Nothing: but contrarywise it behoueth vs to yeilde vnto him, that forasmuch as hee created vs after his owne Image, and made vs men, therein wee are exceedingly bounde vnto him. And therewithall let vs marke, that as now if God put a difference betwene man and man, we haue no cause to grudge against him, as we see these fantastical persons do, who if a man speake to them of gods election, & tell them that he choseth vnto salvation whō he thinketh good: they kick and winch agaynst it saying, howso? VVere it any reason that God shoulde haue his creatures so? VVere that indifferent dealing? Yea? As who should say that God were tied to men, and had no authoritie at all ouer them. Seing it was in Gods choyce and power to make vs brute beastes, & yet he hath printed his Image in vs, and giuen vs a far higher dignitie than to the whō should we grudge as now against him, if he put a difference betwene man and man, and do it by his owne *Rom.9.22.23.* secrete ordinance, without making vs knowe any other cause than his shewing of his goodnessse. For seeing that he hath not made a man a beast, wheras he might haue done it: if he do loue him in his owne nature, haue we cause to grudge against him? No: we see then that such as rayle at Gods election are out of their wits, specially seeing it behoueth them to return to this matter which is shewed vs here: namely that it was knowne, euuen vnto the very paynims: for it appeareth that euē among the Paynims some haue vsed this maner of praysing God. Therefore such phantasicall heades must be set to schole to the Infidels: for they are not worthie too haue their maliciousnesse (which is matched with such pride against god) reprooved by the holy scripture. And further, if the consideration of the benefits which God hath bestowed generally vpon al mankind, ought to prouoke vs to magnifie him: haue we not so much the greater occasion to do it: and to call vpon him with thanksgiving for the benefits which we haue receiued of him, in that he hath giue vs much more: that isto say, in that he hath reformed his Image in vs, offered vs his word, & shewed himselfe more familiarly vnto vs: therfore here we must proceed by degrees. First we must vnderstād, that seing god hath inhonored vs by making vs his creatures, we are alredie bōud vnto him though there were none other cause. But whē he hath preferred vs before the brute beastes, yea euē of his owne meer goodnes without finding any cause why in vs: that is yet another thing wherein hee hath shewed himselfe more louing. And when wee come too seeke him, suche knowledge must make the way for vs, and open vs the gate.

Beholde

Behold I come to my God, and in what maner do I seeke him? Not only as him that hath created mee, but also as him that hath vttered a fathery loue towards mee: For I am created after his own image and like-nesse. What is the cause that he hath aduaunced mee aboue the brute beastes? Is not this then a sufficient matter and occasion of boldnesse too come vnto him? And furthermore if I bee scoured by his hand, is not the forsayd reason ynough to assuage our miseries, howe greeuouse soever they seeme to be. That is to wit, that seeing wee haue receyued benefits at Gods hand, ought wee not to suffer our selues to be chasteiced by him, if he list to vse roughnesse towards vs? Thus it is sugar, (as I may terme it) to seazon our sorowes withall, when wee call Gods benefis to remembraunce, in the tyme of our affliction, by acknowledging and saying: Very well, I am a mortall creature, and God hath put a difference betweene mee, and the brute beastes. Howbeit moreouer I haue bene baptizid in the name of our Lord Iesus Christ: and that is a second marke which he hath set vpon mee, to shewe mee that he is mynded to kepe me in his stocke: howbeit as much as in mee is, I haue defaced my baptisme, I haue bene a faythlesse wretche: and yet behold, my God hath drawne mee backe againe to himself, he hath inlyghtned mee in the middes of the thick darknesse wherin I was: Verely I was plunged to the bottome of hell, and my God hath reached mee his hand, and Iesus Christ the daysunne of ryghteousnesse doeth so inlyghten mee, that in beholding his face in the doctryne of the gospell, I see the gate of paradyce opened vnto mee. Seeing then that our Lord cheareth vs in such wise, haue wee not good cause to magnifie him, and to humble our selues before him? But now let vs see how many there are to bee found that do so. True it is (as I haue declared already) that such as are ouerpessed with miseries and calamities will crye vnto God. But after what sort? Haue they throughly considered aforehand how much they are bound vntoo him? haue they made thir waye, by acknowledging the benefits that they haue recevued? No: But cleane contrary. So then forasmuch as men acknowledge not God as their maker, nor call to mynd the benefits which they haue receyued of him without ceassing, and specially seeing they acknowledge not that he hath created them after his owne image: wee must no more thinke it straunge though God suffer vs, to pyne and wither away in our miseries, and we perceyue no helpe at his hand: For we are not worthie of it. Thus ye see what we haue to marke in this text.

But now what must wee do on the contrary parte? Forasmuch as the holy ghost doeth here by the mouthe of Eliu reprove men for their fowardnesse, and tel them that if God do not comfort them nor deliuere them from their aduersities, it is bycause they seeke him not in truth: let vs be we well aduisid to make Gods former benefits

our shelde to set against the aduersities that oppresse vs, saying: True it is that this affliction is so bitter, that if thou looke no further, it were ynough to tumble thee into dispaire: But hath not thy God shewed himselfe a father towards thee? and that, so many wayes as thou must needs feele his fauour and goodnesse. Then behoueth itthee to shet vp all thy senses in it, and not to suffer the affections to debate overmuch. Behold (I say) wherevnto it behoueth vs to come. And furthermore when wee haue well bethought vs of Gods gratiouse gifts, let them serue vs to double vse. The first must be to certifie vs that wee shall not bee disappointed in our praying. For seeing that God hath already shewed himselfe beneficiall towards mee before I was borne, and continued the same all the time of my life, and that his goodnesse is an infinite thing: Should I doubt that he will not haire mee when I come to call vpon him? ye see then how we ought to take Gods benefits to persuade ourselues that we lose not our time in seeking vnto him. Again, the other point is, that we must armie our selues with patiee. Therfore when we think so vpon Gods benefits: let the same serue to comforte vs, in th. time of our trouble, and let vs not be so maliciose as to giudge against him, but rather let vs thinke thus. Seeing my God hath created me, is it not reason that he shoulde haue all right ouer mee, and that he shoulde gouerne mee at his pleasure? Then if wee come to refer ourselues after this sort vnto Gods goodnesse, we shall not cease to submit ourselues vntoo him for any afflictio that he laieth vpon vs. And why? For we haue received benefits at his hand, and therfore wee must not nowe presume too plucke our heads out of his yoke. Thus ye see the two things whervnto it behoueth vs to apply the knowledge of Gods benefits, if we wil call vpon him in truthe.

Now let vs fall downe before the face of our good God, with acknowledgement of our faulnes, praying him to make vs feele them better than wee haue done: and therewithall to open our eyes, that we may not be so dul-headed as to forget or despize his benefits: but maybe magnifie them according to their worthinesse, and think vpon them in such wise, as we may be prouoked by them to serue and honour him, and to walke aduisedly according to his good will, and take such example of the chasteicements that he sendeth too our neyghbours, as the same may serue vs for corrections, and that if it shal please him to chasteice vs in our owne persons, and to make vs feele the strokes of his hand as wee had neede: he will turne all to the furtherance of our saluation, so that in passing through all the troubles of this world, he may strengthen vs continually with his power, vntill hee receyue vs into the euerlastinge rest, which he hath prepared for vs in his kingdome. That it may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, bringing backe all poore ignorant soules &c.

### *The cxxxvij. Sermon, which is the third vpon the xxxv. Chapter.*

12. There they shall crye, and God vvil not heare them, bicause of the prude of the vvicked.
13. Surely it is but vanitie: God heareth it not, neither doth the Almighty regard it.
14. Thou hast said he seeth thee not, there is iudgement before him: vvayt fo: it.
15. But nowv his visiting is not in anger (or it is nothing to his visiting in his wrath) neither punisheth he greatly in anger.
16. But Job hath opened his mouth in vaine, and multiplied ywords vwithout vnderstanding.



Orasmuchas the first sentence which wee haue nowe rehersed, ought to be ioyned to the matter that I hadled yesterday, it behoueth vs to beare in mynd what hath bin declared: which is, that when God heareth not these that are in trouble, he sheweth that the blame of it must be wited vpon themselues, because they come not to him with a ryght and pure hart, according as Eliu hath declared that when we come to seke God, we must consider the benefits & gratiouse gifts that we haue receyued at his hand: for else we cannot trust in him. VVhat is the foundation of our faith? the free promises that God hath giuen vs. But yet the experience that we haue of his goodnessse, is a confirmation of the thing that we knowe by his word. And so, they that haue not conceiued the rast of his benefits, can not come vnto him but with hypocisise. Moreouer when we knowe not how much we are bound vnto God, it is impossible that we should bee patient to obey him, and continue quiet without murmuring agaynst his will. Therfore Eliu addeth now, that there they shall crye: as if hee should saye, very wel, it is true that men shall crye vnto God when they bee troubled: but in what plighe are they? Come they before him so minded as they ought to be? No, nothing lesse. For they think not at all of the benefites which they haue receiued at his hand, nether do they profit theselues by them, to settle their trust vpō him. So then men shall crye out for anguishe, but they shall not come at God, there is no opennesse in their hart: and therfore if God heare them not, wee must blame their owne sinnes for it, and not saye that God hath forgotten the world, and doeth not his dewtie, or that he is as it were asleepe. Therfore when men seke God in truth, he is neere them, and his hand will soone shewe it selfe to succour them. But so lōg as they howle like wilde beasts, & loke not ryght forth to the marke which they ought too ame at: their crying shall be to no purpose: let vs marke well that at this day God will not heare vs (at leastwise to make vs feele his helpe) though wee storine never so much in crying if we stand not vpon a sure ground. And the cheef point is, to knowe him for such an one as hee sheweth himselfe: namely a father and saviour, and to rest vpon his goodnessse euē by calling to remembraunce the records which we haue erst felt therof, to the end the same may giue vs courage to seeke him as wee ought to do. And then no doubt but vs shall soone find him, yea we shal not neede to make long windlasses: For he will come before vs. And so we see that prayer consisteth not in ceremonies, but in the rightnesse of the hart afore God: yea and not only the feeling of our miseries must make vs to desire remedy of them, but also wee must through faythe desire him to shewe himselfe our father and saviour: And that faith being grounded vpon his promises, must also bee confirmed with all the good tokens that he giueth vs. And when we shall haue found by experience how good and mercifull he is: we must be able to apply the same to our owne instruction, that wee may be ryghtly fenced. And furthermore, in requiring God to be mercifull vnto vs, we must bring him the sacrifice of prayse for the benefits wherwith he hath bound vs vnto him already. Nowe after that Eliu hath sayd so, he addeth, that such as stoke not hold of Gods prouidence, sayed, tush *all this is but vantie, God heareth not, nether doeth the Almighty regard.* This obiection is made in the person of the vnbeleuers: For although it be told them that God doeth iustly leaue men weltring in their owne wretchednesse, because they come not too him with

faith and obedience: yet notwithstanding they cannot cōceyue the reason, but imagin foolishly that God heareth not, & that he seemeth to let the world go at hauock, and that thigs are ruled here byneath by fortune. Ye see then that the faythlesse do with a brushe and suddeyne conceyte, catche hold of the thing that is shewed to their eyes, without further discerning: as though wee were loch to consider any further reason, than that which commeth next to hand, and would say, O, I see that yonder man hath doone such a thing. Yea, but thou must seeke further, & vnderstand the reason of it. No marie, I wil not be inquisitiue. Is not this a wilful bereeuing of our selues of wit and reason? Is it not a shetting of our eyes agaynst the light? Euen as much do the vnbeleuers. They see that God heareth not those that crye: & therupon they fal to storming, yea & to accusing of god. And therfore no maruel though god make not his succour & fauour to be felt of such as do nothing but chafe in their aduersities, & eyeld him not any obediēce, ne seeke vnto him with such mind as they ought to do. So the, God hath iust cause to let me perish after that maner: And why? Because he calleth the to him, & they come not to him the way that they ought to do. If a mā tel the faythlesse these things: they shet their eyes and think not vpō the. Is it not as much the as if they said there were no prouidence of God at all, and that he had no regard of vs? Is it not an vitter buryng of it? And yet neuerthelesse, that is the thing wherto our fleshly reason caryeth vs, if we be not restreyned with the bridle of lowelenesse and modestie, to deeme of Gods woorks and iudgements according as his woord sheweth vs. This then is rehersed now by Eliu in the person of the vnbeleuers, and it is not for nought that the holy ghost hath set downe such a blasphemie. For it is to the end that every of vs should bethink himself. VVe haue the seede of such frowardnesse in our nature, that we be (at every brayde) caried away with this rage of chasing against God, to cōclude that he doth not his dewtie. Forasmuch then as our stomach is full of much pride, and we passe our boūds so farre as to ouerthrowe all reason: this is set afore vs, to teache vs to hūble ourselues, when wee come to judge of Gods doings and ordinaunces. VVherefore let vs not giue bridle to our nature, but heare God speake, and way well the reasons that he bringeth. And aboue all things let vs marke wel what Eliu ioyneth with it here: For after the making of the said obiection, he addeth: *although thou sayest, God stebt not: there is iudgement before him, loske thou for it.* Here Eliu remediethe the sayd frowardnesse which hath bene discouered, to the end we should bethink vs of the euill that is in vs, and giue it ouer. True it is that these words are as it were erased by reason of their shortnesse. And bycause it is set downe thus, *Bebold thou sayest, or else albeit that thou say, he shall not see it.* This saying may be taken also in the person of Job: as though Eliu vpbrayed him to haue thought thus: *Thou shalt not see God,* nether shalt thou knowe what he is. But when all is wel considered, the sentence must be knit together, and therewithall it must also be distinguisched thus: *Although thou say then, he shall not see it.* Hereby Eliu signifieth that men aduaunce themselues to much, and that they ought to consider their rudenesse and small capacitiē. For it is not in them too see God, that is too say, too serche him to the bottome. True it is that we must alwayes looke vntoo God, howbeit we must first beseeche him to giue vs eyes: And furthermore also wee must beholde him in the glasse that he offereth vs, that is too saye, in his worde and in his woorkes, and wee must walke in suche sobrietie, as wee must not bee desirous too seeke more than is lawefull or than hee giueth

vs leaue to do. There is then one maner of seeing God which is good and holy : which is to behold him so farre forth as it pleaseith him to shew himselfe vnto vs , and to distrust oure owne vnderstanding, so as wee desire to bee inlightned by his holy spirit , and not ouercurious and presumptuous to know more than he permitteth. But if we wil looke God in the face, and not suffer any thing to be hidde from vs , but will enter into his incomprehensible determinations, euen too the verie bottome of these depthes : it is an intollerable pride, and men do vt- 10  
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terly confounde themselues by it . Then let vs learne what meane we must holde too see God. VVe must not go to it with ouermuch hast, but we must be sober, knowing the small measure of our vnderstanding , and the infinite highnesse of Gods Majestie. Furthermore, seeing he hath declared himselfe vnto vs , so farre foorth as hee knoweth it meete and conuenient for our welfare : let vs holde vs content with the knowledge that he hath giuen vs , and not fall to raunging here and there. Marke then howe Eliu sayth now vnto Job, although thou say, I shall not see it : as if hee had sayde , thou art ouerhastie too speake , and thou thrustest thy selfe further in than thou shouldest. For consider what thou art, and consider what God is, and cast downe thine eyes , and forget the pride that is in thee . And afterwarde he addeth, *there is iudgement before his face: or judge thou* : For the saying maye bee sette downe twoo wayes . If wee take, *Judge thou* : It is an exhortation too humilitie and repentance , as if Eliu shoulde say , wretched man I see thou liftest vp thy selfe agaynst God , and what maketh thee too doo so, but bycause thou iudgeth not thy selfe ? Therefore enter into thy selfe , and looke vppon thine owne wretchednesse , and then will all thy prude bee plucked downe. Thus ye see the remedie that is giuen vs heere by the holy ghost, to reprove vs when we runne astray , and haue through our vnbeleefe conceyued anie wicked and hasty imaginations agaynst God . For if wee will bee brought into the right way , wee muste go downe into our owne selues, and examine our owne ignorance and sinfulnesse , and then shall wee bee ashamed, and forget the wandring conceytes wherewith we were caryed to and fro. Lo what sense and doctrine we ought to gather of this saying, if wee take it too bee set downe, *judge thou*. But the very true meening of this Text is, *that there is iudgement before God* . And therefore Eliu concludeth, *that menshoulde looke for it*. Heere is a counterviewe betwene the face of God , and our sight : as if Eliu shoule say, that God ceaseth not too bee righteous although it appeare not vnto vs . Then if we will knowe that God gouerneth the worlde , and ordereth all things vprightly : wee must not measure him by the things that wee perceyue . And why ? For Gods judgement is too high for vs , & we cannot reach vnto it at the first brayde.

Therefore let vs marke well that God seeth what is good and rightfull , whereas wee are moste commonly blind : what is to bee done then ? Nothing else, but euen tari, according as the faythfull man must bee fedde with hope that he may yeld himselfe pleasaunce and obedient vnto God ; and we knowe that it behoueth vs too hope when things are not visible to vs . Nowe haue wee the naturall sense of this text : It remayneth that wee applie the same too our owne instruction . *Although thou saye thou shalt not see it*. This sheweth vs, that wee muste not haue oure tongue at libertie to shoote foorth whatsoeuer we thinke concerning God . But wee must brydle our tongues, and holde our thoughts as prisoners , assuring our selues that God intendeth to keepe vs in humilitie by concealing the reason of all his woorkes from vs .

Therefore let those that will not bee condemned by the spirite of God , take heede that they rushe not oute too farre. Marke that for one poynt. And why ? It ought to be well considered, that we be not able to see God: howbeit (as I haue sayde alreadie) true it is that God graunteth vs the grace and priuiledge to shewe himselfe vnto vs , howbeit that is but so farre forth as he knoweth too bee expedient for vs . God being inuisible of himselfe sheweth himselfe in a glasse so farre as is conuenient for vs, that is to wit in his worde , and in his workes, but yet must we not be too inquisite of him . And this is also the cause why he sendeth vs alwayes to the meane, which he hath hilde, to allure vs to knowe of him . For he knoweth our ouerbodenesse , and also the fickleness of our witte, and that wee bee so vncertain as it is pitie to see. Truely they are twoo great vices, when men are so ouerhardie , and also haue so disordered lustes. On the other side, there is ignorance or rather beastlinesse , and moreouer also fowardnesse . And therefore wee haue neede to be restrayned by the meane that God hath giuen vs, which is, to be contented with the things that are conteyned in the holy Scripture: assuring our selues that we shall be no more in daunger of straying, if we follow that way without stepping out of it , and consider Gods workes, not to iudge of them after our owne fancie and liking, but only by hearing what he telleteth vs by his word, and by suffering our sciues to be taught at his mouth , so as wee desire to haue none other cunning but that. And furthermore, forasmuch as it is sayde , that our Lorde Iesus Christ is the lively Image wherein to beholde whatsoeuer is good and conuenient for vs to knowe : let vs rest there , according also as it is sayde in another place, that all the treasures of wisedome and knowledge are layde vp in him . Then let vs marke well that wee bee blinde wretches, and that if wee will inquire of God by our owne wit, he shall bee hidden from vs , and we shall never come neare him, and much lesse bee able to come at him. And therefore we must learne to condemne our selues vtterly, confessing that there is nothing in vs , but meere brutishnesse. Haue wee once acknowledged that ? Let vs pray God to inlighten vs by his holy spirite , that wee may not bee full of presumptuousnesse and prude, to say, I am able to seeke them of my selfe. Let vs kepe our selues from suche diuelish presumption , and let vs humble our selues before God, praying him to inlighten vs . And heerewithall also , seeing he hath ordeyned hys worde to be the meane to shew himselfe vnto vs : let vs be as it were tied to it, and not attempt to passe beyonde it. Thus much concerning the first poynt that is shewed vs here. Nowe let vs come to this which is sayde , *that there is a iudgement before his face, and that we must wayt for it*. I haue touched alredy, that we must not esteeme Gods iudgements by our eyesign, for that is too short : and it is to dimme as is pitifull. VVhat then ? Let vs understande that God dwelling in vnapproachable light (as the Scripture sayth) reserueth to him selfe the knowledge of the things which are to profounde for vs . Therefore let vs conclude, that God is righteous although wee see it not , and that whensoeuer wee finde his dooinges straunge, and are offendid at them we must thinke thus: wretched creature , thou hast eyes in deed , but they are to dimme, yea they are starke blinde . and although thy God inlighten thee, yea euē with some good portion, yet will he stil restrain thee, to the end thou maist do him the honor to confess that he is righteous. Seing the that thy wit and vnderstanding are so weake: what a thing were it if thou wouldest comprehend the infinit wisdome of God ! Therfore refer the things vnto thy god which passe thine

2.C.4.a.4  
Coll.1.b.15.  
Heb.1.a.3.  
Collo.2.a.3.

1.Tim.6.d.  
16.

vnderstanding for thou seest not the reason in that behalfe, vntill thou beare wel in mind, & fully beleue this lesson in thy hart, *that there is judgement before the face of God.* Mark I say how it behoueth vs to correcte the ouerboldnesse that is in vs, to the end we may confesse that although we might seeme to haue cause to enter into disputation against god: yet notwithstanding he seeth the things that are hid from vs. And this is the comparison of the contrarie things that I speake of euuen now. Then wheras it is sayde that there is judgement in Gods sight: it is also declared vnto vs, that it is not in our sight: as if Eliu should say, God seeth, and not men: God knoweth, and man is ignorant. VVil we the reserue vnto God his due honor? VVe must rid our selues of the vaine presumption wherein we are puffed vp by nature: for we woulde be to wise: and we are alwayes tickled with this diuelish lust of desirousnesse to inquire of the things that belong not vnto vs. Therefore let vs be contented to glorifie God, yelding vnto him that which is his owne: namely a wisedome that surmounteth all our vnderstanding and capacitie. But it is impossible that this shoulde be done, without hope: for that is the stay that holdeth vs in the obeying of our God, and the thing that nourisheth vs in modestie and lowlinesse: and oute of dout if we hoped not that things shoulde go better, & that God would giue the such an end as we cannot now perceyue: it is certain that our minds shoulde never be quiet. The let vs mark, that if we will giue god the glory which belongeth vnto him, by confessing him to be righteous: it behoueth vs to be hopeful. And although things go amis, so as al is in a broyle, and it seemeth that heauen & earth should be confounded togither: yet must we rest vpon the promises that he hath giuen vs, which are, that forasmuch as he turneth the darkness into light (as he hath shewed Gen. 1.4.3.4 in the creation of the world) and knoweth how to drawe good out of euil: he wil so dispose the things that seemed to be vterly out of order, as it shalbe perceived in the end that he hath a wonderfull wisedome. Neuerthelesse, that is not at the first brunt Therfore here is a good doctrine & warning: namely that we must not iudge of things at the first sight: (for that were too hasty & rash a iudgement) but hope must go before vs, and be as a lampe to shew vs the way. And what is the oyle of this lamp. That is to say, how are we enlightened by it: By sticking to Gods premises. For if we wayte paciently till God worke according as he hath spoken with his mouth, and vntill his hand vitter it selfe in conuenient time: then shal we learne to bee modest, and to glorifie him, by confessing him to be righteous in al his doings: notwithstanding that we be troubled here, and seeme to be in the middes of many gulfes. And this is the true studie of Christians. Furthermore, marke here how we be nowadyses so easily caried, or rather viterly driven out of the way, because we haue no setlednesse, but are tossed with vnquietnesse, yea euene with boylng vnquietnesse, so as we would haue God to make hast according to our fancies. If he do not things as wee imagined in our minde: it seemeth to vs that all things are forlorne and past recouerie, because we vnderstante them not. For so long as we thinke but vpon our selues it causeth vs to bee out of pacience, and there is no obedience at all to be found in vs: and therfore so muche the more doth it stand vs in hand to put this doctrine in vre. So then when we see all things in hurlyburly, so as God seemeth to haue shut his eies, and to haue turned his back vpon vs: let vs understand that it is because of our sinne. Yet neuerthelesse, let the same confirme our sayth, and let vs be quiet, assuring our selues that it is Gods office too inioyne vs silence vntill conuenient time bee come, yea and vntill he knowe it to be conuenient. For it is

not for vs to binde him to the stake, and to say, this thing must be done after this maner, and that thing after that. But we must learne to repose our selues in god, and then shall all pride be beaten downe, so as wee shalbinke all Gods doings too bee good, rightfull, and iust, although they seeme strange to vs at the first sight. Thus yee see what we haue to marke in this text. Now Eliu addeth, *that Gods present visiting or punishing is not in his anger: and that he knoweth not in multitude greatly.* Truely this text is somewhat hard, but the plaine meening of it in effect is this. That although God do now shew himselfe rough and sharpe: yet notwithstanding if we knew how dreadful and terrible his wrath is, we would say it is none of the things which we see in this worlde. And why? For he will not examin things to the vtermost. Hee searcheth not things to deepe: he doth but onely passe ouer them, and as it were with a glaunce (as men terme it). Hereby Eliu ment to shew, that when we be afflited to the vtermost, so as God seemeth to thunder in such wise vpon vs, as if he would ouerwhelme vs: it behoueth vs to consider what his wrath is, and that if he would vitter it too the ful, it were able to destroy, not only some one man, but also a hundred thousande worldes, yea and to consume them vterly, and to bring them to nothing. Ye see then whervnto we be brought by the holy ghost. Furthermore it is a verie profitable admonisshment, to asswage the afflictions that God sendeth vs. For what causeth vs too thinke that we be tormented out of measure? It is because that to our seeming God could not do worse: and we can not offend God more on our part, than whē we conceiue such an opinion of it. So then according to that which I haue shewed, let vs learne to consider what Gods wrath is, that is to say, how dreadfull it is. And although he shewe himselfe very rough towards vs: yet notwithstanding let vs assure our selues it is not the hundred part of that which we should feele, if he would execute such rigor vpon vs as we haue deserued. Seing the that we may know that gods wrath is such as is able in one minute of an hour to destroy a hundred thousand worlds, & that neither men in earth, nor Angels in heauen should be able to abide it, but heauen and earth, & all that else is besides, should be melted away like snow, yea & be brought vterly to nothing: we ought to humble our selues, notwithstanding that god deale sharply with vs, and send vs very rough punishments. Much more the ought we stil to be pacient, seeing that god spareth vs, & bereth with vs. And in good sooth haue we not cause to giue him thanks, seeing he vittereth not his wrath against vs as we are worthie? Is it not a sufficient matter to giue vs hart, & to cheere vs vp throughly in the mids of our afflictions, whē we consider [and can say in our selues] true it is that I am as good as ourwhelmed, & it seemeth to be Gods will that I shall vterly perish, but yet is his rigor nothing so great vpon me, as I might feele it, if he had not respect of my feeblenesse? Forasmuch the as my God beareth with me, I will trust in him, and not cease to seeke him: for he giueth me still some signe that I may haue entrance to come vnto him. Behold I say, how we haue cause rather to blisse God in our afflictions whē we knowe that he beareth with vs. And therewithall also we be taught to trust in him, seeing that he openeth vs the gate to the ende we might still aske him forgiuenesse of our sinnes, and beseeche him too haue mercie vpon vs. And therfore let vs wey well these wordes of Eliu when he sayth, that Gods present punishing is nothing in respect of his wrath: wherefore wee must not say, what? The miserie is great, and I can indure no more. It is certaine, that if a man haue an eye to Gods wrath, and compare it with all that can bee indured in this worlde: hee shall

shall finde that in verie deede all that can bee layde vpon vs heere, is nothing to it. Now seeing that all is nothing, and that God searcheth vs not with extremitie, but passeth ouer vs lightly; and as you would say glaucingly, so as he maketh a countenance to trie vs, but examineth vs not straightly, because wee bee not able too beare it: let vs learne to restreyne our murmurings, and if our fleshe prouoke vs to impaciencie (as we be ouermuch giuen vnsto it) let this remedie serue to correct that vice. Howe nowe wretched creature, what intendent thou too doo? VVilt thou spight thy God? Thou seest that he beareth still with thee, thou hast prouoked his wrath so sore, as thou mightest well deserue to be rooted out of the world a hundred tymes: thou art worthie to be drowned in the deepe of hell, and yet thou seest that he maketh his Sun to shine vpon thee: hee nourisheth thee with his bread, and mainteyneth thee in this present life, at his owne charges: Thou art not worthie to bee in the number of the works which he hath created, and yet he giueth thee respite still to returne vnto him. VVhen we thinke vpon these things, we haue wherewith to comfort our selues, that we might not be too much cumbered with impaciencie. Thus in effect ye see the doctrine that wee haue to gather in this text. And heerewithall let vs marke, that although our Lord do not now visite vs in his wrath, nor examine things to the vtermost: we must not therupon fall asleepe: for the great day wil come, wherein nothing shalbe forgotten. As now God winketh at things and punishest not the wicked: they take libertie, as though they were scaped out of the Judges hande, and shold never 30 yeeld an account: but they shall pay deare for the tyme, when they shall so abuse his pacience, which would allure them vnto goodness, by giuing them respit too amende. Seing then that the wicked do so mocke at God: horrible vengeance must needs fall vpon their heade in the ende: and that shall be at the great day. Furthermore if God spare vs, let vs not cease to bee watchfull: and if he chastice vs, and beate vs with his roddes, let vs alwayes consider how terrible our wrath is, and therupon conclude that hee doth but summon vs. And why? To 40 the ende we shoulde preuent his last iudgement. Therefore let vs alwayes thinke vpon the great day, and not tarie till wee bee taken tardie with the comming of oure Lorde Iesus Christ: but let euerie of vs condemne himselfe, when God stirreth vs therewith. Furthermore let vs alwayes beare in remembrance, that God is often-times mindefull of mercie in the middes of his displeasure: and that the same is the cause, why he examineth not the great multitude of our sinnes. For howe great is the multitude of our sinnes? I pray you if euerie man would examin himselfe as he ought to do: should he not finde an infinite number of sinnes in him, yea and of so heynous offences as would vtterly dismay him. But the cause why we consider not the greatnessse of our sinnes, is our hypocrisie which hindereth vs, and keepeth our eyes blindfolded. But if a man woulde examine himselfe throughly: he shoulde finde himselfe a hundred thousand tymes confounded, before hee came halfe to his wayes ende. For God seeth much more clereely than wee do. VVhen we haue spyeid one fault, God wil spie out a hundred thousande, yea euen of millions: what shall the heauenly Judge do? So then let vs marke that God forbeareth vs of his owne mercie, to the ende hee woulde not trie vs in the multitude [ of our sinnes ] that is too say, not searche vs too the vtermost. And Eliu sayeth expressely heere, in multitude greatly [ or in great num-

ber] to signifie that it were impossible that any creature should stande out, if God of his goodnesse did not spare them, and continually abate the rigour of the punishments which we haue deserued by our sinnes. And here vpon (as I haue sayde alreadie) wee must needs thinke that there is a farre other iudgement, than can be perceyued in this woride, howbeit we knowe it not as yet, and God beareth with vs. And when wee bee come too the lowlinesse to condemne our selues, and to craue forgive- 10 nesse at his hande, let vs not dout but that when we shall appeare before his iudgement seate at the latter day, al our sinnes shal be wiped out there: and let vs understand that the examining of vs, which he doth now put vs to in part: is to the ende he may not examin any thing at all at the latter day, and that the remembrance of our offences may be so abolished, as they may come to account before him, but that we may be received there as righteous, as though there had bee nothing in vs, but all innocencie and soundnesse. Yee see then that it behoueth vs so too ap- 20 plie this doctrine too oure vse, as wee may learne so too walke in hope, as wee may alwayes go forwarde to the comming of our Lorde Iesus Christ, and also profite our selues when we see that our Lorde sheweth vs tokens of his wrath and vengeance as at this present: Alas, what calamities are too bee seene through the whole worlde? And we might say that God is vtterly alienated from vs, if wee had not his doctrine too fense vs withall. Surely when wee do throughly consider the outrageous iniquities that raigne euerie where: it appeareth plainly that God beareth with the worlde, and proceedeth not with such rigour as men haue deserued. Therefore let vs learne heeraby to returne vnto him with the better hart, not doubting but he will receyue vs. And besides that, let vs holde our thoughtes and affections fettered and bridlede: And forasmuch as Eliu hath heere condemned all wicked thoughts, wandring wordes, and false ymaginations: let vs beseeche God, first too clenze our heartes from all the wicked fancies wherein we be too much intangled, and therewithall to brydle our tongaes, that we 30 may not vter any thing but to his honour, according to the request which Dauid maketh, saying: Lord open thou Ps.51.d.19. our lips, that my mouth may set forth thy prayse. So then we haue good cause to pray God so to gouerne both our mindes and our tongaes, that all our thoughts and words may be to his honour. For if Dauid who was so holy a Prophet, needed to craue this at his hande: what had we neede to do, which are so euill taught? Seing it is so, let vs be well aduisied that whensoeuer we think of God, we esteeme him good, wise, and righteous in all respects: 40 and that whensoeuer we speake of him, it may be to call vpon him, and to yeelde him thankes for his goodnessse, which hee maketh vs to feele in these dayes, wayting till we be filled with it to the full.

Nowe let vs fall downe before the face of oure good God with acknowledgement of our faults, praying him to touch vs so to the quicke, as we may learne to returne better vnto him with true repentance, so bethinking vs of our life past, as wee may amende it heerafter, and henceforth learne to giue our selues wholly too his seruice, in following his holye commaundements as they are shewed in his lawe, whereby wee ought to rule our whole life. And so let vs say, Almighty God our heauenly father, we acknowledge and confess according to the truth, that we bee not worthie to lift vp our eyes too Heauen, too present our selues before thee, nor too presum: so farre, &c.

*The.Cxxxix.Sermon,which is the first vpon the.xxxxij.Chapter.*

**E**Liu spake againe and sayde,

2. Hearc me and I vvill argue vwith thee, for yet haue I vvordes to speake of God.
3. I vvill extende my knovvledge a farre off, and proue him to be righteous vwhich mademe.
4. My vvordes shall be voyd of vntruth, and the perfect of knovvledge shall be vvith thee.
5. God being mightie, yea being mightie in strength of mind, enuieth not, [or reiefteth not.]
6. He quickneth not the vvicked, but giueth iudgement to the afflicted.
7. He vwill not turne avvay his eycs from the righteous.



Hey that had heeretofore vphilde  
that God leaueth no sinne vnpuni-  
shed in this worlde, are beguiled as  
hath bene declared more tully al-  
readie. And sure we see that God  
eserueth the punishment of many  
faults, to the end to make vs looke

the further. For it should as now execute a ful iudging 20  
wherein nothing were missing: we shoulde haue no occa-  
sion to hope for the coining of our Lorde Iesus Christ:  
he shoulde haue no more to do in iudging of the world: for  
all would be done afore hande. So then Gods punishing  
of sinnes in this world, is not at all times, nor all after one  
rate: It is ynough that hee giueth vs some tokens and  
markes that he is Judge of the world. The like also is per-  
ceyued in mainteyning the Godly: It is sayd that god go-  
uernehis seruants, and is the preseruer of those that com-  
mit themselues vnto him and haue deliuereth the from 30  
all their aduersities: yea, howbeit that is not done in such  
wise, but that he suffereth the Godly to be now and then  
afflicted, yea & seemeth not to be minded to succor them  
though they call vpon him. Therefore it behoueth vs so  
to acknowledge Gods prouidence, as we consider that he  
reserueth many things till the last day. And thi. is the  
matter that Eliu shoulde treat of here. This Chapter then  
importeth none other thing, but that if we open our eyes,  
wee may easily see that God holdeth the brydle of all  
worldly things, and sheweth hi. nelfe to be carefull over 40  
vs. True it is that we see not so perfect and good a state  
as were to be wished: no, it is farre wile of it. Howbeit  
the reason is, apparent: namely, that God is mynded to  
exercise vs heare with manye battayles, and againe, that  
hee intendeth to drawe vs further, namely to make vs  
to knowe that a day will come, wherein all things shall  
be stablished againe, so that whereas things go amisse as  
nowe, it is to the ende, that wee shoulde bee the more  
prouoked too desyre the appearing of the Sonne of 50  
God, to sett all things in order againe, according as  
it i. his office, and as hee hath promised so to doo. But  
before Eliu treat of the foresayde matter, namely that  
God gouerneth the worlde, and disposseth things in  
suche wise, as his iustice is shewed by experiance: hee  
vseth heere a Preface. *Hearc me (sayeth hee) for I haue  
yet matter to speake concerning God. And what matter? I  
wil extende my knowledge a farre (sayeth hee) to prove that  
he which made me, is righteous.* Eliu in saying that he had  
yet to speake of God: sheweth that a faithfull man must  
not giue ouer the maintenance of Gods squarell, too the 60  
ende to stoppe their mouthes, whiche murmure agaynst  
him, or blasphemie him. And truely if wee had but a  
little peece of the zeale that is comaunded vs in the holy  
scripture: we woulde be much more earnest in maintey-  
ning Gods honour than we be. It is sayde in the Psalme,  
that the reproches which are offered vnto God, ought to  
light vpon our heades, and so touch vs, as wee may feele  
them at the heart, and bee more greeued and sorie for

them, than if men did vs all the outrage that were possi-  
ble to bee thought. For who are we? If we were a hun-  
dred tymes misused: ought our owne honour too bee so  
much set by at our handes, as the honour of God? No.  
But yet we see the contrarie, so as if any of vs be defamed,  
by and by he will reuenge himselfe, or at leastwise seeke  
justice, and is never contented til his honor be repaireed,  
and yet his honour is nothing. For what are we? But  
as for the name of God, that shall be rent in peeces: one  
shall villainously skoffe at it, another shall speewe out cur-  
sed blasphemies agaynst it, and a thirde shall rayle at it:  
And this geere passeth and slippeth away amongs vs, no  
man is moued at it, and if we speake but one woerde a-  
gaynst it, wee thinke we haue done more than ynough.  
Therefore when we suffer Gods doctrine to be flaudered,  
his Maiestie blasphemed, and his name runne in  
mennes mouthes with reproch: therein wee shewe that  
there is not one droppe of good zeale in ours heartes,  
and this cowardlynesse of oures, deserueth that God  
shoulde disclayme vs for his children. For if wee tooke  
him for our father: coulde wee abide that men shoulde  
aduaunce themselues after that sort agaynst him? A  
childe that is of a good nature, woulde couer the reproch  
of his carnall father, although he were of no value. And  
what shall we then do, when the matter concerneth him  
that is the wellspring of all righteousnesse, and the king  
of glorie, and which deserueth all prayse, as the scripture  
speaketh, and as the effect it selfe sheweth. Then if we  
clayme him for our father, and yet notwithstanding haue  
our mouthes shette, when men go about to pervert his  
truthe, and his name is reviled, and too bee short, hee is  
made an open scoffing stocke, and wee bee not touched  
nor greeued at all with it: are wee woorthise to bee ac-  
knowledged for his children? So then wee ought too  
marke this Sext better, where it is sayde, *that there is  
yet more to be spoken of God..* This worde yet importeth  
that when a faythfull man hath settel hiselue agaynst  
the wic'ed whiche impeache Gods honour, hee is not  
discharged for shewing onely that hee consented not vnto  
them: but as much as in vs lyeth, we must to the vt-  
termost withstande and resist those that offer wrong vnto  
God, and go aboute to diminishe or deface his glorie  
by any maner of meanes. VVe must I say, be their eni-  
mies to the vttermost, and neuer give ouer the battaile,  
in so holye and iusta quarell. But in the meane while,  
we see the wicked are alwayes readie to mainteyne euill  
caces: and in these dayes the wickedest man shall finde  
most bearers and bolsterers, insomuch that a man might  
conclude, that if he will bee fauoured and borne out, hee  
must giue himselfe to all euill. And againe euerie man  
will sell his conscience and his tongue for a little good  
cheere or some other suche corruption. These things  
are manifest, and yet in the meane while, they whiche  
say, they haue some zeale of God, are dumbe, and dare  
not open their lippes. Seeing then that these villaynes  
are so outragious: I pray you shallthere neede any other  
recordes

record to condemne those that haue had no courage  
and stoutenesse too mainteyne Gods honour, than the  
wickednesse that is seene in the wicked, in that they doo  
so linke togither in all euill. Thus as for goodnesse, yee  
shall not finde a man that will hazarde himselfe for it.  
The wicked may spight God in theyr mainteyning of  
wicked matters, vnder the colour of some present that  
shall bee giuen them: and in the meane while, no man  
shall haue the minde to mainteyne goodnesse. Therefore  
let vs learne to be more zealous of Gods glorie than we  
haue beene. And first of all, when we see mengo about  
to overthrow the good and pure doctrine: let vs shewe  
what sayth there is in vs, and make confession of it, by  
withstanding Satans lies, and such as seeke nothing but  
to bring troubles and stumblingblockes into the Church  
of God. That is one poynt. Againe, do we see God  
scorned and dallyed withall, and men talking of the ho-  
ly Scripture to bring all religion in disdaine? Let vs be  
inflamed with a holy anger, for it is a cause which ought  
too moue vs, and greeue vs, when wee see Gods ho-  
nor wounded, and his religion misused. So then let  
vs shewe that wee haue yet too talke of God. Thirde-  
ly, when wee heare blasphemyes flying abroade in the  
streets, or in the markets, or in vittayling houses: let vs  
labour to resist them to the vttermost of our power, that  
we may ridde and clenze away such abomination from  
among vs. VVherefore as muche as in vs lyeth, let vs  
not suffer Gods name too bee reuyled. And for a con-  
clusion, whensoeuer wee see any euill raigne: let vs  
cast a stope before it, and labour to amende it, and then  
will God do vs the honour too acknowledge vs for his  
Proctors and Aduocates. But if wee do otherwise, wee  
giue Satan the vpper hande, and are guiltie of betraying  
the name of God, for that we made no account of the  
thing which is principall, and so ought to be taken. This  
is it which wee haue too marke vpon the wordes where  
Eliu sayeth: *that yet he hath still to speake of God.* After-  
warde hee goeth forward with the same sentence, accor-  
ding also as it is a cace, well woorrihie that the faythfull  
shoule imploy themselues in it too the vttermost, yea  
and streyne themselues aboue all their forces, for when  
hee sayeth, *that bee will extende his knowledge a farre:* ther-  
by hee sheweth, that when we speake of God, wee must  
list vp our mindes higher than oure naturall vnderstan-  
ding mounteth. And in geod sooth, shall a man euer attaine  
vnto God, if hee it dge according to his owne fan-  
cie and fleshly reason? No. But we shal rather darken  
his glorie.

So then, if wee will glorifie God, let vs learne to reach  
out our knowledge farre and wyde, according as exam-  
ple is giuen vs heere. And howe? For a man shall  
neuer reach out his knowledge as he ought to doo, too  
speake of God, except hee knowe that his Majestic is  
higher than all our vnderstanding, and therefore that  
he must be faine to come downe to vs, and to list vs vp  
vnto him. Thus must we humble our selues with all re-  
uerence, to the ende that God may list vs vp too him,  
and shewe himselfe to vs, and make vs partakers of the  
doctrine which otherwise wee coulde neuer attaine yn-  
to. Ye see then how we must reach out our knowledge  
a farre when we haue to deale concerning God. Nowe,  
were this well obserued, we shoulde profit after another  
maner than we do, bothe by sermons and lectures. But  
what? As for them that come too Sermons, howe are  
they disposed to receyue the doctrine that is set foorth?  
It is ynough for them to come to the Church, and too  
shewe themselues there. And therefore they go theyr  
wayes as ill as they came, or rather worse: for it is good

reason that god shoulde punish the with blindnesse, which  
doo so despise the inestimable treasure of his Gospell.  
VWhen men come thither lazily without any minde, and  
there fall into their dumpes, and consider not that it is  
God which speake vnto them, that they might do him  
honour, and receyue the thing that is gone oute of hys  
mouth: are they not traytors to God, in yeelding so little  
honor to the doctrine of iauiations? That is the cause the  
why God blindest them. VWhen we read the holy scrip-  
ture, either we will bee proude, so as we do but overrun  
matters vpon trust of our owne wit, as though wee were  
sufficient judges to determine vpon all things: or else we  
mingle Gods worde with our worldly affections. And  
furthermore, we are so farre off from reaching out our  
knowledge a farre: that wee bee as it were forepostesse  
with our owne sond and trifling imaginacions, and with  
our wicked lustes; which holde vs as it were locked and  
towed downe, so as we cannot lift vp our heades vntoo  
heauen. That is the cause why we see so slender profiting:  
and that such as beare the name of faythfull, knowe not  
what God is, neither do desire too knowe. Therefore  
let vs learne by the example of Eliu, to list vp our know-  
ledge, and to reach it out a farre when there is any talking  
of God: and let vs learne also to do him the honour, too  
dispose our selues too looke reverently vnto him. For  
that also is an accomplishing of this saying of the holye  
Scripture, that God is neere vnto the lowly, and sheweth  
himselfe to such as distrust in them selues, without chal-  
lenging to them any drop of goodnesse as of themselues.  
And finally as often as we speake of God, let vs not give  
our owne braine the bridle, but let vs learne to reach out  
our knowledge further. Eliu addeth, *that bee will proue  
him to be righteous whiche made him.* Here we see whervnto  
all our talke ought to tend whē we speake of God: name-  
ly to the mainteyning of his glory. And what doctrine so-  
ever is referred to that ende, we must hold it for good &  
holy: like as when men reason and dispute too dimishe  
the honour of God, it is certaine that there is nothing in  
them but fowardnesse, howe faire colours soever they  
pretend. So then whensoeuer we speake of God, let vs  
beare in minde to proue him righteous, that is to say, to  
yeelde him his duetie, so as he may bee magnified at our  
handes, and we acknowledge him such as hee woulde  
bee knowne to bee, that all mouthes may bee shette, and  
haue no occasion to mislike of him. Thus yee see that  
the talke which we ought to haue concerning our God,  
must bee to sanctifie his name: according also as we de-  
sire in the prayer that wee vse euerie day. And Eliu ad-  
deth immediately, *that his woordes shall bee voyde of vns  
truth, and that bee will shewe vntoo lob that his knowledge is  
perfect.*

Heere hee protesteth that hee will not mingle anie  
thing with the good doctrine, nor go about to disguise  
it. And surely it is one poynt further which wee ought  
to marke well, that when wee open our mouth to treate  
of God and of his workes and worde, there must not bee  
any mingling with it, but purenesse must be kept, so as all  
that euer we speake be whole and sound. For as for him  
that mingleth good matter and euill matter togither,  
what dooth hee else, but bring good meat, and well  
seasoned too the taste, whiche yet notwithstanding is  
poysoned? Euen so is it with all such as make a fayre  
shewe, and do indeede alledge good and true sayings:  
and yet notwithstanding doo interlace them with lyes  
and errores. Let vs marke well then that he which ex-  
ecuteth the office of a Teacher, muste not onely regarde  
to haue good sayings, but specially indeuer too haue tiis  
simplicitie, that hee neyther adde nor diministhe anie  
thing

thing from Gods pure doctrine. And therefore if wee will haue a well ruled sayth, wee must go by that lyne, and take good heede, that in teaching, wee vse nothing to guide vs, but the pure will of God, and that all oure wordes bee referred and conformable thereto. But if we handle things otherwise, and deale not with suche soundnesse as id vprightnesse as God requireth, who (as wee say) wil haue his worde preached in singlenesse, I say if wee haue not that minde with vs: wee shall perceyue in the ende, that wee haue beene out of the way. 10 Heere then wee be taught too receyue the pure and holy doctrine as wee ought too do, and to see that it bee not mingled. For what a thing is it, too mingle poysion with good drinke or good meate? This is the thing which wee haue to consider in Elius wordes. And whereas he sayeth, that bee will bee perfect in knowledge towardes Job. It is of some men referred vnto God, as if Eliu shoulde say, that in the ende Job shoulde perceyue, that it was not for him to set God too schole, as wee haue seene heretofore that hee went about to do: not of sette purpose, 20 but bycause that by his murmuring it might seeme that hee woulde haue ruled God after his owne manner: and that bycause hee contented not himselfe with his dooings, hee woulde haue founde fault with him, and haue reuersed his ordinaunce. For this cause (as some thinke) Eliu sayth here, that God shall be found perfect in knowledge. Howebeit this saying ought rather too bee referred too him that speaketh: as if hee shoulde say, thou shalte perceyue that I am a faythfull teacher. His meening then is, that forasmuche as hee will speake 30 in Gods name, Job ought well too admitte his woordes, bycause hee woulde not mingle nor adde any thing of his owne, but handle the true doctrine perfectly, even as he had receyued it of God. Therefore when a man that preacheth God, magnifieth his doctrine, it must not bee taken as though he aduaunced himselfe too much: for we must exalt Gods truth aboue all losiuenesse, so as nothing may deface it.

Thus yee see after what maner Eliu speaketh heere.  
It is not to vaunte himselfe in his owne person, but too  
the ende that the doctrine whiche hee bringeth, (accor-  
ding as it is of God) might bee receyued, and every man  
humble himselfe vnder it. And doubtlesse it is a mon-  
strous thing, when men fall too stryuing agaynst it.  
VVherefore let vs vnderstante that there is such a per-  
fection in it, as all the worlde ought too holde their  
mouthes shette, and acknowledge that God shoulde bee  
so honoured when he speakest to vs, as euery man ought  
to obey him.

But nowe let vs come too the generall matter that is conteyned heere. Hitherto Eliu hath vsed a Preface, and nowe hee entereth intoo the pleading of Gods cace, and sayth , *that God being strong despyseth no man , Verely* (sayeth he) *that is of strength and courage.* Heere hee taketh a grounde to separate God from men, and too take him out of their number, too the intent we shoulde not thinke of him as of oure selues . For the verie cause why wee iudge amisse of him , is for that wee woulde alwayes fashon him after our smalnesse , as who shoulde say there were not an infinite difference of power betwixt him and vs . Then if men go about to resemble God vntoo a mortall man , it is a defacing of his Majestie, and yet for all that , it is more than ordinary , insomuch that wee finde it in all caces by experience . If God vse any rigour , wee fall too surmising this or that , and take occasion too repine agaynst him : and if hee threaten vs , wee are not awihte moued at it , For wee beare oure selues in hande , that his anger will passe o-

uer. And what is the cause of so beastly a presumption? It is for that wee discerne not God from his Creatures. Also on the contrary part, when God promiseth too receyue vs too mercie , wee cannot bee perswaded that it is so. For wee bee letted and hindered by oure owne imaginations [whiche make vs too thinke ] what? I haue offended him so muche , and so muche. VVee make him alwayes lyke a mortall man , and therefore it is sayde in the Psalme , Looke howe farre the Hea- *Psf.103.b.ii.*  
uens are from the Earth, so farre are my thoughtes from yours. And hee confirmeth the same saying by his Prophete Esay . Howe nowe sayeth hee , thinke *Esay.55.c.9*  
ye that I am angrie after your manner? Thys ser-  
ueth too shewe vs , that although wee haue prouoked hym too the vtermoste , yet will hee bee mercyfull still: and that aloughhe wee bee tootoo vnwoorthie, yet will hee not ceasse too reache oute his helpe vn-  
too vs.

So then wee see that this doctrine of Eliu is not superfluous, but exceeding muche for oure behoofe, because there are verie few that can withhold from mingling God with men, so as no difference can be perceyued betwixte hym and his creatures, and yet notwithstanding it is tolde vs, that there is greater difference betweene God and vs, than there is distaunce betweene Heaven and Earth. Therefore wee muste not measure his thoughtes by ours, nor speake any thing of him after oure owne imagination : For that were an viter peruerting of all. Then let vs remember howe Elius meening is in effect, that G O D oughte too bee so exaltered aboue all Creatures, as menne may not presume too iudge of him after their owne naturall reason, nor after the disposition of things whiche they see heere bylowe : but consider that hee is a farre other thing, and as farre differing from vs, as the day differeth from the night. And for prooef heereof, he sayeth, that God beeing strong reieceth no man. For what is the cause that a mortall man seeketh too hurt his neighbour, and puncheth him with his elbowes to ouerthrow him, or too make him too stumble by some meanes or other ? Euen the envie and spight that one beareth to another, and also the feare that they haue whiche maketh them too saye , suche a one may doome mee harme, and if suche a man bee aduaunced I shall bee plucked backe by it.

So then, bycause there are so manie infirmities in  
men, they are alwayes afraide, least their neighbours  
shoulde bee aduaunced too muche. That is the cause  
why they are full of contentions and quarelles : That is  
the cause why they woulde alwayes haue them diminis-  
hed that are in too great authoritie and credite. That  
is the cause why menne labour after that sort too bring  
their neighbours lowe. Nowe let vs see if we can finde  
anie such poynt in God. No, no : For hee is too greate  
too enui vs, hee passeth not what men say. For could  
wee eyther hurt God, or diminishe his honour though  
wee were never so great? There is no king nor prince  
that can aduaunce hys Throne aboue the Clowdes : but  
as for God, hee is aboue the Heauens, yea and aboue the  
Angelles : and as for men, what are they? The Pro- Esay.40.f.  
22.  
phete Esay speaking of mennes pryme, when they would  
so aduaunce themselues, sayeth that they are like Gras-  
hoppers. Yee see that when Grasshoppers skippe, they  
make a great leape, bycause their legges bee long, but  
yet are they fayne too fall by and by too the grounde a-  
gaine, or else they be as Frogges.

Thus yee see what comparison the Prophete setteth downe, too scorne the vainegloriousnesse of men.

For admittē wee coulde flee aboue the Clowdes, admit wee were fellowes with the Angelles: yet wee see that they do worship the soueraine Maiestie of God, and are fayne to hyde their eyes with their winges, according as it is sayde in the prophecie of Esay. God then is not afraidye that wee can doo him any hurt, neyther will hee beare vs any enuie as thoughē wee were able too anoy him: his Maiestie shall alwayes continue vnappeached spight of our teeth. Seeing it is so, wee must conclude that there is no proportion betwixt him and vs, nor imagin that when God is offended hee hath good cause to bee angrie, for feare least men shoulde bereue him of his right.

True it is, that men are blameworthie for so doing, but yet can not any thing preuidice him at all. So then there is no infirmite in him, that hee shoulde enuie hys creatures: for he is great. And Eliu addeth moreouer, *that hee is great in strength of heart, or that hee is mightie in virtue of minde.* Herein Eliu toucheth another vice which is in men. For even they which are mightie, and ought not to enuie their inferiours, are notwithstanding so womanish hearted, that they are afraide of them: according as wee see, that even kings and princes whiche are of a spightfull nature, are sorie when they see any vertuous man. And why? For there is no true noblenesse in themselues, to say, God hath ordyned me too aduaunce men of vertue, and to esteeme them and honour them: but cleane contrariwise, forasmuche as they bee base minded themselues, they would haue all the world like them, and are ashamed to see an honest man. If there bee a prince that would wallow in all filthinesse, and keepe a stewes in his Court: It greeueth him to haue his lewdnesse discouered, whereas whoredome reigneth euerie where, yet doth hee seek still to get more libertie to giue himselfe to all lewdnesse. For alsmuch then as men are seene to bee so base minded: Eliu sayeth, that wee must not imagine God too bee after that fashion. And why? For besydes that hee is mightie, and men are notable to reache vnto him, hee is also mightie in vertue of minde, hee lyketh well of vertue, Justice pleaseth him, he alloweth goodnesse, and hee seeketh by all meanes too shewe that the more vertue that there is in men, the better hee is serued and honoured. For the thing wherin the glorifying of God consisteth, is that men shoulde bee vertuous. If a king see any of his subiectes more woorthisie of commendation than himselfe, it mislyketh and greeueth him. VVhy so? Because the thing whiche is in others wanteth in himselfe. But it is not so with God. For why? Haue men any goodnesse of their owne nature? No: but wee muste bee faine too receyue it of God, hee is the well spring from whence it muste come.

Seeing it is so, God needeth not too feare that his honour should be darkned by mens vertues. But mark here what we haue to consider: wee shall never knowe God to bee righteous and mightie in himselfe as wee ought to do, if wee consider him but by our naturall wit. And why? For oure mindes are too grosse and heauie too mounte so highe. But when wee see the vertues and graces which he dealeth vnto men: those are fayre myrtours and lively pictures wherein hee sheweth himselfe: and the more that men walk in righteousness, the more is he continually magnifyed, as in the thing wherwith he is serued and honoured. So then wee see nowe, that wee must no more match God with men, nor iudge of him after our guize and fancie: but he must be viterly separated from them, accorcing as in verie deede the heauen is not so farre off from the Earth, as there is distance be-

twixt him and vs, as I haue alledged alreadie out of the Psalmes and the Prophete Esay. And nowe after that *Ps.103.b.11.* Eliu hath spoken so, hee addeth that which I haue tou- *Esay.55.c.9* ched alreadie: that is to witte, that although many things bee out of order in this worlde: yet a man may perceyue the markes of Gods prouidence. And vndoubtedly, althoughe God doo not as nowe keepe one vnehaungeable rate: yet notwithstanding it is well seene, that God is aboue all the things in this worlde: and that if he guis ded not the sterne, thereloulde bee a horrible confusioneuerie where. Therefore let it suffice vs too haue heere some markes of Gods prouidence, too the ende we may give him his due glorie, and say, Lorde thou arte ludge of the worlde howesoever things fall out. And althoughe thou leauē many sinnes vnpunished, and cause the righteous and innocent too suffer many afflictions: yet neuerthelesse, wee perceyue that all things are guided by thy hande, and thou haste souereyne dominion ouer all things. Yee see then what Eliu trea- *treath of heere, and first of all hee sayeth, that God quicketh not the wicked, that he giueth judgment to the afflicted, and that he turneth not away his eyes from the righteous.* These sentences whiche Eliu taketh, are generall: and also it behoueth vs generally too conclude, that God is righteous euē when wee perceyue not any signe of his righteousness. And wee muste remember the thing that hath beene declared afore: which is, that when wee see that things are not set in so good order and per- fection as wee wouide wifhe: it must put vs in minde, that God will one day iudge the worlde in the person of his sonne, according too the article of our beleefe, that Iesus Christ must come too iudge both the quicke and the deade: and truely (as I haue sayde) if all things were disposed as were too bee wished: what a matter were it? VVe shoulde no more looke for the last resurrection. Doo wee then see that God executeth not all his iudgements, but reserueth some too himselfe? Let the same confirme vs in the hope of the last daye, and of the comming of the Lorde Iesus Christ, vnto whom God his father hath giuen all power, too the intent hee shoulde appeare in his Maiestie, too right all things that are out of order, and too set them at a stay. And when wee see that God punisheth some offences, and delyuereth those that are his: whether it bee our selues or others, let the same suffise vs too allowe of his prouidence. I see that God hath punished suche a fault: then muste I conclude that hee hath shewed mee as it were a myrrour of his iustice, and that the wicked shall come to account before him. For why, he accepteth no persons, hee is not an earthly ludge that will doo good iustice by startes, so as if there bee some fault committed, it shall bee punished with great rigour, and in the meane while, many others shall bee let slippe throughe some briberie or parcialitie, and so shall the Judge be quite and cleane chaunged.

This is evident, insomuch that all the Justice in the worlde, yea cuen the best that is too bee feunde, is but theeuishnesse because it proceedeth not of a good and sounde minde that holdeth out continually. But there is no suche thing in God: he is not moued with fauour, nor corrupted wyth rewards. VVhat then? Hee iudgeth according too the truth. Seeing it is so: wee muste needs conclude, that when God punisheth an offence, therein he sheweth vs that nothing escapeth him but that all our woorkes must come too account before him, and that althoughe they be hidden at this day, so as they be not perceyued at the first, yet we shall be neuer- thelesse guilty when we come thither.

So then, let vs learne too practise this lesson that is shewed vs heere, that is to wit, *that God turneth not away his eyes from the righteous, nor quickneth the wicked.* And howe shall we knowe that? Not alwayes, nor all after one rate, as I haue sayde afore: but yet God giueth vs sufficient proothes, too conclude that hee watcheth ouer the Godly, to the ende to mainteyne them, and that hee keepeþ them in his protection, pitying them, and deliuering them from all daungers. I say, wee see such examples heerof, as wee must needes haue this matter fully settled and concluded in vs. Furthermore, we see also that God lifteth vp his mighty hande too reppresse meynes iniquities, howbeit not alwayes: For hee leaueth many of them unpunished, winking at them, yea and making countenance, as though hee fauoured the wicked in many cases. But I haue shewed alreadie, that the same must confirme our fayth, and that wee muste bee fenced agaynst such stumbling blockes, by knowing that God reserueth those things till the latter day, which hee accomplisheth not as nowe. But howesoeuer the worlde go, we see that inasmuch as God punisheth such offences, hee hateth and abhorreth sinne. And therefore it behoueth vs to judge therepon, *that he quickneth not the wicked.* But as this doctrine is set downe heere too teache vs, too glorifie God in all respects: so also let vs marke that it must edifie oure fayth, and teache vs the feare of God. Do we then see that God turneth not away his eyes from the Godly, but hath pitie vpon them to helpe them? Let vs bee stablished in trusse of hys goodnessse, that wee may resort vntoo him as oft as wee bee afflicted. Haue wee seene that God hath deliuered any man, or that he hath deliuered our selues? Let the same make vs to returne too him, and say, howe nowe? My God hath made mee too feele by experiance, that hee is readie too helpe all such as trust in him: and the

*Matb. xi. d.*  
28.

Scripture sayth vntoo vs, Come vnto mee all yee that labour, and are heauie laden, and I will refreshe you. Ye see then, that all the recordes which God giueth vs, witnessing that hee will not turne away his eyes from the Godly, muste confirme vs in the promises of his goodnesse whiche hee giueth vs. Also on the contrarie part, wheras it is sayde, that God quickneth not the wicked: let vs learne to take the vse of it. Do wee see any crime punished? Let it prouoke vs too walke in feare, and to say, there is no dallyng in this case with God. VVhy so? For hee chasteneth such a one to the intent too instruct vs by his harmes. For it is a great fauour that God sheweth vs, when hee giveth vs such examples of his rigour and wrath, as we neuerthelesse without being

touched, maye take warning, too eschue his vengeance, which wasreadie for vs, and which he might haue made vs to feele.

Thus yee see that all the examples of the chasteaignments and corrections which God doth in this worlde, ought to serue to our learning: True it is that wee can well say, God is righteous, and such a one hath his due reward: we can skill to condemne such as haue done amisse, and too allowe the corrections that God sendeth to them: but in the meane while, we applic not the thing to our owne yse, and yet were that the principall poynt. VVhen I see that God punisheth a man, I must enter into my selfe, and looke if I bee not attainted with the same vice, or whether I bee not as guiltie in some other respectes. And therupon I must humble my selfe, and walke more aduisedly than I haue earst done. Furthermore, we haue yet one other frute too bee taken of the chasteaignments that God sendeth. Therein wee see also that God hath care of his children. If God beate downe those that haue troubled one and wronged another: why doth he it but too take our quarrell in hande? So then we ought to be the better minded to serue God, when we see him set himselfe agaynst our enimies, and thunder vpon them, after he hath suffered them to haue their scope for a time. And therefore (as I haue declared afore) we ought to bee the more confirmed to leane vnto his promise by fayth, without doubting that hee will shewe himselfe a father towrdes vs. And therewithall we must bee hilde in his feare, that wee may preuent all the vengeance which we see too light vpon the wicked, and vpon the despisers of his maiestie.

Nowe let vs fall downe before the face of oure good God with acknowledgement of our faults, praying him to make vs feele them in such wise, as we may learne to bee sorie for them, yea and to be angrie and greeued at our vices, and sinfull lustes, so as wee may seeke earnestly too haue his righteousnesse raigne in vs, and too bee refourmed too his holy will, and that moreouer forasmuche as wee haue too fight agaynst the temptations of this present life, hee will give vs armour to defende our selues withall, that althoûgh wee knowe much miserie and wretchednesse in our selues, yet we may not doubt but that he will vphold vs, and supplie our wantes by his grace, according as we knowe that all perfection of vertue and goodnessse is in him, too give the same vnto vs, according as hee knoweth vs too haue neede. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, bringing back all poore ignorant soules, &c.

### The Cxl. Sermon, which is the second vpon the xxxvij. Chapter.

6. He quickneth not the vvicked, but giueth iudgement to the afflieted.
7. He vvill not turne his eyes avvay from the righteous, he vvill set kings in their seates and they shall bee exalted for euer.
8. If they be in the stockes, and bound vvith the cordes of affliction.
9. Hee vvill shew vthem their faultes, and make them feele their sinnes, and they shall bee touched vvith them.
10. He vvill open their eare to the ende to amendethem: he vvill speake vnto them, and make them depart from iniquitie.
11. If they heare him and obey him, they shall passe their dayes in prosperitie, and their yeares in glorie.
12. If they heare not, they shall passe by the syvorde, and be consumed vvithout knovledge.
13. The hypocrites of heart do putto vvrath: they crie not euuen vwhen they be bounde.
14. Therefore their soule shall die in youth, and their life among the vyhorciongers.



After that Eliu hath generally sayde  
that God turneth not his eyes from  
the righteous, but hath a care of  
him : and contrarywise, that hee  
quickneth not the wicked : he ad-  
deth particularly for the better  
prooфе of Gods prouidēce, *that he  
giueith judgement to the afflicted.* For if a poore man that is  
utterly deſtitute of ſuccour, and an outcast in the world,  
is neuertheleſſe deliuereſ from vexation and trouble :  
the ſame muſte needeſ proceſſe of God, yea I ſay, it  
muſte needeſ be fathered vpon God. For if we haue no  
ſtay in the worlde, and yet haue ſtrong and mighty en-  
emyeſ : what iſ to be ſayd, but that we are vndone, and that  
there iſ no more hope of our life? Then iſ we recouer,  
it iſ manifest that God worketh in that behalfe. So, it iſ  
not without cauſe that Eliu doth purpoſely ſet downe  
this ſaying for a prooфе that God gouerneth all thiŋgs  
here beneath. Also he ſetteth downe a ſecond example  
of Gods prouideſce : namely the *gouernment of Princes*  
and of men that ſit in the ſeate of iuſtice : wherein wee  
perceyue that God iſ righteous, and that he will not haue  
thingſ to be out of order. And althoſ there be not a  
continual rate evenly kept at all tymeſ (as was declared  
yesterday) yet notwithstanding when wee ſee that there  
iſ any order in the world, therein we may ſee as it were in  
a glaſſe, that God hath not ſo lette looce the reyneſ to all  
confuzion, but that he doth ſtill ſhewe vs ſome ſigne and  
token of hiſ iuſtice. And vndoubtedly iſ a man conſider  
on the one ſide what the nature of man iſ : and on the o-  
ther ſide after what maner the gouerners and maſtrates  
and ſuſh as haue the ſwoorde of iuſtice in their hand do  
diſcharge themſelues : he ſhall ſee and eaſely diſcerne it  
to be a miraicle of God that there iſ any common weale  
amongſ vs, yea and we muſt needeſ know iſ and perceyue  
it. I ſay that the nature of men iſ ſuſh, that every man  
would be a Lord and Maſter ouer hiſ neyghbores, and  
no man by hiſ good will would be a ſubieſt. Seing then  
that our Lord ſuffereth not the ſtrongeſt to preauyle, but  
that there iſ ſome feate and obediēce towards thoſe that  
are in preheminenſe : therein iſ to be ſene, that God  
doth not onely brydle, but also fetter mens nature, to the  
ende that the ſayd prydē auance not iſelfe ſo high, but  
that publicke gouernment ſhould bee aboue iſ. And a-  
gayne wee ſee that ali men are giuen to euill, and their  
juſteſ are ſo boylng, that every man would haue libertie  
to do as he liſt, and no man be vnder correction. There-  
fore it iſ to bee conſiuded that the ſtate of gouernment  
commeth of God, and that therein hee ſheweth that hiſ  
creatieng of men was to the end they ſhould behaue the-  
ſelues honeſtly and modeſtly. And for the ſecond poyn̄t,  
we ſee how Kings and Princes and ſuſh as are of meaneſ  
ſtate, behaue themſelues when God hath armed them  
with the ſwoorde of iuſtice, and how they turne al thiŋgs  
upſide downe, in ſomuch that it ſeemeth that they intended  
to ſpite God, and to diſanull hiſ ordinaunce. Now if  
they which ought to maynteyne peafeably the order that  
God hath ſet, inforce themſelues to ouerthrowe iſ, and  
fight as it were of ſet purpose to bring thiŋgs to confuzio-  
n: and yet for all that the ſtate of gouernement continueth  
ſtill in the world, and thiŋgs are not ſo utteſt confoun-  
ded, but that there abide ſtill ſome marks of the thiŋg that  
God had ſtabliſhed: Is it not too be ſene therein, that  
God is double righteous? And therefore it iſ not with-  
out cauſe, that Eliu, after hee hath ſpoken of the ſuccor-  
ing of the poore by God, addeth immeadiately one other  
kinde, namely *that God ſtabliſhetb Kings*, and that not for  
one day, but too the intent that the ſame order ſhould

ſtand for ever in the world. True iſ that there are ma-  
ny chaungeſ off and on, and that there fall great altera-  
tions vpon Principalities and Lordſhippes : and thereiſ  
God ſheweth alſo that iſ hiſ office to pull downe the  
prowde. But yet neuertheleſſe, euen in deſpite of men  
and of all their rage, there ſhall ſome order remayne (till  
here bylowe, I ſay euen in reſpecte of tyrants). If a King  
reygne wrongfully, ſo as hee be a despizer of God, and  
full of crueltie, outrage, and vnsatiabie couetouenſe :  
yet notwithstanding he muſte bee fayne to keepe ſome  
ſhadowe and countenance of iuſtice, and hee cannot go  
beyond it. VVhereof commeth that, but biſeue God  
ſheweth hiſelfe there? And therefore lete vs leaue to  
proſite our ſelues in ſuſh wiſe by the thiŋgs that are ſeene  
in thiſ world, as God may be glorified at our hands, as he  
deſerueth : and ſpecially when wee ſee him deliuere the  
poore that are utteſt oppreſſed, & nother haue, nor hope  
for any ſuccour at mens hands : lete vs there conſider hiſ  
migitie power and goodneſſe, and diſpoze our ſelues to  
yeeld him hiſ due prayze. This (ſay I) iſ the thiŋg that we  
haue to note. Howbeit herewithall, to the intent to proue  
our ſelues to be Gods childefl, lete vs beware that we lend  
our helping hand to ſuſh as are wrongfully perſecuted, &  
that according to the abiitie which God giueith vs, we do  
ſuccour ſuſh as are trode vnder foote, & haue no means  
to reuenge or beare out themſelues. VVee muſt (I ſay) do  
our indeuer in that behalf, and ſtreyne our ſelues to iſ in  
good earnest. Secondly, ſith we ſee gouernours and men  
of authoritiſ ſo froward and ſpitefull, and yet notwithstanding  
that God ſuffereth them not to fall quite out into all disorder : there lete vs humble our ſelues to honour  
hiſ prouideſce, affiuring our ſelues that if he reſtreyneſ not their wickedneſſe, we ſhould be ouerwhelmed with  
an horrible fludde, and all ſhould bee swallowed vp and  
drowned out of hand. Therefore it behoueth vs to mag-  
niſie God in that we ſee there remayneſ ſome iuſtice &  
good order, although that ſuſh as are reygne and holde the  
ſwoord in their hand, be utteſt wicked and giuen to all  
naughtineſſe. So then, lete vs conſider the ſame, and lete vs  
(aſmuch as in vs iſ) maynteyne the order of iuſtice, for ſo  
much as iſ a ſoueraine benefit that God bestoweth vpon  
mankinde, and that therein alſo iſ hiſ will to haue hiſ  
prouidēce knowne vnto vs. And ſith we ſee that Princes  
and Maſtrates and all officers of iuſtice are ſo far out of  
ſquare : lete vs be ſory to ſee the order ſo peruerted which  
God had dedicated to the welfare of men : & not only lete  
vs abhor ſuſh as are the enmyeſ of God, & withstand the  
order of gouernment which he had ſet ouer the: but alſo  
lete vs know, that they be the frutes of our ſins, to the intent  
we may impute the fault & cauſe of the whole miſchieſ  
to our own ſelues. Thus ye ſee what we haue to remeber  
in thiſ text. Now lete vs come to that which Eliu addeth :  
He ſayeth that if the good men, or elſe if the great men of  
whom he had ſpoken, whom God had exalted to high de-  
gree and dignitiſ aboue the reſt of the world, bee at any  
time ſet in the ſtockes : I ſay if they be at any time brought  
downe, euen to ſhame and reproch, ſo as men put them  
in pryon and fetter them, and they be tied to confuzion  
with coardeſ : yet notwithstanding God forſaketh the not  
in ſuſh necessitiſ, but maketh them to ſeele their ſinneſ,  
and telleth them the faults that they haue comiſſed, to  
the end that vpon knowledge of them, they may amend  
them & returne into the right way, and he openeth their  
eareſ, to the end they ſhould bethinke theſelues the bet-  
ter, and know theſelues. Eliu then ſheweth here, that whe-  
re God ſeemeth vnto vs to ſhet hiſ eyes, and to regard no-  
more the gouerning of men : he hath iuft cauſe ſo to do :  
and that although wee thinke it ſtrange, yet muſte wee  
Vu. acknow-

acknow'edge that he is iuste and righteous in all his doings, and that wee haue cause to glorifie him. Truly it behoueth vs to beare continually in minde all the things that haue bene treated of heretofore : that is to wit, that things are not ruled in this worlde all after one rate, and that God reserueth a great part of his iudgements which he intendeth too execute, vnto the latter day, too the intent that wee should alwayes liue in hope, wayting for the comming of our Lorde Iesus Christe. And it muste suffice vs to haue some tokens whereby to perceyue the things that are tolde vs here.

Nowe then, the intent of Eliu is to preuent a stumblingblocke that menne might conceyue, when they see good and righteous folkes trampled vnder foote, and God layeth them open too the tyrannie of the wicked, and the worlde troubleth them without cause, so as although they haue not done any bodie wrong, yet neuerthelesse menne ceasse not too molest them. For when wee see that : it seemeth too vs that God thinketh not vpon the worlde, ne looketh so farre as vnto vs, but letteth fortune alone with the rule of all things : Lo how our eyefight is immediatly dazeled at the beholding of things that are out of order, and there is nothing more easie with vs than to stumble. For this cause Eliu sheweth vs here, that although good menne be persecuted, or else if such as were aduaunced too great estat bee ouerthrowne, so as God seemeth to confounde heauen and earth togither : wee muste not therefore bee to sore dismayed in our mindes. And why ? For God hath some iuste reason to do it, which wee be not able too conceyue at the firste brunt. But lette vs tarie with pacience, and wee shall knowe that God will make such afflictions to do vs good, and that they tende to a good ende. And why ? For then (sayeth hee) doth God shewe them their sinnes that are so tormented, and maketh them to perceyue what they be : & that is to the end to bring them to good amendment.

Nowe then, here wee see, firsste of all that wee muste not deeme things by outward appearance, but gage deeper & seeke the cause that moueth God to do the things which wee thinke straunge at the first sight. It seemeth cleane contrarie to all reason, that a good man should bee so persecuted, and that euery man should ouertūne him : howbeit God knoweth why he doth it. Therefore wee must haue an eye to the end, & not be to hastie to shoothe foorth our verdit at the first dash, as they do which iudge at all auentures. Now then wh<sup>c</sup> is the ende of our afflictions ? It is to make vs to perceyue our sinnes : and it is a very notable poynt, whereof wee may gather a very profitable lesson. True it is that we heare it oftentimes spoken of : neuerthelesse we cannot heare of it to much : for we know that afflictions are so irksome to vs, that euery of vs falleth to chasing as soone as wee feele any strype of the rodde at Gods hande, and wee cannot comfort our selues nor keepe our selues in pacience. And therefore so much the more behoueth it vs to marke well this doctrine, that when God suffereth vs to bee vexed euen wrongfully as in respect of the world : euen then doth he worke our welfare, in that it is his will to make vs feele our sinnes, and to shew vs what we be. For in time of prosperitie wee be blinde : and surely wee shall not know a right what is conteyned here, vnlesse God bring vs too it by his chastizements. Are wee at our ease and in pleasure ? Euery of vs falleth asleepe and flattereth himselfe in his sinnes, in somuch that our prosperitie is as a drunkennesse to cast our soules into a dead sleepe. And (which worse is) when God letteth vs alone in peace, although wee haue offended him a thousand wayes : yet we ceasse

not to sooth our selues, bearing our selues in hande that we be in his fauour, & that he loueth vs because he scourgeth vs not.

Yee see then that menne cannot perceyue their owne sinnes, if they bee not driuen by force to knowe them selues. And therefore seing that prosperitie maketh vs drunken after that sort, and that when we be at rest, euery man flattereth himself in his sinnes : it standeth vs vpō to suffer God patiently to scourge vs. For affliction is the true schoolemistresse to bring men to repentance, to the ende they may condemne themselues before God, and being so cōdemned learne to hate their sinnes wherin they weltered afore. Therefore, when wee knowe the frute of the chastizements that God sendeth vs, wee will bear them with a meelder and quietter minde than wee do. But it is a piteous case to see howe rechelesse wee are, bycause wee know not that God procureth our welfare by afflicting vs after that maner. Furthermore lette vs marke well, that wee muste not iooke vpon the visible hande of God for the feeling of our sinnes. For it may come to passe, that God will giue menne the brydle, so as they shall persecute vs, yea euen vniustly, when wee shall not haue done them any wrong. But yet euen in that case it behoueth vs to learne, that God calleth vs vnto his schoole. For his forbearing too smyte vs with his owne hande, and putting of vs into the handes of the wicked, is too tame vs and meeken vs the better : and then doth hee put vs too the more shame. Then if the wicked haue their full scope, so as it lyeth in their bande to torment vs, and they doo the worst that they can vnto vs : It is all one as if God shoulde tell vs, that wee bee not woorthie to bee beaten of his owne hand, and that he intendeth to shame vs. So much the more therefore must wee bee prouoked too thinke vpon our sinnes, and too bee sorie for them, and therewithall too marke how Eliu addeth, that God dooth then open our eares. That saying betokeneth twoo things in the holy Scripture. For sometimes it signifieth but too speake too vs : and sometimes it signifieth too touche our hearts in such wise as we heare what is sayde too vs. God therefore openeth our eares, when hee sendeth vs his woerde, and causeth the same to bee seide before vs : and agayne hee openeth our eares, or hee vncouereth or vnstoppeth them (for the Hebrewe woerde doth conueniently imprese as much) when hee suffereth vs not to bee deafe too his doctrine, but giueth it enterance into vs, to the ende wee may receyue it and bee moued with it, and that the power therof may shewe it selfe. These (I say) are the two sortes of opening our eares, which wee dayly perceyue God to vse towards vs.

Also hee openeth the eares of those whom hee afflieth, in that hee giueth them some signe of his wrath, thereby too teache them to bethinke themselues better than they haue done. If a man demaunde, what then ? doth not God speake too vs when wee bee in prosperitie ? Yes surely doth he : but his voyce canot come vnto vs : for we be fraughted aforhad with our owne delights and worldly affections. And vndoubtedly wee see, that when men haue their fill of good cheere, and may make merry at their owne pleasure, and liue in helth and welth, they ouerioy theselues. There is none other talke with the then, but of sporting : in such wise as God is no more heard among them. But afflictions are messengers of his wrath, and then are wee touched with greefe for offending him, so as we call our selues home againe. And so afflictions muste generally serue for instruction to such as receyue the, so as they may drawe homeward vnto God, from whom they haue hilde themselues aloose before.

Marke

Psalms. 40.  
b.7.

Marke that for one poynt. Yet notwithstanding men suffer not themselues to be gouerned by God, vntill he haue softened their harts by his holy spirite, and opened the passage for the warnings that he giueth, and perced mens eares that they may yelde them to his seruice and obedience, as it is sayd in the Psalme. This is it which we haue to marke. And therefore when wee be afflicted, first let vs remember, that it is all one as if God should speake vnto vs and shewe vs our sinnes, and indited vs to the intent to drawe vs to repentance. Howbeit forasmuch as wee be dull vpon the spurre, or (which more is) wee bee vtterly stubborne and deafe vnto all the warnings that he giueth vs : It behoueth vs to pray him too perce our eares, and to open them in such wise to his instructions, as the same may turne to our profite ; and that he suffer not the ayre onely to be beaten, without touching of our heart : but that he moue vs too come and returne vnto him. Otherwyse let vs be sure wee shall do nothing but chafe at him, and reject his corrections : according as experience sheweth in moste men, that such as are smitten with Gods scourges amende not for all that, but rather wexe worse and woorse. Then sith wee see such examples, let vs learne that all is to no purpose till God open our eares, that is to say, till he haue made vs to heare him speake to vs by the woorking of his holy spirite, and also to obey him in that which wee haue so heard. Lo what we haue to marke vpon this streyne. Now he addeth immediatly, that if they beare and obey, they shall spende their dayes in weale, and their yeres in glory : but if they berken not too him, they shall passe by the swoorde, and dye. Without 30 knowledge. Here Eliu sheweth vs yet better, the profite that wee haue by being in aduersitie. It is vndoubtedly a great benefite, and which cannot bee sufficiently valued, when we be drawne to repentance, and that whereas we were in the high way to damnation, our Lord bringeth vs backe to himselfe. I say it is a thing that ought to asswage all the sorrowe of our afflictions. Howbeit there is yet much more in it : namely that our Lorde sheweth vs by prooef, how profitable the same is for vs, to the end wee may be deliuerned from our aduersities and succored by him, and he shew himselfe fauorable to vs by that meanes. Seing then that all this is found by experience : haue wee not cause to be glad when God deliuerneth vs after that sorte ? For if he shoulde suffer vs to be sortid in the pleasures of this worlde, in the ende wee would growe paste grace, and therefore he is fayne to remedie it in due season. And if he do it by afflicting vs, and therupon deliuerneth vs to the intent wee should perceyue his hande : is it not a singular prooef of his fauour, and of our fayth ? If God should suffer vs to welte in our own filthinesse and 50 to settle in our owne lees (as the Prophets terme it) wee would rotte away as I haue sayde afore : and besides that, we would not esteeme his grace towards vs to be such as he sheweth it by taking vs out of the aduersities wherevnto we were fallen. Lo here a double benefitte that redoundeth vnto men by Gods correcting them after that manner. For first and foremost they be brought backe vnto him : and secondly they perceyue his fatherly goodnesse when they be deliuerned by this grace. Thus yee see what wee haue to marke in this streyne. Nowe a man might demaund, yea, is it so ? are we sure that Gods intent is to drawe vs to repentance, when hee scourgeth vs himselfe, or when he suffereth vs to be troubled by men ? VVhat can wee tell whither his purpose and will be such or no ? Herewnto we answere : In asmuch as wee see that afflictions last but for a time, and God deliuerneth vs from them : lette vs understand thereby, that he mindeth not 60 to vndo vs vterly, but is contented that wee be beaten

downe and humbled vnder his hande. But if our neckes be of brasse to withstand him, so as wee will not bowe for the corrections that he sendeth vs : wee do nothing else but continually double his strokes. Then on the contrary parte, if wee feele our sinnes so, as wee crave forgiuenesse of them, and hee perceyue vs to bee rightly touched : then maketh he our aduersities too turne to a wholesome medicine to vs, and therupon he deliuerneth vs from them.

VVee see all this (I say) euен with our eyes. So then lette vs not grudge any more when wee see God sende such troubles into the worlde, neither lette vs bee offended at it as though hee had his eyes shet. For he knoweth well ynough what he doth, and hee hath an infinite wisedome which appeereth not too vs at the firste dash : and in the end we shal see that he hath dispozed things in good order and measure. Also lette vs learne herewithall, not to be too much greeued when wee bee afflicted after that manner, assuring our selues that God doth by that meanes further our saluation.

Agayne, would wee bee healed when wee bee so in trouble and payne ? would wee haue a good and desireable ende of them ? Then lette vs folow the way that is shewed vs here, namely to heare and obey. How to heare ? By beyng taught when God holdeth vs as it were in his schoole, so as our afflictions may bee as many instructions to resort vnto him. Then let vs heare these things, and lette not that slippe out of the one eare which entered in at the other : but lette vs obey, that is to say, lette vs yelde God such obedience as wee ought to do : and lette vs not seeke any thing else than to frame our selues wholly vnto him. Lo by what meanes wee may bee ridde of our aduersities. But what ? wee muste not maruell though menne linger in payne, yea and bee plundged dayly deeper and deeper in their miseries : for which of them giueth ears vnto God when hee speaketh ? It is apparent what a number are afflicted and tormented, and it is evident that Gods scourges are occupied euerywhere now adayes. But how fewe are there that thinke vpon them ? Yee shall see a whole Realme oppressed with warres till they can no more : and yet shall ye scarce find a dozen men among a hundred thousand, that heare God speake. Belold, the yerkes and lashes of his whippes do sounde and roare in the ayre : there is horrible weeping and wayling everywhere : menne crie out alas and wo is mee : and yet of all the whyle they looke not too the hande that smyght them, according as the Prophete Amos. 4. b.6. vpbraydeth the stubbornharted, that whereas they feele the strokes, yet they perceyue not Gods hande. VVee see the lyke in plague times and dearth. So then, is it any woondre if God sende incurable woundes, and put that thing in vre which is sayde by the Prophete Esay : namely that from the sole of the foote to the crowne of the head, there is not any soundnesse at all in this people, but all is like a leprosie, so as they bee rotten and filthie ; and their sores past recoverie ? Is this to be wondered at, seing that now adayes menne are so thanklesse to Godward, that they shet him out of the doores ; and will not heare him that they might obey him ? wherefore whensoeuer we be beaten with Gods scourges, let vs learne to come by and by vnto him, and to herken to the warnings that he giueth vs, so as we may feele our sinnes & mislike of them. That done : lette vs be hartely sorie for them, to the ende it may please him to have pitie vpon vs. If wee go to woorke after that sorte, God will not forgette his owne charge of instructing vs and of deliuering vs from all our aduersities. But if wee will needs play the restle lades, bee will hamper vs well ynough, accor-

Amos. 4. b.6.  
Esay. 9. c. 13.

Esay. 1. b.5.

ding  
Yv. ii.

ding as it is sayd here, that we shall passe by the swoorde and bee consumed without knowledge, that is to say, in our owne folie. VVhereas it is sayde that wee shall passe by the swoorde: the meening is that the woundes shall bee vtterly vncurable, so as we must hope no more for any healing, for there shall be nomore remedie for vs. If wee be not wilfull when God warneth vs of our faults: he will shewe himselfe a good Phisition towards vs in purging vs of them, at leastwise if wee bee not past amendment. But if there be nother reason nor amendment in vs, so as we chawe vpon the bridle without feeling of our sinnes to be sorie for them: lete vs assure our selues that all the afflictions of this worlde shall be deathfull vnto vs. If wee learne not to returne vnto God when he calleth vs, and giueth vs space of repentance, that is too say, if wee come not in tyme conuenient, and enter when the gate is open to vs: I say if we do not so: all the chastizements that were giuen vs for our welfare, do turne to our greater damnation, and they muste be as many summonings, insomuch that the fulnesse of all miserie muste bee accomplished vpon vs. So muche the more must wee be thinke our selues, that wee prouoke not such vengeance of God vpon vs wilfully. For is it a small matter that it is sayd to vs, that the wiifull sorte must be wounded by Gods owne hand, namely because menne (asmuch as is possible) do defie him and will not yeeld vnto him when he is so fauourable to them as to warne them, and giueth them an enterance vnto him? And in good soote, when menne checke at God in that wise, is it not an open defying of him? Is it not a treading of his grace vnder foote? But God cannot away with such spitesfulness: for (in his Prophete Esay) he sweareth by his owne maiestie, that when menne make a scorning and say, lete vs eate and drinke when God calleth them to repente: it is a sinne that shall never be blotted out. Beholde I say, God is so displeased with that sinne, as hee sweareth that hee will beare it in remembrance for euer. So much the more therefore ought it to prouoke vs to humble our selues, when God giueth vs any forewarning: assuring our selues that he procureth our welfare in that behalf, to the end we should not shake off his yoke when he intendeth to lay it vpon vs, nor beate backe the strokes of his roddes which hee giueth vs, as though he smote vpon a Stith. And it is sayd exprefly, that such as giue no eare vnto God shall die without knowledge, that is to say, their owne folly shall vndo them. This is sayd to the end that men should be left without excuse. Trye it is that wee will shewd our selues with ignorance when we go about to qualifie our faults, or else to wipe them quite away. VVee will say, I thought no such thing, I wist not of it. But let vs learne to know that when any mention is made of mens ignorâce: it is to condemne them the more because they played the beasts and had no reason at all in them. And euen so doth the Prophet Esay speake thereof. The very cause (sayeth the Lord) why Hell is open, and why the graue swalloweth vp all things, and why all my people are consumed, is for that they had no knowledge. God complayneth there of the sinners for casting themselues wilfully into destruction: and therewithall sayeth that that befell them for want of knowledge: yea but immediatly he vprebaydeth the Lewes that they were become brutish. For the Lorde on his behalf doth sufficienly warne vs, that it is long of none but of our selues that we be not well taught. Truly God is a good scholemayster, but we be ill scholers. God speaketh to vs, & we be deafe: or els we stoppe our eares to the intent we would not heare him. So then, the ignorance whereof Eliu speaketh here, is wilfull, because men cannot finde in their hearts that God should poynct them

their lesson, or teach them to come vnto him, but had leuer to folow continually the common trace, and therefore shet their eyes & stop their eares. Thus ye see an ignorâce that is ful of wilfulnesse and stubbornnesse. Now it is true that for a time the wicked do like well of theselues when they feele not Gods hande. Howbeit it is so much the worse for them, as wee see examples of it day by day. If a man speake to these vnthrifts that are giuen to al naughtinesse, and threaten them with Gods vengeance: they do but nodde their head at it, & make a mocke at it, bearing themselues in hand that it is but a sportingmatter. Againe, they take sermons in scorne, and turne all the holy Scripture into skoffing, to the ende it should haue no more reverence nor autoritie. VVe see this before our eyes. Howbeit, they do always impaire their cace: for surely this saying shal not fall to the ground, namely that whosoeuer will not heare God in affliction, must needs perish without knowledge: that is to say, the ignorance wherin he is ouersettred must cause him to haue the greater fall, and plundge him the deeper in Gods curse. Now sith we see this, let vs learne to be teachable: and assoone as God speaketh, let vs give eare to him and be ready to submit our selues to his woord, and let nothing hinder vs from returning vnto him. This is the thing which we be taught in this sentece. And surely our own nature would otherwise alwayes egge vs to striue against him, as it is sayd here. Furthermore here appeareth més foolishnesse, in that although they will not be counted fooles and vndiuized: yet they labour to excuze themselves by follie and ignorance, when it commeth to the making of their account afore God. But all this shal not auayle them at al. And therfore it stádeth vs the more in hand to labour for humilitie betimes, and to resort to this comfort that God giueth vs when he sayeth, that hee teacheth vs by double meanes. For on the one side he maketh his woord to bee preached vnto vs: & on the other side he beateth vs with his roddes, to the end that every of vs in his own behalfe should be moued to returne into the right way. Therfore let vs haue our eares open to receyue the doctrine that is set afore vs in the name of God, to the end he speake not to deaf folkes, or as it were to blockes of wood. And therwithall also let vs be pacient, to abide the afflictions that he shall send vs: & when any thing falleth not out to our liking, let vs not therfore ceasse to magnifie God and his grace still, assuring our selues that by that meanes he maketh vs to feele our sins, to the intent we should not be so saped in them as to perish. Ye see then that vntesse wee will spite God wilfully after we haue heard his woord, it behoueth vs also to vnderstand what he intendeth by his chastizing of vs, and by sending of aduersities vpon vs, on which side so euer they come: for there shall never happen vs any thing but at his hand. By and by Eliu addeth, that the Hypocrites of heart do put too wrath, and that they crien not when they be bound: that their soule shall die in youth, and that they shall perish with the whoremongers. He sayeth Hypocrites of heart: and why doth he terme them so? He meeneth those that are imbruied with naughtinesse, and haue a backenooke to shrinke into from God, and cannot be drawne to any soundnesse. For wee shall see many poore soules that sinne through ouersight, because they be vncostant, so as they bee easly thrust out of the way, and yet there is no malicious nor rooted wilfulstubbornnesse in them. But there are othersome which are Hypocrites of heart, that is to say, which haue in them the roote of contépt & of all stubbornnesse, so as they mocke God and haue no reverence of his woord, but the Diuell hath so bewitched them, that they condemne the good & follow the cul, or at leatwise allow it, & could find in their harts

Esay. 22. d. 13.

Esay. 5. c. 13.

harts to delight in it & to feede it Thretherefore let vs marke well that whereas Eliu speakeſt here of hypocrites of hart : he meeneth ſuch as are ſo wholly giuen ouer vnto Satan, that they not only ſinne through ouerſight, but are ſo wholly framed vnto euill, as that they be fully bent (as they ſay) to doing of miſcheſ and to mocke God: and of ſuch maner of me there are to many exaſples to be ſene. For if a man cōpare thoſe that are vnonconſtant and offend through frayltie, with the wicked & the diſpizers of god: the number of the wicked will be far the greater. And ſo let vs marke, that it is not without cauſe that Eliu calleth them hypocrites of heart, or frowardharted, that is to ſay, vterly giue to extreeme naughtineſſe & malicioſneſſe, ſo as they will not in their aduerſitie by any meanes ſubmit themſelues vnto God, but rather do put to wrath. And let vs marke wel this ſaying of *putting to wrath*: for it is as muſch as to kindle the fire ſtill more and more, and to throw wood into it to increaſe it. And in good ſooth, what do the froward ſorte when they ſtrive and ſtomacke againgſt God in that wize? Do they amend their caſe and ſtate? Alas, they do but heape vp wood more and more, and the wrath of God muſte neeſes burne the whotter. So then let vs marke, that if we reſiſt Gods chaffizemēts, thinking to beate them backe by our wilfulneſſe & frowardneſſe: we ſhall but increaſe wrath, and Gods curse ſhall augment more and more, till we be vterly cōſummed by it. Now whē we heare this, what haue we to do but to pray God, firſte to purge vs in ſuſh wize, as wee may not haue the ſayd rooted ſtubbornneſſe and priuie ſpitefulneſſe in vs: but that although we haue done amifle through 30 infirmitie, yet there may alwayes bee ſome roote of the feare of god in vs, ſo as we become not vterly paſt amēdment. Also let vs euer indeuer to inure our ſelues to the ſayd soberneſſe and ſinglenesse of hart, to the end we be not ſo ſnarled in our ſinnes, as to like well of them and to foster them. And moreouer let vs marke well, that if wee will worke wyles & pollicies with God, our market ſhall not be amended awbit by it, but we ſhall rather increaſe

his wrath towards vs. Ye ſee then that me ought to looke well to the amēding of their euill doings, ſeing that Gods curse ſhal be ſo increased vpō them. And here is expreſſe mention made of the increaſing of Gods wrath, because men thinkt themſelues to be ſcaped, whē God hath deliuered them frō ſome one miſchaūce, for then they think all the worſt is paſt. But wee think not vpon the meanes that are hidden from vs, namely that God will anon after bring foorth new roddes, that he will draw new ſwordes, 10 and that he will ſuddenly thunder vpō vs when we looke not for it. For aſmuch then as wee are not ſufficiently afraſyed of Gods wrath: therefore it is purpoſely ſayd that the ſame increaſeth, and that we heape it more and more vpō vs: in ſo muſch that a hundred thouſand deaths muſt needs wayte vpon vs, when we ſhall haue diſpysed the message which God ſent vs to bring vs backe againe and to guide vs into the right way. Therefore when we ſhall haue diſpized Gods warnings after that ſort, we muſt be ſayne to feele his horriblie vengeance vpon vs, whereaſ o- 20 therwife he protesteth that he is alwayes ready to cōforde ſuch as ſubmit themſelues willingly to his good wiſe.

Now let vs fal downe before the face of our good God • with acknowledgemēt of our faults, praying him that his correcting of vs and our feeling of his ſtripes may not be in vayne, but that we may leaue thereby to returne vnto him, ſo as we may not taric till he ſhewe vs ſome ſigne of his wrath, bu: that for aſmuch as wee be dayly allured by his word. (& that after ſo louing and gēte a fashio as we ſee,) we may not grow hardharted, but rather giue diligēt care to that which he shall ſay, that wee may prevent his judgement: and that whenſoever he liſteth to execute a ny rigour vpon vs for our ſinnes, wee may nor therefore ceaſe to have an eye continually to his promiſſe, and to hope that after he hath made vs to feele our owne miſeries, he will deliuer vs from them, namely vpon condition that wee leaue to be ſorie for them and to forſake them. That it may please him to graunt this grace not onely to vs, but also to all people and nacions of the earth, &c.

### The.cxlj Sermon, which is the third vpon the. xxxvj Chapter.

15. He ſetteth aside the poore in their affliſtion, and openeth their eares in their oppreſſion.
16. Truly he vould plucke thee out of the mouth of diſtreſſe & ſet thee in a large place, vvhile there ſhould be no ſtrayghtneſſe: and the reſte of thy table ſhould be full of fat.
17. Thou haſte filled the iudgement of the vvicked: but yet ſhall iudgement and iuſtice holde out.
18. For beholde the vvrath, to the ende that he deſtroy thee not vvithe thine abilitie, and that the multitude of giftes deliuer thee not.
19. He vvill not regard thy greatnessſe, nor all thy prouision, nor all thy force.



E haue ſene heretofore, that men gayne nothing by ſtriving againgſt God, but rather impaire their caſe. For their hardhartedneſſe increaſeth Gods vengeance, and kindleth the fire of it more and more. And now moreouer it is ſayd for a conuincional, that ſuch as wil neeſes play the rebelles after that maner againſt God, ſhall dye in the florie of their youthe and with the vboronongers: as if a man ſhould ſay in our common language, looke vpon yonder vile ribaualde, he will be hanged. Euen ſo is it ſayd that the diſpizers of God ſhall die with all their ſtrength. For when they fee themſelues at their eaſe, they be full of fiercenſeſſe & pride: but yet ſhall God conuife them well ynough. And Eliu doth new againe ſet downe that which he had ſayd afore: namely, that God of eneth the eares of thoſe whom he affiſſ-

*eteb.* And not without cauſe is this reſeted for aſmuch as it is hard to make me beleue it, & yet notwithstanding we may well coniider that this doctrine is more than neceſſary for vs. For afflictions are hard and cōberſome to vs, in ſo muſch that we chafe & fret and cannot abide Gods hand: but rather thinkt he doth vs wrōg, bycauſe we know not the ſiute that commeth of it. Therefore it cannot be told vs to oft, that God openeth mes eares when he affiſſeth the: and for the ſame cauſe it is ſayd also, that God ſetteth them aside [or ſholeth the out] in affliction. True it is that ſome tranlate it *Deliuer*, according alſo as it is taken in that ſenſe. Howbeit it is not ment here that God taketh them out of their affliction, but it is ſette downe in [or by] affliction. So then it is a ſimilitude that Eliu vſeth: as if hee ſhoule ſay, that God ſholeth out and gaſtereth to himſelfe thoſe whom he chaffizeth, bycauſe that when menne are in proſperitie, they wander and dote

in their owne imaginacions : but as soone as God layeth his hand vpon them, and maketh them to feele his rigor : it is all one as if he shoulde take them aside to himselfe, to shew them their faults, and to bring them to repentance. Now we see in effect what Eliu ment to say . And let vs marke well, that the opening of mens eares by affliction, is bycause that whyle wee liue in ease and pleasure, our eyes are blindfolded, according as the Psalme sayeth, that when men are in prosperitie, their eyes strout with fatnesse, so as they see not a whit : and therefore they be vtterly sotted in their sinnes. Also wee haue our eares stopped in prosperitie, and cano not heare a whit : and therfore our Lord had neede to open them with afflictions. Truly this doctrine is sufficiently proued by common experiance, and we neede not to fecke any exposition of it as of a darke thing. For we see that such as are not pinched with any aduersitie, cannot away with any correction. Assoone as they are but spoken too, they are in a chafe : and this is to be seene not only in every severall person, but also in the whole bodie of a realme. So long as there is no warre, pestilence, nor famine : we see that if men be rebuked for their sinnes, they murmur at it, and there is nothing but resistance with tooth and nayle. And why so? As I haue sayde, it is because mens eares are stopped with fatnesse, and cannot abide that God shoulde in any wise tell them of their sinnes. Or else if men be not so proude as to striue agaynst admonisments: yet shall it little auayle to speake to them, it is to no purpose to finde fault with them, they passe not for it. VVhy so? For every man is full fraught afrehande with his owne delights and pleasures. To be shorte, wee be nevere touched, till Gods hande nippe vs by chastizing vs. And that is the cause why so many calamities happen to the worlde. For in asmuch as men give no eare vnto God, ne make any account of his woord, longer than he vseth force of hand agaynst them : when he feeth them so puffed vp with pryde, and that he can not otherwise weeld them : he tameth and subdueth folke by mayne force. And yet the same is not ynoch enough at all times : for how many are there to be seene, which resist Gods hand of wilfull stubbornesse, and continue alwayes hardharted, so as they growe woorse and worse when they feele the strypes? And this is too common a thing. But in this place it is precisely spoken of those to whom God intendeth to shewe favour. For in afflicting men, he ameth at twoo endes. As for the reprobates, he purposeth to make them vnexcusablie : and as for the godly, hee intendeth to tame them in such wise, as they may returne to him with a lowly mind. So then, in this sentence there is no mention made, but of such as God will not suffer to perishe, and for that cause doth he chastize them. Nowe if it be needfull that God shoulde worke so towards his chosen : what had he neede to do generally to all mankind? Here is no mention made but of those whom God knoweth and auoweth for his children, and whose saluation he intendeth to procure by gouerning them with his holy spirit : and yet notwithstanding, euē they should haue their eares stopped, and they should be sotted in their owne pleasures, if God drewe them not to himself by afflictions. Therefore let vs learne here, that there is a horrible frowardnesse in our nature. Furthermore although our Lord haue touched vs, so as we haue some good will & desire to come to him : yet let vs be sure that we haue stil neede of this help, namely that our Lord shoulde pricke vs and spurre vs foreward, and by all meanes possible subdue vs to him. And it standeth vs in hand to serue our owne turnes with all the troubles & aduersities that he sendeth vs, so as we may apply them to the sayde vse, assuring our selues that there would be no-

thing but rebellion in our flesh, if it were not subdewed after that maner. Thus ye see what we haue to beare in minde. Furthermore lette vs learne, not to be stubborne againſt God when he afflieth vs : but ſeing wee know that his intent is to open our eares : let vs pray him that our afflictions may ſo auayle and profit vs, as we may come vnto him, and he make vs to go foreward ſtill in the good way when he hath once brought vs into it. And to bring that to paſſe, let vs learne not to gad after our own lustes, as wee ſee moſt men do, who are caried away, and when God calleth them to him, runne from him, and can finde no way to come to him. Therefore let vs ſet our ſelues aſide, that is too ſay, lette vs as it were bee gathered vnto God, and not be ſo ſotted in our owne vanities and wicked affections, as wee ſee our ſelues to much giuen too them. Thus ye ſee in effeſt what wee haue to remember in this ſentence. Nowe hee addeth immediatly, *that God will plucke a man from the brim (it is properly from the mouth) of anguish and afflictio, and ſet him in a large place where he ſhall bee no more in diſtreſſe, and the reſt of his table ſhall be full of fatte.* The woord *Reſt* may be taken as wel for the things that are ſet vpon the table, ſo as it ſhall bee ſorniſhed with all good things: as also for the eafe and quietneſſe that ſhall be at the table. And this is purpoſely ſpoken vnto Job, because he had felt Gods bountiulneſſe: and doubtleſſe Eliu vþbraydeth him with his vñthankefulneſſe. Come on (ſayth he) haſt thou not knowne heretofore that God made thee to proſper? VVhence came all the riches which thou diſdiſt poſſeſſe, but of the bounteouerneſſe which God ſhewed towards thee? And surely he would ſtill ſhew himſelfe the ſame, if thou wart meete to be haſled ſo gently at his hand. It is certayne then that he would go through as he began: *but thou haſt performed the iudgement of the wicked.* Thou ſeefte then that thou canſt not abide that God ſhould do thee good. Now it is true that Job is accuſed partly wrongfully. Neuertheleſſe it is not without cauſe that Eliu condenmaſt him for grudging againſt God, and telleth him that *iudgement and iuſtiſe ſhall hold ouut*, notwithstanding all his murmurings. In the meane whyle, wee may gather a god leſſon out of this verſe: which is, that whē God ſcourgeth vs, we muſt cal to minde the good that he hath done vs, to the end we be not troubled, but conſider that the chafizemēts of his hand are not done without cauſe. And that is the poynt also wherevnto Dauid bringeth vs: for after that God had exalted him to the ſeate of the kingdome, and giuen him ſo many viſtories againſt his enimes: whē he came to be extremely afflieted, and it ſeemed that he ſhould be vtterly ouerwhelmed: he acknowledged that for asmuch as we be Gods creatures, it behoueth vs to be in his haſd, that he may diſpoſe of vs at his pleaſure, and wee muſte beare paciently the chafizemēts which he ſendeth. Therfore let vs learne to apply this ſentence to our iuſtrictiō, ſo as when we be beatē with Gods roddes, we may call to minde what benefites he hath beſtowed vpon vs, to the eneſe we may yeeld our ſelues wholly to his will, and ac‐knowleſge it to be good reaſon that hee ſhould turne vs to and fro at his pleaſure. And therwithall, this remebring wil alſo ſerue to affwage our greefes: for if we had neuer felt other than rigor at Gods haſd, we would be ſo far out of pacience in our afflictions, as wee ſhould haue no heart to call vpon God, or to flee to him for refuge. But when wee knowe that hee hath ſhewed himſelfe a father towards vs, and drawne vs to him by gentlenesse: then ma‐keth he vs to feele, that ſuche as truſt in him and ſuffer themſelues to be gouerned by his haſde, are happy. Thus ye ſee what giueth vs courage and comfort, euē in the middes of all our troubles. And therfore let vs marke well,

2.San.15.f.  
26. & 16.c.  
11.

well, that when wee be pinched with aduersities and afflictions, the things that wee feele presently muste not so amaze our wittes, that we should not thinke vpon Gods goodnesse, and vpon the comforts that he hath giuen vs. For it were a goulfe of hell to thinke vpon nothing but our present chastizements. VVhat then? Lette vs mingle Gods goodnesse with his rigour. Haue we receyued good at Gods hand? Then lette vs not cease to flee vnto him when he afflicthe vs, hoping that he will bring our troubles to a good end, seing he hath made vs to feele already by experience, that such as do so referre themselues vnto him, do finde him a good and pitifull father. Thus yee see what the holy Ghost ment to teache vs here by the mouth of Eliu. Nowe let vs come to the verse where it is sayde, *that Job had fulfilled the judgement of the wicked.* True it is that these woordes may also be taken, as though it were sayd, that he had filled iustice and iudgement, with the iudgements of iniquitie. But the true meening is, that Job had overshot himselfe so farre, as to cupple himselfe with wicked men. Neuerthelesse, this is not ment of his life, as though he had bene a theefe, a whoremöger, or a murtherer, or as though he had bene a blasphemer or a looce liver: Eliu ment none of all those things: but the meening is, that Job had not glorified God in his aduersities, but had repyned to much against him, yea and had gone aboue to exalte himselfe, as though God had done him wrong, and vsed crueltie towards him. Thus ye see wherein Job is condemned here. Not that he had led a leude life: but for that he had not borne his aduersitie paciently ynough. And that is called *a fulfilling of the judgement of the wicked*, that is to say, an agreeing to their fashions and enormities. For wee haue also to note, that nothing is more precious vnto God, than the glorie of his owne name. True it is, that when menne give themselues, some to whoredome, some to outrage, and some to gluttonie: therein Gods iustice is impeached, and the order that hee hath set among vs is peruerced and broken: and (as much as in vs lieth) Gods maiestie is alwayes defaced. But yet notwithstanding, when a man blasphemeth God openly, and humbleth not himselfe vnder his hand: no doubt but it exceedeth all other sinnes, and is to bee condemned more greeuously. Therefore wee ought to marke well this streyne, where Job is vpbrayded with fulfilling the judgement of the wicked. Now, that we may take the more profite of this sentence: it behoueth vs to marke firste of all, that as soone as a man steppeth out of the way, streytwayes he beginneth to intagle himselfe with the wicked, and (as much as he can) bereeueth himselfe of Gods grace. Howbeit we stumble not so grostly at the first brunt. For it will seeme vnto vs that the faultes bee but meane. But in the end we runne so farre as to blasphem God, and to despize him in such sort, as the very Diuell himselfe shall stirre vs agaynst him, and we shall be inflamed as it were with a rage or madnesse to spite him, and that cannot be done but to our destruction. Lo what befalleth vnto men. But as for Job, it was not so with him. For he had liued so holily, that he was as a mirrour of angelical perfectio. VVhe haue seene what he hath protested heretofore: namely how he had bene the defender of the fatherlesse, the maynteyner of the widowes, the eye of the blinde, the foote of the lame, that his table had bene free for al poore folkes to come vnto, that he had clothed the naked with the woull of his sheepe, & that he had not abused his credite to oppresse any body withall, although he had the world at will, and might haue done many extortio. And yet notwithstanding we see he overshot himselfe when God hand pressed him with such vehemécie. VVhat a thing is it then if we despite God wittingly and

willingly, as I tolde you euernow that when men steppe out of the way, forthwith (as much as in them is) they separate themselves from God, and take the high way to cast themselves into Satans snares? Therefore let vs take good heede to our selues, and though we haue liued never so rightuously: let vs be sure that if wee be not hilde still by the grace of God and by his holy spirit, we shall soone giue him the slip, in somuch that wee shall be as good as giuen ouer, euern in the turning of a hand. And if there be such frayltie in vs that wee may so soone fall into euill: what shall become of vs when wee shall haue gone forward & continued a long time in prouoking Gods wrath, and (asmuch as lay in vs) quite quenched the light of his holy spirit? VVherefore let vs bethinke vs well to walke in such feare, that vpon knowledge of our owne feeblenesse, wee may not be blinded with any presumption, but rather pray God to guyde vs and hold vs with his mighty hand, and not suffer vs in any wise to fall: And that if he happen to suffer vs to swarue, he neuerthelesse so hold vs vp, as we may not come to the full poynt of iniquitie, but that as soone as we shall haue done amisse, we may by and by be sorie, and flee to his mercie. Thus ye see what we haue to marke in this verse. And that we may be hild the better in the feare of God: lette vs marke well, how Eliu addeth, *that judgement and iustice shall hold on still.* As if he should say, that men may well play the mad bedlems, but yet shall God continue still in his full state, and in the end (of force) become their iudge. Though men aduaunce themselues never somuch, yet shall they not for all that come vnto the maiestie of God. VVhe may well take cousell agaynst him: but we shall neuer attayne so high. And although we could plucke the Sunne out of the skie: yet could we not touch God. Therfore let vs learne, that here men are warned, not to skirmish agaynst God as they are wont too do, as though they were able to ouermatch him and to get the vpper hand of him: for we know that (as it is told vs here) iudgement & iustice shal hold their owne still. Now that we see the intent of Eliu, lette vs apply his sayings to our vse. I haue told you already, that men make no boanes at all to pleade against God. And why so? For they measure him by the knowledge that they haue of themselues, and conceyue not the infinite maiestie that is in him: for that would soone dash all their prattle. And therfore whësoever we be tempted to set our selues against God, and to grudge against his iustice: let it come to our remembrance, to thinke what we shall gayne by it. For yet shall iudgement and iustice hold out still: that is to say, we cannot let that God should not reigne, nother can we further our deuice at al against him. So then, seing that Gods iustice is infinite, and that his iudgements shall continue evermore in full strength & force: what remayneth for vs to do, but to shrinke in our heads, & to submit our selues wholly vnto him? This is it that we haue to beare in minde, if we purpose to receyue good instructio of this text. And lette vs not beguyle our selues with vayne presumption, as we see that most men bleare their own eyes wittully: but let vs yelde God his duetie, that is to wit, a rightuousnesse that cannot bee diminished by vs, and a iustice which wee cannot by any meanes prejudice. VVhen wee haue once concluded that: then shal we be more aduisid and sober than we haue bene woon to be, and wee shall not haue our tungs flied to plead with God, but wee shall with all humilitie acknowledge our faultes, and be sorie that wee haue offended him. And if wee be in trouble: wee shall perceyue that it is for our behoofe to be chastized at his hande, and that that schoole is passing profitable for vs, cosidering that we herken not to his woordes, except hee drieve vs thereto as it were by force.

Thus yee see what we haue to rememb're concerning this lesson. Now it is sayd, *that his being angrie, is to the ende that a man shoulde not be confounded in his abilitie: for ther (sayeth he) there were no remedie: he will not passe for golde, nor for siluer, nor for all the force of the world.* Lo here a goodly confirmation of that which we haue touched already: that is to wit, that Gods causynge of vs to feele his wrath, is to the end wee should not be vterly destroyed: for if he spare vs, wee do nothing else but harden more and more. VVhen men haue once stepped awry, and God beareth with them: the more that he forbeareth them, the more do they grow brutish. For althoug' that in vsing gentlenesse towards vs, his intent is to winne vs by that meane: yet notwithstanding our nature is so froward, that in steade of comming to him, we dradge still from him. To be short, we see it is to common a thing amog' men, to dally with God when he serfeth them gently, and to do nothing else but mocke at his goodnessse and patience. For asmuch as it is so, God must needes vnter his wrath, or else we should all of vs perish, and his leng forbearing of vs would be an augmenting of our damnation. And that is it which Saint Paule meeneith when he sayeth, that Gods afflictiong of vs is to the end we should not perish with the world. Therefore it behoueth vs to be of good comfort in the middes of our troublis, seing that God hath a regard of our saluation, and procureth the same by shewing himselfe rough towards vs. For we cannot abide that he should be a louing father to vs, and that he should handle vs tenderly: wee abuse his goodnessse continually: and therefore he is fayne to make vs 30 feele his displeasure, or else wee should vterly perishe. This is it in effect which Eliu ment to say. Nowc, wcre this well put in vre, truely it would be no peyne to vs to blisse Gods name in our aduersitie. In steade that wee gnash our teeth, and ecury of vs storneth and thinkeith that God doth vs wrong, or else conceyue such bitternessse as our hearts are shet vp, and we cannot consider our sinnes: wee should bee gentle and meeke, and take pleasure in the minding of Gods gracious goodnessse. But what? Although we confesse this doctrine to be true: yet 40 when it commeth to the putting of it in vre, we shew full well that we haue quite forgotten it. Yet notwithstanding it is not without cause that the holy Ghost doth so often lay afore vs and bring to our remembrance, that Gods shewing of himselfe angrie with vs, i because he loueth vs, and that if he should alwayes shew vs a louing countenance, it woulde ouerthrowe vs and destroy vs. Therefore it behoueth vs to feele his anger effectually. Neuerthelesse, the same is a record of his goodnessse, and a meane whereby he calleth vs to him, to the intent wee 50 should not follow the way of destruction whercinto we were entred. Lo how wee ought to be put in minde of the ende and marke whereat God ameth when he scourgeth vs. Herewithall wee be warned once agayne, howe stubbornour our nature is. Is it not a shame that whereas he would handle vs gently, and as it were dand'e vs in his lappe, we spurne at him with our feete, and scratch him, and (to be shorte) cannot away with such goodnessse and gentlenesse, which he would be readie to vse continually towards vs? Is it not to be sayd that we be of too slauish and churlish a nature? Truely the Scripture auoucheth, that it is Gods nature to be gentle, longsuffering and louing, to beare with the weake, and to shewe mercie althoug' men haue offended him. Seing it is so: surely he transformeth himselfe, and after a sort followeth not his owne nature, when he chastizeth vs and sheweth himself hard and sharpe towards vs. Neuerthelesse he is fayne to vse such roughnesse by reason of our wilful stubborn-

nesse, bicause we be wilde beasts, and fling so farre out of square, that when as he would gather vs gently home to himself, we fall by and by to biting of him and to kicking agaynst him. Therefore it behoueth vs to thinke vpon our owne frowardnesse as oft as God vseth any iigour towards vs. And therewithall wee must also take comfort in our aduersitie, for asmuch as wee see that God doth neuer forget his mercie, in somuch that eu'en when he seemeth full minded to thunder downe vpon vs, as he striketh vs with his one hande, so he setteth vs vp agayne with the other: and if he send vs to the graue, it is to list vs vp afterward aboue the heauens. Seing then that God doth in the middes of his anger shew vs his goodnessse & yeelde vs record of it: haue ween't wherewith to comfort our selues in him? And this comfort ought out of hand to engender quietnesse of cōscience. If we be afrayd of Gods rēgour, and thinke that he will destroy vs: then is it vnpossible that we should be pacient. Contrarywise also seing that God sheweth vs that he is not minded to destroy vs vterly, but that he is a father to vs if we flee to him for refuge, and repaire to him with humilitie: the same ought to rid our hearts from all rebelliousnesse and bitternessse, and make vs to submit our selues to his obey-sance, so as wee may say, Lorde, sith thou art so good to mee, suffer me not to striue against thy hand, specially seing it is so fatherly. Thus ye see, that to the end we may be comforted in our afflictions, it behoueth vs to yelde our selues in subiection vnto God, that he may gouerne vs, and to thinke well of his iustice, to the ende that wee kindle not the fire of his wrath more and more through our rebelliousnesse, as hath bene sayde of it afore. And this is sayd purposely: *to the end that God do not vterly ouerthrow him and confame him with his abilitie.* This serueth to abate mens prude in that they will needes strengthen themselues continually agaynst God's hand. And for that cause Eliu addeth, *that there shall be no rauisoming:* for we may well bring great presents, but yet shall nother gold nor siluer be able to deliuer vs from the hand of God: but rather the same shall be an occasion to destroy vs. And here wee muste vnderstand, that God intendeth to abate mens aduauncing of themselues against him. For if one man be riche, another in good credite, and a third in good estimation and woorthship: wee make bulwarkes of these things agaynst God, & we thinke our selues well ynough fenced to withstand his hande. Or if wee haue not that foolish conceypte: yet will there alwayes bee some blockishnesse in vs. For vntill such time as men be brought to nothing, so as they knowe there is nother strength nor ought els in them: they thinke themselues able to withstand God. VVhat is to be done then? Let vs learne that all our abilitie is lesse than nothing, specially when wee haue to deale with our God, for he will do no more but blowe vpon it. VVee may well gather togither all the strength in the worlde, not onely which might be in any one man, yea though he were the strōgest that euer was: but also all the strength that is in all creatures aboue and beneath: and yet shall it be nothing woorth at all if wee haue the hand of God agaynst vs. And therefore lette vs marke well, that if we wil humble our selues before God, we must dispatch away all vayne presumptuousnesse, and not thinke wee haue any thing remayning in vs: in so much that although we think we haue some courage and strength in vs for a time, yet it behoueth vs to know that all the same is but a smoke, if it please God to consume vs. And therupon let vs returne vnto God, praying him to giue vs abilitie by his power, that is to say, to make vs to rest alwayes vpon him, knowing that wee hold our life and all the appurtenances thereof, of his onely free goodnessse.

nesse. Thus ye see what we haue to marke in this streyne where it is sayd, *that God will destroy men with their abilitie, and that they shall bee consumed notwithstanding all their strength.* And whereas it is sayd that there shall be no rauisement: it serueth to expresse the better the thing that we come to say. For although all men graunt, that nother gold nor siluer are able to raunsome a man from the hand of God: yet we see that they fall asleepe in their riches, credit, and such other things. And when they haue graunted that they cannot withstand God: yet doo they make bulwarkes of them, as though they were able to beate backe all harmes, and so they fight agaynst God. How so? whence commeth such presumptuousnesse? Beholde, a worme of the earth, which is but carion and rotteness, aduaunceth it self agaynst God: & must not that needes be a horrible and more than beastly blockishnesse? Yes surely. Specially when a man is riche, so as he thinketh he hath I wote not what to be esteemed for, or that hee would purchase himselfe estimatiō by vaunting himselfe so farre as to lift vp himselfe agaynst God: although he speake not one woerde, yet is he so doted, that he beareth himselfe in hand, that his gold and siluer are able to deliuer him. Then must wee not regard what men confesse with their mouthes: but wee muſte haue an eye to their doings, which giue a true prooſe of the sayde Diuelish prude, namely of trusting in their gold and siluer, and that in steade of putting it to good vſe, they gather ſuch a prude by meanes thereof, that they fall to iuiting agaynst God. Then ſeing it is ſo: it behoueth vs to thinke well therevpon: for the holy Ghost vſeth not here any ſuperfluous ſpeach. True it is that at the firſte biuſhe it may ſeeme needelesſe to tell vs that God regardeſt nother gold nor siluer. For who is he that knoweth not that the very babes haue ſkill to ſay as much. Yea, but in the meane whyle, the wiſteſt (that is too ſay, they that take themſelues to be wiſteſt, and are ſo counted among men) are ſo blinded at euery turne, as they beare themſelues in hand that they may be bought out with gold and siluer. For vnder colour of ſomewhaſt which they haue, for that men feare them and honour them: yee ſhall ſee them ſo beſotted, as they take themſelues no more to be mortall men. They thinke not that God can in one moment ouerthrow them: for if they beleeued that, they ſhouer haue the ſayd diueliſh pride of exaiting themſelues after that fashion agaynst God. Now ſith it iſ ſo: lette vs learne to profit our ſelues better by Gods chaſtizements than we haue done. Furthermore althoſt he ſmyte not vpon vs: yet let vs haue the wit to ſate the better by the corrections which he ſheweth before our eyes. For God vſeth ſuch goodneſſe, as to teach vs by other meshammes, and to ſet ſuch chaſtizements before vs, as may ſerue to our instruction. Therefore let vs thinke vpon it, and not

1 Pet 1.18. 19.

aduaunce our ſelues agaynst him. Moreouer, ſeing we cannot bring any thing to redeeme our ſelues out of his hand: let vs reſort to the raunſome which he haſ given vs in the perſone of his owne Sonne, according unto as S. Peter telleth vs, that we be not bought with gold nor illuer, but with the precious bloud of the vnsportted Lamb. Thus ye ſee that the poynſt wherevnto we muſt come for the concluding of this text, is that after wee once know that we be bereft of all meanes to ſcape Godſ hand, and <sup>10</sup> that we ſhould of neceſſitie be vitterly conuerted, but that he vſeth pitie towardes vs: wee muſt understand that he hath giuen vs a good remedie, in that it pleased him to offer vp his onely Sonne in ſacrifice for vs: for then were we fully raunſomed, and that is a ſufficient diſcharge to put away all our faults, ſo as the Diuell ſhall not haue any intereſt in vs. For although we were ouerwhelmed with the infinite multitude of our ſinnes: yet notwithstanding if the bloud of Ieſus Christ anſwere for vs, it is a ſufficient ſatisfaction for all our oſences, and ynough to appeaſe the wrath of God. Ye ſee then wherevnto our reſuge muſt bee. But we cannot come to the bloud of Ieſus Christ, vntill wee be bereft of all ſtatelinenſe, as well paſt as to come. Paſt, to the ende wee may conſider that we ſhould vterly periſhe in our ſinnes, & be quite and cleane ouerwhelmed if God had not giuen vs this meane of being purged by the bloud of his Sonne. And to come to the ende, we be no more caried away with ſuch rage, as to lift vp our ſelues agaynst God, as though wee could ſcape his hande, but rather holdie our ſelues in ſuch awe, even with a willing minde, as wee looke not that God ſhoulde cheyne vs vp lyke wilde beaſtes, but as every of vs may bridle himſelfe of his owne accord. Let vs haue ſuch mo-destie in vs, as not to attempt any thing agaynst him: but whenſoeuer it ſhall pleafe him to chaſtize vs, lette euerie of vs thinke thus in himſelfe: Go to, my God chaſtiſeth mee for ſuch a ſinne, and after ſuch a maner: and it behoueth mee to make my proſite of it. Therefore let vs not be deafe when God warneth vs after that fashion: but let vs looke narrowly to our ſelues, and be watchfull according to the examples that he giueth vs, to the intent we growe not paſt grace, and ſo the thing beſal vs which is ſpoken heretofore, namely that wee heape vp continually a greater wrath and a more horrible vengeance of God vpon vs.

Now let vs fall down before the face of our good God with acknowledgement of our ſinnes praying him to giue vs ſuch repenſance of them, as we may reſort wholly vnto him, to ſubmit our ſelues fully to the guyding of his holy ſpirite, that wee may walke rightly according to his good will, in ſuch wife as his name may be glorified in vs, all our life long. And ſo let vs all ſay, Almighty God our heauenly father &c.

### The cxlij Sermon, which is the fourth vpon the xxxvj. Chapter.

20. Conſume not the night to roote out the people vnder them.
21. Keepe thee from turning to iniquitie, for thou haſt chozen it rather than affliction.
22. Behold, God exalteth by his povver, vvhio is like him to teache?
23. VVhom hath he ſet ouer him in his vvayes (or who bath ouerlooked him in his way?) vvhio ſhall ſay vnto him, thou haſte done amifle?
24. Remember thou to magnifie his vvorke vvhich men behold.



I knowe it is a good and profitable thing to thinke vpon Gods workes. And that also is the thing whence wee muſte fetch all our learning and wiſdom through our whole life. But ſpecially in the night time when wee be alone by our ſelues, wee haue

leſure to be occupied in applying our mindes to that ſtudie. For we ouerpaffe the things that we ſee a day times: but in the night we thinke vpon them with more leſure and ſettledneſſe, and we comprehend them better. Neuertheleſſe wee muſte keepe a meaſure in musing vpon Gods workes. That is to wit, if they be to high for vs and paſſe the reache of our vnderſtanding, wee muſte ſtoppe there

V.u.v.

there and glorifie him, specially when it pleaseth him too conceal the reason of his doings from vs. And that is the cause why he sayeth in the text, *that we must not spend the night in musing to much how the people are rooted out vnder them.* It is good to seeke how God rooteth out nacions, to the end to learne humilitie. For it behoueth vs to reason in this wise: namely that if God passe not to destroy a whole countrie and the inhabiteres thereof: what shall become of any one poore man? Shall one man be proude and thinke to haue an euerlasting state, when he seeth before his eyes that God sweepeth away a great multitude of people in the minute of an houre? Ye see then a profitable comparison. How? If God spare not a whole countrie when they haue offended him: what shall become of me in whom he knoweth an exceeding great number of sinnes? For I am but a wretched creature. Furthermore when wee shall haue muzed vpon such things, and now and then our mindes are troubled and amazed, by reason of sundry doubts that come in our heades, which we be not able to resolute: what haue we else to do, but to holde our selues within such sobrietie, as to reuerence Gods iudgements although we comprehend them not? Therfore it behoueth vs to take good heede to Gods workes: but yet must we beware that we overshoot not our selues in making to long and deepe search of them. And that is the cause why we be forbidden in this text, *to consume or swallow vp the night.* Marke that for one poynt. And further let vs marke, that whereas it is sayd, *that the people are rooted out vnder them:* it is to magnifie Gods power the more, in that he causeth me to sinke as it were into a bottomlesse pitte in the same place that he shall haue giuen them to dwell in. If a whole nacion were driuen out before our eyes, and conueyed into some farre Countrie, and continued still the same that it was: that were no matter to make vs too wonder so much. But when suddayne chaunges come in the world: it will seeme that God maketh men to melt away like snow. And in very deede we see that some Countrie hath bene very well peopled, and now at this day it is layde waste. VVhat is become of the inhabiteres? True it is that they be scattered here & there: but yet the remembrance of them is as it were razed out, forasmuch as a man cannot poynt them out to knowe where they are become. Thus yee see what is imported in this sentence, where it is sayd, *that nacions shall be rooted out of their place, and as it were under their foote,* as though the earth had opened and swallowed them vp, so as a man might not perceyue the print of their path. VVhen God worketh after that fashion, it is a wonderfuller thing, than if the people were remoued from place to place, and that it were seene how God dislodgeth a whole countrie too giue them a newe dwelling. And hereby we be warned, that in considering Gods iudgements, wee muste looke higher than our owne wittes can reach vnto: for that is the cause why we feare not God so much as we ought to do. Yet notwithstanding we diminishe not his power, in not fearing the highnesse that is in him, which ought too make vs afrayd. Therefore as oft as we set our mindes to the considering of Gods iudgements which he executeth in this world: let vs learne to consider with our selues, that it is to high a thing for vs, & that when we haue throughly thought vpon it, we must be faine to stop short, for our wittes reach not so far and wide. Besides this, here is also one other good admonition: which is, that God needeth not to vse the inferiour and visible meanes, if he liste to consume vs: for when wee stand fastest, he can make vs melt away. The earth that beareth vs to day, shall fayle vs [to morrow]. Although we haue none enemy to assayle vs, and although God sende no great armies agaynst vs:

truly he needeth no more but to giue vs one angry looke, and we shall be consumed, yea euen without putting any hand vnto vs. He shall not neede to chaunge our place, he shall not neede to remoue vs a farre off, hee shall not neede to cast vs downe to breake our neckes: for when we stand surest vpon our feete, and we seeme best able to hold our selues in good plight: euen then shall we soonest perish if God be agaynst vs, and no man shall bee able to rid vs from his hande. Seing that this is tolde vs, lette vs learne to humble our selues and not to haue any other fundation than the souerayne power from aboue. And forasmuch as God promiseth to reache vs his hand, let vs trust therewithal and referre our selues wholly vnto him, therewithall acknowledging our owne vanitie and vnsufficiencie, to the end wee be not puffed vp with any presumption that maketh vs drunken. Thus ye see in effect what we haue to beare away in this verse. Now it is sayd immediatly, *keepe thee from turning to iniquitie: for then baste choozien it rather than affliction, or else bycause of affliction:* for the Hebrue woerde and maner of speache importeth both twayne. First & formest Job is warned here, that he should not turne vnto euill. And vnder that terme wee meane not cyther robberie, or murther, or spitefulness, or such other like things: but we vnderstande the hartburnings agaynst God, and the grudgings and rebellings that proceede of impatiencie. The cause then why it is sayd that Job must keepe himselfe from turning vnto euill, is for that he shewed not himselfe to bee pacient y-nough in submitting himselfe vnto God, and in acknowledging his righteousnesse during the time of his aduersitie. And it is purposely sayd vnto him, *that he should stand vpon bis garde:* for it is a harde thing too forbeare falling, when we be pinched with aduersitie. Againe, looke what is sayd vnto Job, ought to serue vs all. And so lette vs take this saying as an exhortation of the holy Ghosts to vs all in common, that we should be watchfull when we afflicted, so as we swarue not aside vnto euill. VVhat is the reason? For assoone as Gods hand toucheth vs, we be greeued out of measure, and there needeth no more to put vs out of pacience. Specially if the affliction be great and violent, then are we vtterly dismayed, what stoutnesse soever there were in vs afore: and whereas a man would haue thought vs to be invincible, we be quite out of hart, and wote not where to become. Seing then that there is such frayltie in vs, it standeth vs in hande to looke well to our selues, and to do our indeuer to holde fast that which is good. Yea verely: for although a man strayne himselfe to the vttermoste, yet shall he haue much a do to stand out, that hee stumble not by some meanes or other. Yet notwithstanding we haue cause to be of good cheere, for somuch as we see that the spirite of God considereth how harde our battells are. For if wee labour to keepe our selues from euill, lette vs not doubt but that God will holde vs vp euen when he seeth vs at the last cast. And if we holde on and inforce our selues therewithal, although there be feeblenesse in it, and that we do not our duetie to the full: yet will God accept the paynes that we indure and take them in good woorthe. Behold the thing that ought to give vs courage. But yet must we be diligent in that behalfe, according to that which is shewed vs here. Therefore let vs not flatter our selues, but sticke to it that wee turne not aside vnto euill, that is to say, that we be not ouermuch greeued when God heateth vs with his roddes. I say, let vs labour to keepe our selues from striuing agaynst him, that wee murmur not at his iustice. For (as we haue seene heretofore) it is extreeme wickednesse when men lift vp them-selues after that sort agaynst God, and are so stubborne as they cannot thinke well of his doings to glorisie him in

the same. And although it appeare not to be such an euill in the iudgement of men : yet doth God esteeme it as a most heynous crime, and not without cause. VVherfore as oft as wee feele any aduersitie, let vs looke well to our selues, that we be quiet and submit our selues wholly vnto God. And that is the thing which Eliu sheweth more euidently when he addeth, *that Job had chosen euill rather than affliction, or because of affliction.* Both these translations tende to one ende : which is, that Job bare not his ease peascably with humbling of himselfe, but lifted vp himself agaynst God in his affliction, and considered not that it behoued him to haue stouped vnder the hande of him that hilde him in his power. If a man aske how Job can be condemned of such sturdinessse, seing he is set before vs as a mirour of pacientnesse : I haue answered that question already: namely that God accepted him for pacient. And certesse that vertue is commended in him, not onely by the record of mortall men, but also by the record of the holy Ghost. Yet notwithstanding that is no lette but that he had imperfection in him, and did amisse in some respect. Now if Job hauing indeuered himselfe to be quiet that he might glorisfe God, and knowe & publish his mighty power, was blamed neuerthelesse : I pray you what shall become of vs : if we make comparison betweene the pacientnesse that was in him, and the hartburnings and repinings that are in vs : we are so coy, that if God do but ticke vs with his little finger, we are by and by in a pelting chafe, and there is nothing else with vs but murmuring and spiting. Seing then that we be so farre of from the vertue of Job : do we not deserue to be a hundred times more condemned than he ? And therefore let vs vnderstand, first of all that although affliction be sent vs to tame vs withall : yet doth it stirre vs to rebelling agaynst God : not of it owne nature, but because of our sinfullnesse. VVhen God chastizeth vs, it is to the end to deale the better with vs : according as he sheweth vs our sinnes, to the intent that in condemning them wee should flee to him for refuge, and hauing knowne him to be our iudge, beseech him of pardon and grace, & learne nomore to delight and sooth our selues in our vices. Thus ye see to what end God chastiseth vs. But we turne our afflictions to the contrary : for in steade of stouping vnder Gods hand, we do nothing but fret and grinde our teeth, and storme. To be shorte, wee cannot abide to be eyther poore or sicke, or to suffer any other miseries in this worlde, but wee would sayne that God should let vs alone in peace, yea and that he should gouerne vs after our owne fancies, and not do ought at all to our misliking. And so by reason of affliction we swarue aside vnto euil. Seing then that there is such a fowardnesse in vs, that the meanes which God ordyneth to holde vs in awe vnder his obedience, are turned by vs to the cleane contrarie, in so much that they make vs to play the wilde beastes, and to chafe agaynst him, and to kicke agaynst the spurre : seing (I say) that there is such sinfullnesse in vs : lette vs learne to resist it as much as is possible. And seing that Job, for all that he could do, is blamed here to haue chosen iniquitie in his affliction : let vs consider that the same will much more happen vnto vs, if we looke not well about vs. Furthermore whereas it is sayd, *rather than affliction* : (for that is the most conuenient and fit translation, notwithstanding that bot' of them (as I sayd) do come to one end) : that maner of speaking hath a certayne grace in it, whereof wee may gather instruction. It is sayd then, *that Job chose iniquitie rather than affliction:* And howe ? VVhen a man chafeth agaynst God, doth he therefore scapeli his hand ? No : but he holdeth not himselfe in his aray, for aduersitie ought to make vs to stoupe, but wee

fight agaynst the hand of God. True it is that our so doing is in vayne, for wee shall bee disppoynted of all our hope, and wee shall gayne nothing by it : but yet for all that, as oft as we gnash our teeth after that maner againt God through impaciencie, our meening is (if it were possible) to be no more subiect vnto God. And that is the cause why I sayd that this saying importeth a good doctrine. For if we perceyued throughly that all such as cannot yeeld meeekely vnto aduersitie, are loth to be subiect vnto God, and could finde in their hearts to beate backe all his force : wee woud abhorre impacientnesse much more than we do, yea and we would thinke it to be an intolerable blasphemie. Then if we sticke not to chafe and turmoyle when Gods hande is vpon vs : it is a token that we be not acquaynted with that which is sayd in this text, namely that all such as are vnpacient are loth to bee subiect any more vnto God, and woulde fayne haue the soueraintie and authoritie abolished which he hath ouer them. This is a thing that ought to put vs in minde to be more patient than we haue bene wont to be, whosoeuer it pleaseth our God to frame vs to humilitie. And after this Eliu addeth, *That God exalteþ by his power, and who is like him in teaching?* or *Who is such a law-maker as he?* Othersome translate it, *Who is he that ruffeth or casteth forth as he doth?* For the Hebrew woord betokeneth also to cast or throw. Neuerthelesse, the processe of the text sheweth, that forasmuch as Gods wisedome is treated of here, it is better to take the woord for to teach or to taske men to a lawe or doctrine, according as the woord betokeneth most commonly. Nowe then it behoueth vs to take this sentence after the first maner : which is, *That God bath not his lyke in teaching.* This is not referred simply to the woord of God, but also to the inward power which God vittereth, when it pleaseth him to touch vs to the quicke, and to perce our hearts in such wise as we come to him. Truly whensoeuer Gods woerde is preached, or when men reade the holy Scriptures, then is God our teacher, and it is he with whom we go to schoole, and it may wel be sayd that there is no teaching like vnto his. For when we shall haue bene taught by men all our life long : yet shall there be nothing but vanitie in vs, vntill we be grounded in the wisedome of God, because there is no substantialnesse, but there : all other things vanishe quite away. And in good faith, were the wise men of this worlde never so highly learned and sharpwitted : yet was their vnderstanding darkened continually with some cloudes, in somuch that there was no certaintie in them, but they were euer newe to seeke. As much is to be sayd of all such as are taught of men. Therefore it is a very true saying, that there is no teacher like vnto God : for we shall never be taught perfectly, till we haue knowne the woord of God. But Eliu procedeth here yet further : that is to wit, that we be then taught of God, when it pleaseth him to touch our hearts inwardly by his holy spirite, and that hee woorketh after such a sort as wee know his maiestie and obey the same. But there is not that creature to be found, which can do that : that is the peculiar office of God and of his holy spirite, yea and he reserueth it wholly to himselfe, and experience sheweth that he onely is worthy of that prayse. For though we should reade the holy Scripture continually without ceasing, and that it were expounded to vs by men of excellent skill and great cunning : yet should all their labour be vnauaylable, and we shal profitte nothing at all vntill God iulighten vs by his holy spirite, touch our harts and soften them, perce our eares (as hath bene seene heretofore) and open our eyes, so as our hearts which are as hard as flint may be turned into flesh, and we know vnto his obedience. Vntill such time as God do thus : it shall be to no

to no purpose for men to speake to vs, for all their teaching will slip and vanish away from vs, and yet shall never be able to take roote in our mindes. Therefore not without cause is it tolde vs here, that there is no teacher like vnto God. Furthermore this is not sayd, only to the ende wee should repayre vnto him to be iightly taught: but also to the end we should learne not to be selfwise in the discourses and imaginacions which we receyue. And why? For that were the next way to shet our selues out of the doore, that wee might not come to Gods schoole. 10  
 VVhat is to be done then: let vs learne to be vtterly ignorant, till our Lord haue taught vs his will. And moreouer let vs content our selues with the knowledge of that which we haue learned at his hande: and whatsoever else commeth in our head, let vs thrust it under foote, assuring our selues that it is euery whit of it but leasing and falsehood. Thus ye see what Eliu ment in this streyne. And that also is the cause why he sayeth, *Bibold, God exalteth or aduanceth by his power.* Hereby he sheweth, that if God worke with vs, we must not go about to know the vttermost of all things that he doth, as we may trie the workes of men: for in as much as we haue them before our eyes, wee behold them and looke euery corner of them, and also wee be able to handle them with our hands, and to tossie them and turne them at our pleasure. It is not so with the workes of God. And why? For he *exalteth in his pow're:* that is to say, hee is wondersfull in his doings. Therefore men must not attempt nor preache so farre, as to search the vttermost of his doings, or to iudge at aduerture of them and to give bridle to their rashnesse, when they comprehend not all that is in them. And why? Seing that Gods workes are so high, (as which do proceede of his infinite power,) it behoueth vs also to stay at them. For wee be couched here by lowe, there is a great distance betweene them and vs, and we cannot flic so high. VVherefore let vs holde vs contented with that which God sendeth, and suffer our selues to be gouerned by his holy spirite, and nother couet nor desire too knowe any thing, save that which he shall haue shewed vs. To be short, let vs be his scholers, assuring our selues that all our wisedome consisteth in bridling our owne fancies, so as they raunge not abroade. Nowe wee see what the meening of Eliu is. And therefore for the better confirming of the matter which I haue dealt with heretofore, let vs folow the sayd admonition. It hath bene sayd that it is a good thing to apply our minde to the considering of Gods woorkes, so be it that we deale soberly, acknowledging the slendernesse of our owne vnderstanding. Therefore whereas it is sayd, that God *exalteth in his power:* lette vs understand that he intendeth not to let vs wander after our own liking. And therfore let vs not be so proude as to say, that his workes ere to be esteemed as mens workes: but let vs assure our selues that he will haue men to magnifie them and to honour them. Furthermore for as much as wisedome fayleth vs, and yet notwithstanding our fleche tempteth and tickleth vs to be desirous to seeke more than is lawfull for vs to know: let vs beare in minde that there is none like God in teaching, & therefore that it behoueth vs to come to him, to the end that he may enlighten vs, and that our mindes may bee gouerned by his hande and direction. VVhen we be taught in that schoole: we shall profite y-nough in Gods woorkes, and therewithall wee shall haue wherewith to barre all our own curiosities. And vndoubtedly it behoueth vs to be alwayes watchfull, that we may restrayne our selues. For although the faithfull bee modest, and framed along while aforehande to receyue instruction at Gods hande: yet notwithstanding there are still some curiosities fluttering in their heads, so as they be

haled away, and many imaginations come in their minds, causing them to say, why is this? and why is that? But let vs alwayes come backe to this conclusion, that for somuch as we be not able to comprehend Gods woorkes, no nor any creature else is of power to do it: it behoueth vs to come vnto him, and hee muste not onely teach vs by his woerde, but also enlighten vs and order our thoughts, and bring vs vnder his lure, to hold vs fully in awe. Thus yee see in effect what we haue to remember in this sentence. Now it is sayd anon after, *Who shall ouersee him in his way?* And *Who shall say to him, thou hast done amisse?* or else, *Whom hath he set ouer him in his way?* for the Hebreue woord signifieth to give preeminent and lordship, and sometime to visite or ouersee. Neuerthelesse the meening of Eliu is euident ynough: namely that it is not for mortal creatures to controll God, or to make search to finde fault with his doings, and to blame the as though he were misadvised and knewe not howe to order things as they shoulde bee. This is the summe of that which is contayned here. Now to the intent wee may gather a more familiar doctrine of thi sentence: lete vs set it downe for a ground, that men muste bee judged by God, and that they haue not authoritie to be judges ouer him. That is the thing which is shewed vs here by these woordes which Eliu vseth. Esay. 45. 8.  
 VVill wee then judge God? It is high treason: for wee 23.  
 vsurpe that which is his. It is written that all knees shall Ro. 14. b. 17.  
 bowe before him. And why? To come before his iudge- Phil. 2. b. 10.  
 mentseate, as Sainct Paule declareth in the fourteenth to Ro. 14. b. 10.  
 the Romanes. Seing then that God reserueth the iudg- 2. Cor. 5. b.  
 ing of vs to himselfe alone: what remayneth for vs to 10.  
 do, but to abstayne from that Diuelish boldnesse of desi-  
 ring so to controll him and to strive agaynst him, as though  
 there were any fault to bee found in his doings and hee  
 were blameworthy, and that wee were of some better  
 discretion and skill than he? Nowe were this well put in  
 vre we should see another maner of modestie in men to  
 like of God, and whereas blasphemies flush out of mens  
 mouthes, wee should heare Gods prayses sound every-  
 where, so as there should be one agreeable melodie too  
 magnifie his inestimable righteousnesse, wisedome,  
 power, and goodnessse. But what? Although eueryman  
 confesse at the first blush that it is good reaon that God  
 shoulde worke after suche a maner as no man might ad-  
 uaunce himselfe agaynst him: yet notwithstanding all  
 men do it, and there are very fewe that can refrayne such  
 pryme, when they see themselues inclined thereto by na-  
 ture. Therefore it standeth vs the more in hand to holde  
 fast the doctrine that is giuen vs here by Eliu, or rather by  
 the holy Ghost: which is, that wee must be mindefull to  
 magnifie Gods woorkes, yea euen those woorkes of his  
 which are knowne to men. Now then, after that Eliu  
 hath sayd that noman can reprove God in any of all his  
 workes: he telleteth vs that *We must remember to magnifie them.* And why? For at length wee shall finde men to be  
 conuincid by experiance, that God doth not any thing  
 but in all vprightnesse and equitie. Therefore lette vs  
 consider it, that our mindes may be restrayned, to the end  
 wee fall not to straying and to gadding ouerall the fields.  
 And it behoueth vs to ioyne these two sentences tog-  
 ether as they be matched here. The firsste is, *Who is he that*  
*can say vnto God, thou hast done amisse?* And the other is,  
*That we must remember to magnifie him.* Truely moste  
 men can well ynough presume so farre, [as too accuse  
 God of misdealing]: and in very deede a man shall heare  
 nothing but grudgings agaynst God: and although he  
 be vpright in all poynts, yet do not menne ceasse to finde  
 fault with him: But yet for all that they bee not able too  
 reach vnto him. And that is the cause why Eliu skorneth  
 that

that foolish ouerweening of theirs, in that he sayeth, that no man is able to charge God with any misdealing. Men may well spew out their blasphemies: but yet shall they vanish and shedde away like water, & in the meane while God shall continue in his perfect state still, and laugh such presumptuousnesse of menne to skorne, when they will needles rush after that maner against him. Then lette vs marke well, that such as hold not themselues in such modestie as I haue shewed that they ought to do, shall not auayle at all whē they haue replied, never so much against God. And why? For he hath not set any persone over himselfe. Herein it is shewed vs that men are ouerfoolish and destitute of reason, when they dispute so against God: VVhy? for who liath set them in any such office? If a man shoulde take vpon him to iudge those ouer whom he hath no authoritie, and to set taskes and tallages vpon them, and to giue sentence vpon their doings: would the world think well of such presumptuousnesse? would it not take such a man to be a starke foole? But wee bee farre more fond in lifting vp our selues against God. If a poore Begger shoulde giue away Dukedomes and Lordships, and appoynt Judges and Lieuetenaunts in a countrie: every man would laugh him to skorne. But we do much more when wee take vpon vs to rule God, and to giue him his lesson. And what a presumptuousnesse is that? If wee would take in hand to subdue all Princes to our lufe, it were not so greate and furious stateliness as this. Nowe then Eliu sheweth here, that if wee be tempted to iudge ouerhastily of Gods workes, and that our reason wexe to holde and prowde: we must come to this poynt to say, VVhat? when all things are throughly considered, is it meere for vs to looke vnto God to controll him, or to spie out his doings to finde faulfe with them when they haue passed his hands? Haue we the oversight of him? Is it for vs to examine his wayes? Then if wee be once fully resolued of that poynt, it will be ynoch enough to barre all curious questions, and to hold vs in awe. For (to be short) it behoueth vs to cōcludē, that Gods shewing of his workes vnto vs, is to the end that we being vnder the, should looke vpon them and consider them. It is sayde here, *who is he that shall ouersee [or ouerlooke] him?* This saying importeth much: for there are two sortes of looking vpon Gods woorkes. The one is when we perceyue our owne smalnesse, and acknowledging that wee do but crepelie bylow, do lift vp our minds aloft by faith, assuring our selues that wee be not able to comprehend so high and profoud secrets, and (to be short) when with our fayth there is matched this lowlinesse of honoring the things that are vnyknowne to vs. Thus yee see one good maner of looking vpō Gods workes: for it is vnder him. Therfore when we be so lowly and meekecharted, and having considered our owne measure, do lift vp our heads and cast vp our eyes, desiring reverently to know what it pleasest God to shew vs, and no more: then do we looke vpon Gods woorkes vnder him. But contrarywise it is sayd in this text, *who is he that shall ouerlooke him [or looke aboue him] in his wayes?* Lo here a contrary way of looking, when men aduaunce themselues and mount aboue with their Ergoes and with a desire too ouerlooke Gods workes as though the same were vnder them. But when they mount after that maner, they muste needs breake their neckes: for what maner of ladders haue they? A gayne, let vs labour as much as wee can in our vayne imaginations, and it is certayne that wee shall have no fundation to beare vs vp. So then it is an vntoward and cursed fashion of looking vpon Gods workes, when menne steppe to him as though they would thrust all his doings, vnder their feete, and call him to account, and sit in iudge-

ment vpon him as though they had superioritie to ouerrule him. Let vs keepe vs from such diuelish pride: for it is added as an appurtenance, *that wee muste rememb̄er too magnifie Gods workes.* And that is the second sentence, which I sayde was to bee matched with the other former one. But why is it sayde, *that wee muste rememb̄er it?* for it seemeth that Eliu might haue sayde at one woerde: Magnifie thou the workes of God: but he sayeth, *Remember thou.* VVhy so? For wee be willingly occupied about our owne wicked imaginacions, which hinder vs from yeelding God his deserued and due glorie. And therefore it standeth vs in hande too quicken vp the remembrance of our minde, seeing we be so forgerfull of God. As for example. VVhen wee shouide thinke vpon God, the first thing that will come to our thought, shal bee some illusion of Satans, to make vs fall in a rage, or to cast vs into despaire, or to snarle vs in some distrust, or else to make vs tumble into our destruction.

Yee see then that our wittes are ouerwrapped with such ignorance, as wee thinke not vpon God, and in the meane whyle Satan is wylie ynoch too put some wicked fancie in our head, to turne vs away from God if it were possible for him. True it is that many menne know not what this meeneth: for they be veterly blockish: but they that know it are warned to bethinke them of the disease that is rooted in all menne. And forasmuch as wee may bee tempted with wicked conceyts: therefore it is sayde that wee muste bethinke our selues, and not suffer God to bee as it were buried, but call too remembrance that which God himselfe hath printed in all menne, that is to wit, that the Creature muste not exalt himselfe agaynst his maker: and the same muste serue vs for a bryde too holde all our affections in captiuitie, and too thrust them vnderfoote, so as wee may say, wretched creature, where art thou? Comnest thou here to dispute agaynst thy God and to subdue him? Is it reason that thou shouldest take vpon thee to controll him, and make him too passe as it were vnder thy hand? what a malapertnesse is that? then if men enter into suche an examination of themselues: it will drive away all the lewde imaginations that come in their mindes, and are a hinderance too them to magnifie Gods woorkes as becommeth them. And therefore lette vs beware that the Diuell put no lewde conceyts in our heads, but lette vs warde them a farre of by magnifying Gods workes as they bee woorthie. And how shall wee magnifie them? not by iudging of them after our owne knowledge. No: but wee must honour them althoough they passe our reache: and although wee perceyue not the reason why they bee done, yet lette vs not ceasse to say, Lord thou art iust, righteous, and full of equitie.

Thus yee see that the thing wherein we must occupie our selues all the time of our life, is too knowe that the greatnessse and excellencie of Gods workes is such, as we cannot yeelde them such prayse as they deserue, without aduaancing them aboue our selues. And Eliu also sayeth exprestly, *that men know them, to do vs to wit, that when menne haue fought their fill agaynst God,* (according as wee see that prude alwayes in vs): yet in the end we must needs be overcome. For God will peraduenture suffer vs to inquire of him vnaudizedly: but when we haue so giuen the bryde to our foolish lustes, and Satan hath carried vs away in our fleshly affections: in the ende wee shall perceyue (howbeit all to late) that God is righteous, and that he shall continue so, spite of our teeth. So then seeing that experiance sheweth that Gods workes deserue all prayse, what is to be done? Shall wee take vpon vs to inquire of all his doings to the vttermost? let vs shunne that:

that : and let vs rather learne to honour him with all humilitie, and in so doing to yeld him the rightuousnesse which he deserueth, and to confesse that his wisedome, his iustice, his goodnessse, and his mightinesse appeare in such wise in all his workes, as he must needes be knowne to be such a one as he is, that is to wit, a most louing fa-ther towards those that are his, and a iuste judge towards those whom he hath forsaken.

Now let vs fal downe before the face of our good God with acknowledgement of our faults, praying him so to touch vs, as we may viterly condemne our selues before him, namely to the ende wee may be acquit through his

mercie : & that therewithall it may also please him to remedie all the vices that are in vs, and so to cleenze vs, as we may draw neerer and neerer to the heauenly life. And forasmuch as wee be so much inclined to prude and presumption, as we cannot bow vnder him as were requisite : let vs pray him to graunt vs the grace to submit our selues to him with al humilitie & feare, so as we may be fit to receyue instrucciō, both by his woord, & by his holy spirit, to the intent that in all poynts and all respects wee may yeeld him his dew honour, and he guyde vs as obedient children vnder the gouernment of their father. That it may please him to graunt this grace not only to vs, &c.

### The cxlij Sermon, which is the fifth vpon the xxxvij Chapter.

25. Men behold it, every man seeth it a farreof.
26. Beholde, God is greate, the number of his yeeres is not knovyne, there is no counting of them.
27. For he restrayneth the droppes of vvater, and afterward maketh the rayne of his moysture to poure dovvne.
28. He maketh it to come from heauen, and it sheadeth dovvne vpon the multitude of men.
29. VVho can knovv the diuersitie of his Clovvdes, and vwhat is the heape of his Tent ?
30. He stretcheth out his light and couereth the rootes of the Sea.
31. By them doth he execute iustice vpon the people, and giue abundance vvhervvith too liue.
32. He clotheth his dry stremes vvith the clovvdes, and commaundeth them to go agaynst them.
33. His companion brings him tidings of strife, and there is anger in mounting vp.



Ee haue teo beare in minde the matter that was glaunced at yester-day : namely howe it is shewed vs here, that although me would shet their eyes, yet can they not bring to passe that God shoulde not set himselfe afore them, and that his workes shoulde not be knowne to them. Hereby wee be warned, that if any man know not God, the same commeth not of simple ignorance, but rather of stubborne-wilfulnessse, bycause he turneth away from him. For (as I haue sayde afore) Gods woorkes are to manifest vnto vs : they shew theirselues everywhere : and therfore we cannot be ignorant of them, except wee list our selues. In respect whereof it is sayde, *That men behold them a farre of.* For this similitude importeth, that they bee so excellent, and that there is such a greatnessse and maiestie in them, that although there bee a farre distance betweene them and vs, yet are wee able to see them. VVee knowe that if a man be ferre off from vs, our eyysight will not reache thither, but it fadeth by the way : or if there bee a great Castle, it will seeme to be but a little cabban if wee looke at it a farre of : and a whole Tounē will seeme to be but a twoo or three houses. Thus doth farre distance diminish the outward appearance of things, which are great when wee see them neere at hand: VVee haue experience yrough of it in the Sunne. For it seemeth to be scarsly twoo foote broade : and yet notwithstanding if a man know the reason, and the things which the Philosophers and those that are acquaynted with the seeretes of nature do shewe, hee shall perceyue that the Sunne is much greater than the whole earth. And here it is sayd exprely, *that men beholde Gods woorkes a farre of.* How farre of? So farre, as our eyysight must needes be vterly dazed. But yet as farre of as it is, wee perceyue howe God woorketh : and therefore it foloweth that there is

such a maiestie in Gods woorkes, as wee ought of duetie to honour him therein. Nowe then lette vs marke, that such as glorifie not God as they shoulde do, cannot cloke theirselues with ignorance : for it is but a vayne couert, bycause his woorkes cannot but be knowne vnto them. In so much that if wee alledge that our eyysight is too weake, and that Gods woorking is to high for vs : it is to be replied, that although Gods woorkes be not nigh vs, yet wee ceasse not to perceyue them, so farre forth as is needfull for the magnifying of them. And although our eyysight be very feeble, yet is there such a greatnessse, excellēcie, & worthinessse in Gods workes, as we haue some incling of them. Therfore lette vs learne to apply our mindes to the knowing of the things that God sheweth vs. Furthermore let vs marke also, that it behoueth vs to know God and his workes according to our owne measure. If he shew himself a farre of, let vs content our selues therewith. True it is that we may well desire to haue him to come neere vs : and on our part also it behoueth vs to streyne our selues from day to day, to haue a more familiar and full knowledge of him and of his workes. But yet for all that, we must walke in humilitie, & if God list not to be knowne to the full, but only in part : let vs holde our selues to that which pleaseth him. And in the meane while (as I sayd) let vs not play the purblind or starkblind buffards wilfully : but let vs suffer God to shew himselfe to vs, and when he hath shewed himselfe and wee know him, let vs honour him & yeeld him his deserved prayse. Now herewithall Eliu sayeth, *that because God is great, we know him not, neither is there any numbering or accounting of his yeeres.* This sentence should seeme to repugne that which I haue sayd already : for to know & not to know, are things vterly contrary. VVee saw in the last verse, that although God be far off from vs, yet notwithstanding his workes are so great that we see them : and now it is layd, *that God cannot be knowne.* But by the knowing that is spo-ken

ken of here, it is ment that we cannot comprehend God in such wise as he is in his maiestie: wee come farre short of that: it is ynoch for vs that we haue some little taste of it: we be not able to cōprehend the infinite light that is in him: it suffizeth that wee haue some little sparkes therof. Thus then ye see in what wise God is not knowne: namely in that our capacitie is to small to conceyue and cōprehend him. Yet notwithstanding his meening is not to be vterly hid frō men: for he sheweth himself ynoch to be honored at their hands. Therefore this knowledge which we haue of God, is not to be able to determine of him, and to say throughly what is in him: but yet neuerthelesse we are vnxcusable if we honour him not, for so much as he hath shewed himself in such portion vnto vs, as he knoweth vs able to beare, and as is for our profite. Now we see after what maner we behold God, and how he may be knowne of vs: that is to wit, by looking at him as it were in a glasse when he claddeth himselfe with that visible maiestie which is seene in heauen and earth. Lo in what wyze he ought to be looked vpō And for that cause it is sayd, that the creatures are as his seate: those are his ornaments: and as a Prince that appareleth himselfe in his royaltie to haue the more reverence: even so Gods ornaments are in the heauen and in the earth: and there it is that he must be looked vpon. For as for his substance or being, that is invisible and hidden from vs. But he vitereth his vertues in such wise, that although wee were blind, yet might we grope them, according also as S. Pavle vseth the same similitude in the 17. of the Actes. Seing it is so, let vs learne that we do then see God, when we consider his workes: for his mighty power appeereth there, and sheweth vs that he deserueth well to bee glorified at our hands. But yet must wee not presume to knowe him perfectly, so as we should be able to define what his glory is: for that passeth all our vnderstanding: wee muste cast

*Att. 17. f.*  
27.  
*1. Tim. 6. d.*  
16.  
*1. John. 3. 4. 2*

downe our eyes and confesse that he dwelleth in vnapprochable light. Therfore our knowing of God is but in part: and therewithall it beloueth vs to confesse, that we be so ignorant and weake, as it is ynoch for vs to haue some tast of Gods maiestie, and we must hold our selues at that stay sith we see that our wits fayle vs, and that we be as good as forlorne. I say it behoueth vs to holde our selues within our owne slendernessse, praying God to rid vs of this mortall flesh, to the intent we may behold him ashe is, when we be become like unto him, as it is sayd in S. Iohn: and furthermore that in wayting for that day, he reforme vs presently after his owne image, to the end we may behold him the better. For thereafter as God clesseth vs from all our fleshly vices, and from all the heauy drosse that wee feele in our selues: so maketh he vs the meeter to behold him. And so vpon the knowledge of the weakenesse of our owne wittes, wee haue to pray vnto God to reforme vs more and more, to the end we may profite and increase in his knowledge. VVhereas mentiō is made of the numbering of his yeeres: and whereas it is sayd, that they cannot be reckened: truly a man may thinke it rude geere at the first blush: for in asmuch as God had no beginning, it needeth not to bee sayd of that euerlastingnesse, that the yeeres thereof cannot bee reckened: and therfore that saying might seeme superfluous. But if wee consider what Eliu ained: we shall finde that saying greatly to our profite. And why? As I haue sayde heretofore, men are so caried away with pride, as they find fault with Gods doings, and will needes controll him. And whereof cometh such saucinessse, but that in effect they thinke theselues wizer than God? Now to beate downe such ouerweening, it is sayd here, that a man cannot reckon the number of Gods yeeres. Therfore whēsoeuer we would

be iudges ouer him, and are tempted with the sayd presumptuousnesse and desire to mount higher than becōmeth vs or is lawfull for vs: lete vs bethinke our selues thus: wretched creature, thou art but as a snayle, it is not past three dayes age since thou camest first vpō the earth (I meene euē them that haue liued a foure or fiftscore yeeres) & yet thou wilt take vpō thee to iudge thy God. And in what plight art thou? For when thou shalt haue reached to the very creation of the worlde: it is nothing in comparison of the euerlastynge that is in him. So then, thou seest now thine owne follie, and that thou art out of thy wittes when thou enterest into such a maze, as to go aboue to iudge him. Therefore let vs learne, that here is not only told vs that Gods age is endlesse: but we muste also compare it with the shortnesse of our life, according as we be warned to do. For we know that wee be *Psalm. 90.* transitorie and slippe away like a shadow. Then must we compare the sayd shortnesse [of our life] with the endlesse time of God, and the euerlastynge which hath nother time nor bounds; and that will serue well to keepe vs from aduauncing our selues into such presumption as we haue bene woonted to. Thus wee see in effect what Eliu telleteth vs here. Now must we come to the declaratiō of that which he sayeth concerning Gods workes. For he alledgedeth the Rayne, thunders, and vapours, and such other like things, as Hayle, tempests, and whirlwindes. VVhen wee see those things, God giueth vs suche signes of his maiestie, as wee muste needes honour him, or else wee be to vnthankfull and blockish. True it is that God hath other woorkes higher and harder to comprehend than these: but the intent of the holy Ghost was, to teach vs grossely according to our rudenesse and homelinessse: and therfore Eliu setteth downe here an exāple of the workes of nature, which we say are common. VVe neede not to go to schoole nor to be great Clerkes to haue knowledge of Rayne, of hayle, of fayre wether, and of the chaunges that we see in the ayre. True it is that the reasons of them are not very common and ordinarie. For if a man should aske a poore sillie soule how Rayne is engendred he could not resolute him of it, because wee see not howe the water mounteth vp, nor also howe the water can be engendred in the ayre, and it might seeme a thing agaynst reason. So the playne countrymen cannot disculpe the things that are to be knowne by Plilosophie: as how the rayne is engendred by drawing vp of the vapours or steames, in somuch that when the Sunne striketh vpon the earth, forasmuch as the earth is full of holes, and not so cloce shet but that there are little vaines in it: he draweth vp the vapours aloft, and by little and little they become thicke, and when they be in the middes of the ayre, there they ingender Rayne. For by that meanes the moystures are drawne vp by little and little, vntill that al of the grow ripe to giue vs rayne. Agayne the countryfolke vnderstand not whereof it cometh to passe, that there is not so great heate in the middle roome of the ayre, although the same be neerer to the Sunne. For the cause of it is, that the heate setteth it self here vpō the earth as vpō a harth, whereas in the ayre it spreadeth abroade in such wise as it cannot rest there. And that is the cause why hayle is ingēdered there, as we see. It is a straige matter, in so much that we would hardly beleue it if it were not a common thing among vs, that the hayle should thicken in the ayre, and that although the Sunne be neerer thereto than to vs, yet notwithstanding(as we see) there must needes be a great co'dnesse there. The ignorant therefore haue no knowledge of these things, nother can they finde out the reason of it, but are amazed at it. Howbeit although wee know not the reason, yet the thing it selfe is sufficiently knowne,

knowne, in somuch that it appeereth that the drawing vp of the vapours from the earth after that maner, and the engendering of Rayne afterward, and also the holding of the rayne in the ayre after it is engendered there, (according as it is sayde that the clowdes are bottels, barrels, or zubbes) are a wonderfull worke of God. And in good sooth if there were barrelles in the ayre to hold the wa-  
ter in, it were not a notabler miracle, than too see the clowdes hanging ouer vs. VVhat letteth that they fall not downe to ouerwhelme vs and to destroy the earth? Muste it not needes be an excellent power whereat our wittes must be amazed? This is the cause why I sayd that without any going to schoole, or without any curious great booke learning, a man shall find sufficiēt knowledge of Gods workes in the order of nature, to make him vnu-  
excusable, bycause the same is so common among vs. As for example, when wee looke vpon the rayne, hayle, thundrer, and such other like things, the same shewe vs a certayne maiestie of God to make vs afayde, so as wee muste needes be moued spite of our teeth: for by that  
means our Lord inforceth vs to know the maiestie that is in him, notwithstanding that we through our vnthank-  
fulnessse indeuer to quenche it to the vttermoste of our power. Now then we see why mention is made here vnto vs of the rayne & such other like things. Not because that God hath not other workes more wonderfull and excell-  
ent: but to the ende we should not pretend ignorance: for the holy Ghost setteth before vs the things that are scene and knowne of the whole world. Seing it is so, what haue we to do but to worship God, yeelding him his de-  
serued honour: & to beate downe al pryde in our selues, so as we learne to submit our selues to his ordinance, and allow whatsoeuer he doth or dispozeth? Howbeit, it will bee good for mee to expound the woordes, before I gather the generall doctrine. It is sayd, *that God restrayneth [or holdeth backe] the droppes of water.* And it serueth to expresse better his excellent power, which would not bee beleueed if men sawe it not with their eyes. If a man should tel vs that the droppes of water were hild vp, (that is to say, that the water which is so fine and subtle a thing that it shadeth and soketh away and hath no fastnesse in it, is neuerthelesse hild vp in the ayre, notwithstanding the great number of the droppes, and the great quantitie of it:) we would thinke it straunge, if we had not experiance of it. If water were a firme and substantiall thing, there might well be some mountayne of it for God to hold together. But wheras there are a hundred Millions of drops in one little clowde, and ebery droppe is of it own nature readie to fall away and to disperce all the rest of the bo-  
die, (as soothly nothing is more sheding and slipperie than water, in somuch that looke how many little portiōs there are, so many diuisions there are) and yet notwithstanding they are all hild togither: if we knew it not and perceyued it not, wee would never beleue it. Must wee not needes then acknowledge an infinite power in God, when we see the things that could not be beleueed? And so Eliu in saying that God holdeth togither the droppes of water, ment to expresse better the mighty power that God shewet: vs in holding vp the rayne in the ayre. And afterward he sayeth *that of this vapour he maketh Rayne.* If a man demaunde whereof rayne is engendered: i say, of nothing. The vapour of it owne selfe would not ryze vp from the earth, which hath hir steames within hir holes, for that is hir nature: but the rizing vp of it is by the drawing of the sunne, which sucketh vp the moysture to hale it vp on high. Otherwise what ropes needed there [to draw it vp?] VVere it possile to beleue it, if wee sawe it not? But it is scene manifestly. Yee see then that

the vapours which were nothing, (that is to say which ap-  
peared not at al in our sight,) do rize vpward agaynst their nature. And when they be vp aloft, rayne is made and fashioned of them: and afterward the earth is moystened with it, and bringeth forth frute, and men take their nourishment thereof. Behold our Lord drieth the earth by drawing the vapours from it after that maner: and it is asmuch as if a man should drawe the sappe and iuice out of a thing, so as he should leaue nomore strength in it. Ye see then that it withereth. But God findeth a contrary meanes. VVhe he hath so dried the earth, and drayned as it were the bloud and substance out of it: he moysteth it agayne with the same, and we see that rayne giueth abundance of frutes, according as it is shewed here. Seing then, that we perceyue it to be so: muste it not needes be that we are cōuictid of the Maiestie of God which we would not cōsider before? Although then that we shet our eyes, yet doth God(spite of our teeth)shew himself to vs, & his maiestie is visible to vs in all sortes. Immediately it is declared, *that God hath as it were his Pavilions [or Tents],* according as we know how it hath bene declared heretofore, that the clowdes and all the cope of heauen are termed Gods Pavilions or Tents. And diuers times it is sayd *Psalm.104.*  
4.3.

infinite goodness towards vs. Contrariwise, when he purposeth to shewe his rigour, the Clowdes execute his vengeance vpon vs, and hee vttereth his displeasure there. And why? For when Raynes are outrageous they doo great harmes, and make such flouddes that both hay and Corne are swapt away. Moreouer there followe other wastings also, according as it is diuers tyme seene, that the Sea drowneth a great Countrey. Ye see then howe God dooth by rayne execute his iustice, and also on the contrarie part make vs to feele his goodness. And that is the cause why it is sayde, *that he covereth the rootes of the Sea.* For when wee beholde the raine and the Clowdes: at the first brunt it toucheth vs and maketh vs afrynde, and it is meete also that wee should be stricken with some feare. But when God withholdeth the waters, so as they poure not downe vpon the worlde, ne swallowe vs vp here at the first dash: that maketh vs to perceiue Gods prouidence the better. Now then we see what Elius intent was. And finally hee sayeth, *that God will mingle darkenesse and light together.* For when the Sunne shineth, there commeth newe end then suche a sodaine storme, as men are abashed at it: as in the Sommer tyme the weather shall bee so calme and fayre as can bee denysed, and in the turning of a hande, ye shall see such a tempest, as it shall seeme that the worlde shoulde go too wrecke. And who doorth that? Muste not hee needes bee an excellent master which commaundeth it? Must not that excellencie of God be wondersfull?

Furthermore it is sayde heere, *that God commaundeth the Clowdes too mount vp,* and againe, hee commaundeth the fire which is in the aire, that is to say hee commaundeth the streamings which being of fire nature are whote and drie. God then commaundeth them too iustle agaynst the Clowdes that are about too mounte vppwarde, *and therupon followeth a battell,* as if two armes incuntered togither with mortall anger. Euen so is it in the encounter that is betweene the Clowdes, and the drie gleames that are aboue. Then is there as it were an anger when these Creatures meeet, and eche of them is as yee woulde say at deadly foade with other. And who doth that? Needes must God be the commaunder of it. For if wee shoulde say it were done by haphazarde, we shoulde bee too bruylshe, and the verie babes might laugh vs too scorne: for there is no man but hee knoweth that God woorketh heirein, and that hee ruleth from aboue. Ye see then in effecte what wee haue too gather of the woordes. But the cheefest matter is togather the doctrine that is conteyned heere. Truely the woordes are right worthie to be well weyed, too the intent that they maye bee referred too the ende whiche I haue touched. Howebecit by the way we haue to remember heere, that there needeth no great cunning too proue vnto vs, that there is but one God whiche reigneth and guideth the worlde, and disposes all the order of nature according to his owne will. VVhy so? For if we haue liued neuer so little while in the worlde, so as wee haue but seene it raine a three or foure tymes: beholde God, yeeldeth vs sufficient recorde of his Maiestie, so as there is no more excuse for vs if we shette our eies: for(spite of our teeth) we shall vnderstande, that there is a God which ouerruleth all things that wee can see heire beneath. Thus ye see what wee haue to remember. And becreby we see that suche as scoffe at all religion, and are not moued at the Maiestie of God, are as good as bewitched by Satan. For (as I sayde) wee neede not to haue gone to schole too learne this lesson. Yet notwithstanding, there are men euen of great skill, that thinke not thselues

wyse ynough, if they despise not God. And howe is it possible that they shoude become so beastly? It is (as I sayde) bycause God hathe vtterly giuen them ouer, and they bee so dulled that Satan raigneth in them, yea euen with such darkenesse, as they be not worthie to be accounted for men. Notwithstanding, let vs marke therewithall, that they haue alwayes sore hartbytings: and althoughe they labour too wype out all knowledge of God: yet haue they such a heartburning in their conscience, as they are faine(spite of their teeth) to feele the maiestie which they would vtterly abolish: and they can not shift it off, but that God must pursue them, and shew himselfe to them.

Then let vs conclude, that the thing which is conteyned heere, is seene by experiance: which is, that if menne doo but open their eyes, they muste needs beholde a Maiestie in all the order of nature: and that althoughe they shette their eyes, yet dooth God make them too feele him. Lo what we haue to marke heere in the first place. Truely this doctrine deserueth to bee layde oure more at large: howebecit, forasmuche as wee haue spoken of it heretofore, its suffizeth too call too minde what I haue earst declared, without taryng long vpon it.

But by the waye let vs marke, that the holy Ghost doth here set downe those woorkes of God which are best knowne to all men, both to great and small, too the intent that vpon the knowing of them, euerie manne shoule take the more courage too prayse and honur God when they knowe him. VVhy so? If the manner of teaching in the holy Scripture were curious and high, so as none coude fasten on it but the learned sort: wee woulde drawe backe, and moste men woulde take occasion to say, Alas, what can I do? I never went to schole, and God vouchsafeth not to shewe himselfe but to learned men. But when as we see that God chaweth oure morselles too vs, and dresseth vs like little children, and frameth himselfe too our rudenesse, giuing vs things in suche wise, that euen the smallest and ignorantest may haue their part and share (as menne terme it) of them: I pray you ought not wee too take the more courage too learne and vnderstande what God is, and too comforte our selues in the great goodness which hee sheweth towrdes vs. For if he had not an inestimable care of our welfare, he woulde not vouchsafe too come downe so lowe. But sith it is his will to stoupe vnto vs in his creatures, and forsoomuch as he seeing what is meete for vs, sheweth himselfe to vs in such wise as we may conceyue him: perceyue we not therein how much he loueth vs, and howe he procureth our saluation? Ye see then what wee haue too beare in minde. And therefore when as mention is made vnto vs of Raine, Clowdes, VVhirlwindes, and Haile, let vs not imagine but that GOD coulde reason more clearly with vs if he listed. For who gaue witte too the Heathen Philosophers too treate so well and skilfully of the secretes of nature? It is God that gaue them that knowledge. But in the meane while he teacheth vs after another fashion. And why? For he will haue men to preache and set forth the doctrine of salvation vnto vs, to guide vs too his owne kingdome, and he will haue it not onely to make vs kings and princes, but also to list vs vp aboue the whole worlde, to make vs fellowes with the Angelles, and to mount aboue the heauens.

Forasmuche then as God intendeth too list vs vp on high: he commeth downe vnto vs too make vs all partakers of the benefites that are conteyned in his woordes. VVherefore let vs learne not too despise the holy scripture

ture as a common thing : but let vs understande that Gods minde is to frame himselfe to our infirmitie after that maner. Ye see then what we haue to marke. Herewithall let vs learne also not to despise Gods workes because they bee common among vs. VVhat is the cause why we esteeme not Gods doings to bee a myracle, but for that we be inured to them by custome? I see it raine: verie well, I am not moued a whitte at it, because it is an ordinarie matter too mee. But surely it is a villaynous vnthankefulnesse, that whereas God doth dayly worke a myracle, wee shoulde bee as it were dulled thereby, and not thinke vpon it any more. So then althoough rayne, hayle, and the ryng of tempests by the order of nature, bee ordinarie things : yet let vs not forbear too marke well all those things, and to consider by percelmeale how oure Lorde layeth foorth the infinite treasures of hys power and maiestie, to the ende to be honoured at our handes. Thus ye see what wee haue to beare in minde. Howbeit before I passe any further, it might be demaunded to what purpose Eliu alledgedeth these things, seeing hee reasoneth of a farre other matter: which is to shewe that God is incomprehensible in his doings, and that men must not presume too striue agaynst him, nor too mainteyne their owne quarelles as though they were rightfull, and that God were cruell in afflicting them. This seemeth too bee nothing at all to the purpose. But I haue resolved this question alreadie. Onely I will say a worde of it sleightly, to renue the remembrance of the thing that hath bin spoken heretofore at length. VVhich is, that the inferior things are set generally heere afore vs, to make vs mount vp higher to Gods secrete and incomprehensible iudgements.

VVhen wee see the raine, the clowdes the stormes, and the hayle, surely they bee naturall things (as men terme them:) they serue for this transitorie life, and they concerne the worlde, and things heere beneath. Yet notwithstanding we be so confounded by them, as we be inforced to reverence the maiestie of God. For when we shall haue inquired, how it is possible for those things to be done: our wittes fayle vs, and there remayneth nothing for vs, but too humble our selues before God. Now if these small and lowe things compell vs to honour God, and that our infirmitie bewrayeth it selfe therein: what shall become of vs when we fall to mounting aboue the Clowdes, yea and aboue all the Skies, and when we come to the euerlasting purpose which God holdeth there as it were hidden in himselfe? Then if it come too that poynt, I pray you what shall become of mennes wittes? They may well flitter and fiske about: but a man may sooner breake his necke a hundred thousand tymes, than attaine vntoo God. Yee see then, what the manner of Elius teaching is heere. For by these things whiche seeme small bycause custome hath made them common among vs, hee sheweth that God in his highnesse ought of duetie too bee honoured at our handes: for wee shall never comprehend what hee is. And why? VVee comprehend not what the Clowdes are, but our wittes misse of that? For we see it is no stryuing in this behalfe agaynst Gods doings. Shall I go set an order in the Clowdes, to say, it must not bee so or so, and that it is but a tale of a tubbe, that the raine is engendred of the vapours of the earth, and that the Sunne draweth vp the things here beneath after that maner by the heate of his beames? Shall wee (say I) stoppe God from dispozing all things according too the order which hee hath set in nature? Alas, that were too damnable an outrage: euerie man will graunt that. Nowe seeing that oure weakenesse sheweth it selfe in

these small things, whiche are ryse and common, and which God setteth before our eyes: ( for yet neuernethelasse, we know that it behoueth vs to fall down before God to worship him, & to confess that our vnderstanding is nothing at all, specially sith it comprehendeth not the things that we see day by day: ) much more reason is it that wee shoulde bryde oure wittes, and reyne them short when we come to his secrete determinations and iudgements, which hee executeth not euerie day, and which are not so common and ryse among vs. And why so? For it is a diuelishe pride when a man wyll mount so high, and therefore he must needes fall into so vitter ruine, as he can never get vp againe. Then let vs kepe vs from this statelinesse of desiring to rise vp against God, namely in his secrete determinations which surmount the whole order of nature, and all the things that we are able to comprehend by our vnderstanding. This is in effecte the thing that Eliu looked at and aimed at. Nowe by the way let vs marke for an ende and knitting vp, that whereas it is sayde, *that God executeth bis iudgements, and giuetb men abundantly wherewith to live*: It is to the ende we shoulde knowe, that all the order of nature is in Gods hande, and that the ayre is not gouerned by it selfe, nor the raine commeth at the appoyntment of the Sunne. How theo? For we see contrarie effects. Beholde, water drowneth men and sweepeth them quite awaie: and againe, it mainteyneth them. Yee see heere two contrarie woorkings: nourishment on the one side, and walsing on the other, so as God destroyeth and ouerwhelmeth all. Both these twaine we see: and what is the cause thereof, but that God ouerruleth things from aboue. So then, let vs learne to magnifie God in this, that wee see him applic his creatures too such vse as hee thinketh good. Furthermore, when on the one side we see his rigour: seeing that hee myndeth too punishe our sinnes, wee ought too consider that therein hee sheweth himselfe a Judge, to the ende we shoulde condemne our selues before him, and flee for refuge to his mercie, for somuch as he vittereth the treasures of his goodnessse, and sheweth himselfe liberal. VVhich thing he doth at such time as he declareth himselfe to haue a care of vs by sending vs prouision by the Clowdes, wherby he maketh the earth frutefull: to the ende it shold yeeld vs sustenance. VVhen we see this on the other side: let vs bee satisfyed with the goodnessse of our God, to put our whole trust therein, and to rest therupon, concluding that sith hee sheweth himselfe a father in the cherishing of oure boadies, which are but fraile carcasses: much more reason it is that seeing hee hathe fashioned vs anewe vnto hys owne glorie, we shoulde not doubt but he is chare of our saluation, and that he sheweth himselfe a father in that, more than in all the rest. This is it that we haue to marke in this streyne, where we see that God as nowe applieth his creatures to his owne pleasure, vsing them on the one syde, as Roddes too execute his iustice, and on the other side, making them too serue our turne, even by employing them too relieue the necessities of this present lyfe. Therefore let vs beare all these things in minde, that wee maye bee taught in his feare, both too reioyce and rest in his goodnessse, and also too settle our trust wholly vpon the same.

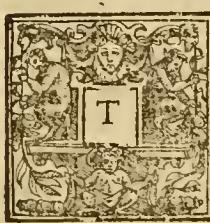
Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs perceyue them better than we haue done: and that therewithall we may knowe that we must mislike of our selues still more and more, to the ende to correct the sinfulnessse that is in vs: & that forasmuch as it hath pleased God to drawe vs alreadie vnto him, we may consider

the grace that he hath begonne in vs, and therupon take corage too go foreward still more and more, till wee bee come to the perfection that he calleth vs vnto, and never be wary of traueling thitherward : and that in the meane season we may haue our eyes open to behold his good-

nesse, power, justice, and wisdome which he sheweth vs : and he reforme vs wholly to his obedience, so as we may seeke nothing but to dedicate our whole life to his service. That it may please him to graunt this grace not on- ly to vs &c.

*The cxliij. Sermon, which is the first vpon the xxxvij. Chapter.*

- A**Lso my hart trembleth at it for feare, and it leapeth out of his place.
2. Herken to the noise of his voice, and to the sound of his mouth.
  3. He diresteth it vnder the vvhole heauens, his light is vpon the vving of the earth.
  4. Again he brayeth vwith a greate sound, he thundreth vwith his myghtie voice, and he taryeth not after that his voyce is heard.
  5. God thundereth terribly vwith his voyce, he dooth v wonderfull things, and vwhich a man cannot comprehend.
  6. For he commaundeth the snoevve to fall dovvne vpon the earth : and [likevvise] the syveete shovvers, and the raynes of greate force.



His serueth at leastwyse, that whyle we be in this world we shuld haue our eyes open too consider the woorkes of God that are neere vs and easie to be seene, though we be no learned nor deepewitted folk. For even the veriest idiots perceyue the order of nature to bee such, that they see the maestie of God there as in a mirrour. True it is, that wee 30 ought to lift vp ourselues yet hygher too consider well what God sheweth vs. Howbeit (as I sayd) we ought at leastwise to consider the things that are present afore vs. Notwithstanding, it is not ynoch too vnderstand that God having created the world doeth also gouerne it : it behoueth vs to knowe moreouer to what ende the thing ought to be referred. If we knew no more but that it is God which sendeth rayne and faire weather, it is God that thundereth, it is God that maketh the lightenings to run flashing through the ayre : that were an attributing 40 of a soueraine power vnto him, and so shoulde he bee knowne to bee almighty. But there is yet more : For when God sendeth rayne, it is not only to shewe what he can do : but sometimes it is his mynd to challice men for their sinnes, and other tymes it is his intent to yeld forth the treasures of his goodnessse and bountie. So then it is not ynoch to haue knowne that God is almighty, and that all creatures are in his hand and at his disposition : but we must marke also how and after what maner hee 50 vseth them: that is to wit, to iudge the world with, when he hath borne long ynoch with our sinnes : and againe to make vs feele his fauour, and to knowe him to be our father and sauour, and the partie that maynteyneth and nurrissheth vs. VVe see then that Gods iustice, goodnesse, and wisdome must be linked with his almightynesse. And why? To the intent we may on the one side be taught to feare him, and to walk in his obedience: and on the other side rest our selues vpon him, seeing we haue so fayre recordes of his loue, and that we may call vpon him, assuring our selues that hee regardeth vs and pitith vs, and that we be vnder his protection, and that if we resort vnto him when we be destitute of counsell, he will instruct vs by his holie spirite.

Nowe then wee see, that the order of nature beeing well considered, serueth not onely too set out a soueraine power in God, to the ende men shoulde honour him by acknowledging him too bee almighty : but also to make vs immediately too take holde of his grace and good-

nesse, too rest therupon, and to seeke oure whole refuge there. Also it behoueth vs too knowe, that men shall not scape vnpunished, bycause hee sheweth them before hande, that all things must come to accounte before him. And that is the thing whiche Eliu hath treated of, according as it was shewed yesterday, that by raine, hayle, and tempestes, God doth sometymes iudge the worlde, and sometimes give men abundantly where-with to liue.

And now he addeth, *That his heart leaped out of his place at it, and that he was afrayde at the sight of such things*: as if he shoulde say, that our knowing of God maste not be a gazing in the ayre after our owne lyking, and in the meane while to conceyue but only some dead thoughts: but it must bee a lively touching of our heartes, and of all our powers to the quick. And this is general to all men. But the vnbeleeuers (do as muche as they can) kill this feare wherewith they ought to bee touched, whereas the 40 faythfull make their profite of it, and willingly prouoke themselues to the sayde awfulnessse, to the ende too doo homage with all reverence to the Maiestic of God.

Then let vs beare in minde, that Gods manifesting of himselfe vnto men, is not onely to put some fleeting conceyte into them, so as they might say, There is a God, and fall too reasoning of him: but also therewithall too give them a lively instruction inwardly, so as they maye become the better minded. This (say I) ought to bee in all men. Howebeit wee see that the vnbeleeuers doo (to the vitermost of their power) beate backe the feare which they haue conceyued, and labour too play wyth God, and to get libertie to be quite and cleane oute of awe of him. Lo at what poynt the faythlesse sort are, so as they fight agaynst their owne naturall vnderstanding, and indeuer themselues too become brute beastes, that there may not be ought in them to trouble them any more. And why do they so? For God is agaynst them, forasmuch as they be given too all euill. They see that God cannot away with them, and therefore they shunne him, and labour too ridde him quite away, lyke as an Outlaw or a Theefe woulde faine that there were no ciuil Magistrate in the worlde, to the ende that his sinnes might escape vnpunished. In like case is it with all worldelings: forasmuche as they cannot disbarre the hande of God, so long as hee sitteth in his maiestic too iudge: they would fain exempt themselves from his iurisdiction: and that is the cause (as I sayd) why they labor to quench the light of reason which was giuen the. But they

cannot bring it to passe : and therefore they are as Mules that chawe vpon their brydles , and fall to repyning agaynst God , and howsoeuer the worlde go with them, they growe hardhearted , and wexe euerie day more blockishe than other, till God haue giuen them quite ouer , so as they feele no more remorse of mynde , as

Eph.4.c.19

Saint Paul speaketh of them . And surely it is the ex-

treemest of all miseries, and the verie vpshotte of theyr decay, when they feele no more greefe , that is too say, whē they haue no more remorse of conscience, but beare

with themselues in sinning , and go on still in their com-

mon trace , according also as Salomon sayeth, that the wicked man is then come to the guife , and dungeon of iniquite , when hee hath no more feeling to returne vnto God , and to humble himselfe , and to miflyke of hys faultes.

Contrarywise, when the faythfull are touched with the Majestie of God, they kindle the fyre more and more , like as if a man hauing alreadie some Coales or fyrebronde , shoulde kindle it more . Euen so deale all they that couet to walke vprightly . For after that God hath once touched them , and that they themselues by beholding the order of nature, haue once perceyued that there is a soueraine Majestie , which guideth and governeth all things : they applie that reuerende feare to their owne instruction , so as they pricke and prouoke themselues in their heartes, too resort vnto God, bearing him continually in their remembrance . And as oft as they haue occasion too looke vpwarde or downewarde, they prepare themselues too the knowing of God, so as they gaze not aboue at aduenture , but bethinke themselues throughly aforehande , that they must looke vpon God the maker of all things. VVe see then that whereas the wicked and heathenish sort labour to become blinde, and therewithall to wexe hardhearted agaynst God , and finally too become brute beastes , voyde of vnderstanding and discretion : the fauill take profit of the knowledge which god giueth thē by the meanes of his creatures, and consequently the said light increaseth & growtheth strong in them, & they inforce themselues to it to the vttermost of their power. And that is it which Eliu met here by saying,

that bis heare trembled and leapt out of his place. True it is, that the wicked shall be afryad of thunder and lightning, and spite of their teeth the Majestie of God must touch them, to make some secrete alarum within them : but yet for all that, they dispatche away such thoughtes , and tread them vnder foote. On the contrarie part, suche as desire to knowe God , do yppon occasion of such beginning, set and applie their whole studie to aduauntage themselues by that feare and dreade which God sendeth into their heartes. Furthermore, Eliu vseth goodly similitudes here in describing the thunder, lightning, frost, & tempestes. He sayeth that a man may heare Gods voyce, yea euen a voyce of great noyse (sayeth hee) and a sounde that proceedeth out of his mouth. Heere Eliu speaketh not of the woerde , which is dayly preached vnto vs, for vs to take learning by it , and wherein God deth familiarily shewe vs his goodness : but by Gods roaring voyce, and by the noise that proceedeth out of his mouth,hee meenneth the thunders that are made in the ayre : and therein hee declareth by a similitude , that our Lorde hath a maner of speeche which is able too make all Creatures too quake, And not onely in this place , but also in the nine and twentith Psalme it is sayde, That the voyce of God thundereth, the voice of God maketh the Mountaine of Libanus too rore, the voyce of God cleaueth the greate trees, the voyce of God maketh the Hindes to cast their Calves, the voyce of God is hearde in the Mountaynes, the voyce of God maketh the whole Earth too shake.

This voyce is none other thing, than the same n oise that is made by the thunder : neverthe lesse it serueth too reproue men of their vnthankfulness, in that they giue not eare too Godsthundering : according also as it is a common prouerbe when men play the madde men, too saye that they are so lowde , that a man could not heare God thunder for them.

Yee see then that the Scripture vpbraydeth vs with such blockishnesse, and bereueuth vs of all excuse . For if men say, Tush we never had any learning, the scripture was never opened vntoo vs : what then ? Did it never thunder in all our life ? Did God never speake ? Haue we not conceyued such a majestie in him, as we ought of right to stoupe to honour him , and to submit our selues vnder his obedience ? But all that we do, is to no purpose, we bee as bad as brute beastes , there is as it were a madnesse in vs matched with pride, if we cannot consider that he hath all authoritie ouer vs. Ye see then that men are sufficiently conuicted when it thundereth. For they ought to consider the voyce of God, namely the greate and lowdsounding noyse whiche maketh the ayre too roare.

Againe, if men say they bee ignorant and as it were in darkenesse : what matter makes that ? The lightnings do as it were clyue asunder the Skies, and wee see suche a brightnesse, as God sheweth himselfe sufficienly, yea euen to take all couert from vs , that no man might flatter himselfe in his hypocrisie, nor go about too justifye himselfe , as though wee had knowne nothing of God. For the lightning is ynough to shewe vs the glorie that is in him. Thus ye see why Eliu speakest heere of the greate noyse and sounde that proceedeth oute of Gods mouth. And hee inlargeth the matter because menne are to retchlesse , and if one tell them in fewe woordes, the matter which I go aboue to lay forth, they haue no greate regarde of it , it slippeth away from them out of hande.

Heere therefore Eliu standeth longer vpon his matter, and pursueth it further, bycause wee ought to consider well the order that is in the thunder and lightning, and also in the raine and deawes , and in all the stormes that we perceyue. And he speakest expressly of sweete and gentle showers , and also of the boystousnesse and violence that are seene oftentimes in that behalfe, as in pursuing that which he had touched alreadie concerning Gods judging of the worlde, sometime by sending raine from heauen, and somtime by giving abundance of food. For if a sweete raine come in due season, it will make the Earth frutefull : but [ otherwise ] the raine will marre and destroy all the benefites whereby we looke for sustenance. Therefore wee perceyue both twaine of these things in God : and that deserueth well to be considered. Also that is the cause why it is sayde, that God dooth wondervfull things whiche wee comprehendē not , by the thunders which hee sendeth. For in verie deede , after it hathe so flashed, and that the Lightning hathe flowen throughout, and the Thunderclappes haue beene heard : immediately there commeth a tempest, and God letteth the raine, and the storme, and the hayle to poure downe without tariance:and whersoeuer the dint of the tempest lighteth, there insue incredible things. For ye shall see a man consumed to ashes. He shall keepe still his shape, and hardly shall yee finde a hole so bigge as a pease, and yet notwithstanding the man shall bee quite consumed. A hard swoorde shall bee vterly molten , and the scabber that yeeldeth shall be whole still. Trees shall be somtyme rooted vp, somtyme wrung asunder, and somtyme vterly consumed, so as there shalbe nothing left of thē. As much

is

is done too houses. To bee short, if a man consider all the effectes of a tempest, they be things that coulde not bee beleued, if they were not knowne by experience. And therefore it standeth men in hande to humble them-selues, considering the weakenesse of theyr owne witte, and the mightyngesse of Gods woorkes. If wee bee not worse than blockishe, wee muste needes learne heereby, too submitte our selues vnto him, and to honour him, and to yelde him all glorie and soueraintie. This in effect is it that Eliu sheweth vs. But first of all let vs 10 beare in minde what hath beene touched : that is to wit, that it is not ynoch for vs too conceyue God too bee the maker of the worlde, and too father all power vpon him: but we must also knowe him to bee our father, because he draweth vs too him with so gentle and louing a care, as if we were his owne children. What earthly father dooth so much for those that are descended of him? Then to knowe rightly what God is, it behoueth vs too taste of his goodnesse, which hee vittereth too vs, and maketh vs too feele, and whereof wee receyue the 20 frutes and the inioyment euen in this mortall lyfe. Now when we do so taste Gods goodnesse : it is too leade vs further, that is too witte, that wee shoulde trust in him, and consider that hee hath not put vs into this worlde, to the ende wee shoulde perishe as brute beastes : but too bring vs too the euerlasting heritage whiche hee hath promised vs. Therefore wee may well grounde a right trust in God, by reason of the benefites which wee receyue of him : and we may well conclude, that oure soules are more precious to him, than our bodyes : and that if hee vouchsafe too serue vs the things that are requisite to mainteyne vs in this worlde, he will not leave the cheefe poynt. Vee see then, that if wee had our eyes open to beholde Gods prouidence, and the order of nature that is set afore vs : the same woulde serue too teache vs too put our whole trust in him. And when wee repose suche trust in him, wee may also call vpon him, assuring oure selues that sithe hee watcheth ouer vs, our prayers shall not bee vnknowne vnto him, but hee will accept them. Lo what we haue too put in vre. 40 And surely it woulde be our true wisdome, if wee coulde minde these things, and settle our thought vpon them. Vee shoulde fare the better all our life long. But what? Vee do nothing else but wander in fonde speculations, and therefore we reap none other rewarde but oure owne vanitie. Vee see howe men are intangled in these earthly things : and if a bodie speake to them of the heavenly kingdome, they vnderstande him not : for surely they be not worthie of it,

So muche the more then behoueth it vs too take 50 heed to that which is conteyned heere : namely that we acknowledge the goodnesse of our God in that he nou-risheth vs, and that wee bee boide too call vpon him as our father, and too flee too him for refuge, seeing hee sheweth himselfe to bee our father, and that we haue so good a gage of it, in that he not onely telleth vs it by hys owne mouth, but also hath his hande open too make vs feele wherewith. On the other syde, let vs learne too feare, when wee see him execute his iudgements, yea, euen by meanes whiche sometymes are for oure welfare. So then let vs learne there, that God myndeth to subdue vs to himselfe, and too teach vs to serue him, and not to prouoke his anger wilfully: but rather to come vnto him with all reverence, sithe we knowe that hee is armed with such power to reuenge himselfe of the dispysers of his maiestie, least he poure oute that greate and terrible priuance vpon vs. And that also is the cause why Sainct Peter bringeth vs too these considerations,

namely, that God did once destroy the worlde, and wipe away all the inhabitants of the Earth by water, whiche notwithstanding is the beginning thereof. If a man de-maunde whereof, or of what stiffe the worlde was made : wee see in the holy Scripture, that it was a confuzed matter, which God did let downe at the first beginning, and that the same was water, wherein there was nothing but depth and confuzednesse. VVell then, yee see that suche was the originall beginning of the worlde : and when God intended too destroy all mankind, wherewith armed hee himselfe? Hee sente a floud. Yee see then, that the water from whence wee drawe oure lyfe, and whiche hath beene as it were the groundwoorke of the whole worlde, hath neverthelesse beene the destruction thereof. Sith we see thys, let vs consider that we haue no being heere bylowe without the hand of God : and that whereas we be lightened by the Sunne, whereas we drawe breath from the ayre, and whereas we be nourished and fedde with breade : it is not the Creatures themselues that doo giue or main-teyne our lyfe. And why? For God will turne all into death when he listeth : and the instrumentes of hys goodnesse shall be turned into deadly swordes to destroy vs. So then let vs learne, that when God sendeth vs either hayle, or noysom rayne, or sore frostes : his shewing of himselfe terrible in those things, is too the ende that wee shoulde knowe our sinnes, and enteringe into our selues, beseech him of forgiuenesse for oure offences past, and learne to stande in awe of him hereafter, and to obey him better than we haue done heretofore. Moreouer, whensoever wee haue felt one stripe of his hande, let it not sticke in our minde for one day onely, but let it serue vs too thinke vppon euerafter. Hath God sente vs any drought? Or hath hee sente vs any raine? Vve must beare it in remembraunce, and not looke to haue it beginne againe, but bethinke vs thus: Go too, during the time that I haue liued in the worlde, I haue seene sometymes that the rayne hath marred all the seede that was layd into the ground: in steade of Corne, men haue had Darnell, or nothing at all: and againe, God hath so parched the earth with heate, that all hath beene seared away: or else there hath beene some winde that hath shaken downe or blasted all that was for the sustenance of man and beast. I haue seene all this, and I haue seene also that by such meanes God hath sent famin. Nowe then, I must not tary till God strike againe, but it must bee a learning too mee for all the tyme of my lyfe. Thus ye see in what wyse wee must put thys doctrine in vre.

Moreouer, es oft as we haere it thunder, let vs vnderstande that it is a sounde whiche proceedeth from the mouth of God: For our wittes must not friske and wanze awaie in the ayre, as though the Thunder were ingendered there, wythout the commaundement of a superior maister. Then let vs come vnto God, and assure our selues that the thunder must needs bee ingendered by the power of his mouth. And when the ayre is so troubled, and all on a rore: let vs vnderstande that the same is no dead thing, but the very order whiche God hath stablished, whereby hys power is manifested vnto vs.

Ye see then what we haue to remember. But if we can perceyue that God moueth mens heartes by lightning, raine, and tempests: let vs assure our selues that we bee doublefolde guiltie before him, when wee haue familiarly taught, not by a confuzed noyse, but by his woordes, so as hee offereth vs a doctrine that is certayne, and wherein we may be edifyed. And doubtlesse we deserue too

bee much more greeuously condemned, if we take not profite of the hearing of this voyce, whereby hee dooth not strike vs in feare, but comfort vs. True it is that when souer Gods worde is preached, the ende whereto it tendeth is to make vs feele our wantes. For it is not withoute cause that Gods woerde is tearmed a twoo edged sworde, to examine men, and to search all their thoughts and affections. And for the same cause it is sayde also, *Heb.4.c.12.* that we must be sacrificed vnto God by the meanes of the Gospell. There must then be a kinde of dying in vs, or else Gods worde shall neuer preuaile in vs. VVe must renounce our selues, & whatsoever is of our own nature must be beaten down. Thus ye see how our Lord thundereth and lightneth by his worde. But on the other side, by the selfe same worde he also quickeneth vs, conforteth vs, and (to be short) giueth vs a full ioy, in that hee calleth vs to himself, & offereth vs his sonne to guide vs thither, telling vs that in him we be assured of our saluation. So then seeing that God speakest so familiarly vnto vs, if wee hearken not vntoo him too gloriſie him, lyeth there not a more greeuous and horrible damnation vpon vs, than vpon such as never had any teaching, more than theyr onely beholding of the order of nature, and their hearing of the Thunder, and yet were moued inwardly at it?

True it is that this perceyuerance shall be ynough to condemne vs (as I haue sayde alreadie,) and although men had never heard eyther lawe or scripture: yet notwithstanding, if they lyued in this worlde, they haue nor any excuse: for God is sufficiantly declared vntoo them too reprove them of malice and wilfull stubbornnesse. And vndoubtedly wee see that God hath tormented and as it were racked the greatest despysers of his Maiestie that ever were, by histhunder: Reade the Storyes of the Heathen men, and yee shall see that the greatest scorneres of God that ever were, haue beeene so frayde and afflighed, that mauger their heartes, they haue shewed at the hearing of the thunder: yea and confessed that there was a God above the thunders and tempests, whome they were inforced to feare. God hath distresst the in such wise, that they were set (as ye would say) vppon a scaffolle, as if open execution shoule bee done vppon some man that had wrought high treason agaynst his Prince. Euen the greatest Princes of the worlde haue taken knowledge by thunders and tempests, that there was a God in heauen which gouerneth all. And that is a prooef, that the thunder ought to bee ynough to bowe the hardest heartes that can bee, seeing there is such a marke of Gods Maiestie in it. Then needeth there none other thing than the tempests and lightnings that are seene in the ayre, to condemne the dogges and swine that make a mocke of all Religion. Although there were neither lawe nor doctrine in wryting: yet doth the onely thunder holde them conuictid, so that spite of their teeth they must bee faine to graunt that there is a God in Heauen.

So then this voyce whereof mencion is made heere, will be ynough to condemne all the men in the worlde, although they had never heard nor read so much as one worde of doctrine. Howbeit we must alwayes come to the comparison that I haue touched: which is, that if Gods thundering in the ayre with a confused sounde be a sufficient speaking to condemne the vnbeleuers, and his making of the lightnings too flash abroade, is a sufficient light too condemne the blinde: what shall follow when hee speaketh gently, and vseth so amiable a manner of teaching, yea and euen lisbeth with vs, too the intent we might ynderstande him the better? VVhen

he not onely affrighteth vs not, but also allureth vs with gentlenesse and courtesie too come vnto him, if wee bee stubbornre agaynst him, what shall become of vs? VVhat excuse will there be for vs? And heere ye see why (in the Psalme that I haue alledged) it is sayde, that in the *Psal.29.b.9* Temple of God euerie man shall giue God glorie. For after that the Prophet had spoken of this mighty voyce of God which maketh the mountaynes too remoue, the Rockes too melt away, the Earth too quake, the trees too fall downe from mounte Libanus, and the wylde Goates too slinke their Kiddes in the Forrestes, and which moueth and shaketh the whole worlde: afterward he addeth, that God shall bee glorifyed in his Temple. And howe then? VVhen the lightnings flash through the wings of the Earth, that is to say, ouer all the borders of the Earth, and the Thunderclappes are hearde from the one side of the worlde, to the other: ought not God to be knowne in all things, and ought not both greate and small to do him homage? Yes verely. And wherefore then doth the Prophete speake specially of the Temple of God? It is according to the comparison that I haue touched: which is, That God affrighteth and wakeneth the Heathen men when he thundereth: howbeit, that is not to bring them to saluation, but onely too cenuince them vtterly, to the ende they shoulde not pretende any tryſling excuse that they knewe not God nor his Maiestie. They knewe him sufficiantly to their viter condemning, but as for vs, Gods intent is to drawe vs too saluation when hee speaketh vntoo vs. For there hee thundereth not too make the ayre rore, neyther maketh he a confused noyse, as I haue sayde: but hee speaketh gently and familiarly, he vttereth his heart vnto vs, hee sheweth vs which is the way of life, and he enlightneth vs with the brightness of his worde which shineth vpon vs. Thus ye see why God deserueth too bee glorifyed in hys Temple. For although he bee manifested to the whole worlde, and all creatures are inuited too prayse him, yea and that they be constreynd and inforced therewith: yet is there a farre other more mighty and royall power in the worde that is preached vnto vs. For there God sheweth and vttereth himselfe in such sort, as wee must needes be worse than brutish and blockish, if we thinke not vpon him too submit our selues too all that is spoken to vs in his name and authoritie. Thus ye see what we haue to beare in minde.

And by the way let vs consider howe malicious the worlde is, seeing that the woerde of God (for all that it is so well preached and knowne,) is notwithstanding so ill receyued of most men, and so little reuerenced, insomuche that it shoulde seeme that men are purposed too spight God in reiecting all doctrine, notwithstanding that they knowe and are fulye assured that it is of him.

See ye not how rebellious the Papistes are at this day? But let vs not go so farre, let vs come home among our selues. Men professe themselues to be minded to holde of the Gospell: and yet notwithstanding, let them be spoken to in the name of God, let things be laid open before the, let matters be made so plain vnto them, that euen the veriest diuels of them be conuictid, that the things which are preached are taken out of the holy scripture: and yet they continue still in their stubbornnesse, without making any conſcience to striue against God. Their maliciousnesse is matched with shamelesſnesse, insomuch that me are come to such point, as we neede not to go out of Geneva to see most manifest rebellion in setting light by God, or to see such diuelish pride as to say, Tis he God shall not raigne ouer vs, let them prattle and talke what they list, and yet

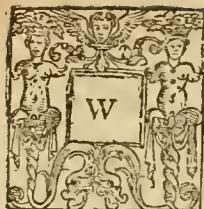
yet will we not yelde a whitte for them. Verily there is such rebelliousnesse to be seene that men make as much account of the things that are spoken in Sermons, as of Fables. This thing is too notorious, the examples thereof are too open, and woulde God they were not such to our great confusion. But yet in the ende, they that haue dallyed so with so great a mayster, must bee faine too knowe him whome they haue wounded and pricked as the Prophete Zacharie sayeth. So then, it behoueth vs to marke well this sentence, and so to marke it, as we may bee more apt and willing to bee taught at Gods hand, than these wilde beastes are, which sharpen themselves agaynst him, too reiect all that concerneth his doctrine and pure woerde. For there is yet some shamefastnesse in the Papistes. VVhen they fight agaynst the holy Scripture, for the maintenance of their Idolatries and abhominations, they seeke false glozes and shifftes, and to bee short, although their couering of themselves be but with a wette sache, yet notwithstanding they confess that their intent is not too resist God. 20 But when men steppe foorth with such vngodlinessse, as they cannot finde in theyr heartes to receyue one worde of that which is knowne too bee Gods truth, but frette and chafe agaynst it, so as there is not so much honestie in them as to admitt the thing which they knowe to be good, but doo the cleane contrarie: is it not manifest therein, that we bee much worse than the wretched Papistes? VVherefore (as I sayde) at leastwise let thys serue vs for a warning, that we bee not doublefolde condemned. And specially aboue all things, sith he com- 30 meth vnto vs, and speakest too vs, and gathereth vs together in his name, to the ende to be hearde, and to sitte in such wise among vs, as all of vs both great and small may referre our selues to him: let vs bethinke vs to glorifie him: not only with our mouth, by confessing slightly that we be his: but also [with our deedes] by giuing proof in effect that we be desirous to be his heritage. And sith he vouchsafeth this incomprehensible benefit, grace, and honour vpon vs, to give himselfe to vs, and to be our life: let there also bee an interchaugeable gift on our 40 side, let vs put our selues wholy into his hande, let him possesse vs, and let him enjoy vs. Furthermore, whereas it is sayde, that God dooth great and mightie things in thundering, and in sending forth lightnings and tempests, and that we comprehend it not: let vs be sure that in speaking both by his lawe, and by his Gospell, hee intendeth to lift vs vp aboue all our vnderstanding, as in verie deede we shall never profit in the doctrine of God, nor in his word that is set forth vnto vs, if we haue not this principle, that

is to wit, that God exerciseth vs in secrets that surmount all our capacitie: according as it is sayde, that God hath prepared suche things for those that loue him, as never *Esa.64.4* eye of man sawe, nor eare of man hearde, nor never entered into the heart of anie creature. Then if wee haue not that grounde, wee shall never taste the things that are preached to vs euerie day. Nowe to the intent wee may taste them well, what is to be done? Let vs consider that our Lorde calleth vs to his heavenly kingdome, and is minded to draw vs out of this worlde. Intend we then to be good schollers, and to profite in the doctrine of our Lorde Iesus Christ? Sith we see that we be plunged [ouer heade and eares] in this worlde, and in these corruptible things: let vs labour too wade out, and let vs from day to day fight against our owne affections, that we may draw neere vnto God, and be made alone with our Lord Iesus Christ, according as Saint Paule sheweth vs in the thirde to the Colossians, that if wee minde to haue part *Col.3.1.5.* in heauen, and to cleave vnto Iesus Christ, who is gone vp aloft, and to bee made one with him: it behoueth vs to mortifie whatsoever is of the earth. Furthermore, let vs consider that oure wittes are too rude and feeble too conceyue what God is in full perfection, insomuch that we shall never haue any smali taste of him, except hee guide vs by his holyc Spirite, according also as Saint *1.Cor.2.12.10.* Paule maketh the same conclusion in the foresayde text 12. which I touched, where he cyteth the saying of the Prophete Esay. Therefore after hee hath sayde that the sensuall man comprehendeth not the secretes of God: he sayeth we bee renued by the holy Ghost, too the ende we may haue knowledge of them. True it is that wee haue not beene of counsell with God, according as hee declareth there againe afterwarde. But yet dooth hee admit vs counsell so farre foorth as is expedient for vs. Therefore when as wee knowe our owne infirmitie, let vs pray him to inlighten vs by his holy spirite, that wee may know the things which otherwise would be to high and profounde for vs.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him to make vs so to feeie them, as we may bee touched with them, to condemne ourselues for them, and to mislike of our selues: and that in the meane while he will so worke by his holy spirit, as we may be renued to obey him, and to walke in his feare: and that we may profit therin more and more, vntill such time as being quite rid of all fleshly corruptions, we be clothed againe with his righteousness and heauenly glorie. And so let vs all say, Almighty God our heauenly fath~~o~~&c.

### The Cxlv. Sermon, which is the second vpon the xxxvij. Chapter.

7. He sealeth the handes of all men, to the ende to knovve the men of his vworke.
8. The beastes shrinke into their dennes, and keepe themselves vwithin their lodgings.
9. He maketh the vvhirlevvinde to come out of a heape, and the colde commeth from the scaterring vvinde.
10. At the breath of God the frost is giuen, and againe abundant vwaters oute of a narrovve place.
11. Hee maketh the Cloudes to labour to moysten, and sendeth rayne, and maketh the Claude to shedde out through his light.
12. Hee maketh the circles to turne about by his gouernance, to the ende to doo vwhat he commandeth ouer the vvhole vvorlde.
13. VVhither it be for a scourge, or for his Earth, or of mercie that he taketh it avvay.



Ee saw yesterday, that the astonishment which men conceyue of the thunder, is as a prooef of Gods maiestie and power. According therewnto it is sayde heere, that God in thundering, doeth as it were set a seale vpon mens handes, to keepe them close, namely, *to the ende to knowe the men of his making.* And the beastes also are faine to shrinke intoo their dennes. As if it were sayde, that God draweth men a part, as if some bodie shoulde gather all his folke togither, a householder his householde meynie, a prince his subiects, or a Capitaine his souldiours, too the intent to muster them. Thus yee see the cheefe intent of this streyne. And the same extendeth even too the wilde Beastes, too shewe that even they also are in the hande of God. And hee proueth that they are *at his commaundement when it pleaseth him, if by nothing else, yet even by the thunder,* in that the same compelleth them too bee as it were shet vp in prisyon. In verie deede this verse is commonly translated, That God setteth as it were a Seale vpon mennes handes, to the intent they shoulde knowe their owne woorkmanship: as who shoulde say, that all the frowardnesse which men haue too applie themselues to one thing or other, is by reason that God hath printed a marke vpon them, and that they haue it not otherwise than by instruction gien them from heauen. But the text will not suffer it too bee vnderstoode so. VVorde for worde it is, *to the ende to knowe the men of his making.* It followeth therefore that God doth then knowe men, when he holdeth them after that maner as it were locked and shet vp within their houses. To the ende that this may be vnderstoode the better: when men haue libertie to go and run, it seemeth that they be as it were exempted from subiection. If it be fayre weather, one goes into the feeldes, another in the streetes, and somen sceme not too bee hilde any more vnder subiection. But if it bee fowle weather, so as it thunder, or that there is any blustres sing winde abrode: then men are faine too keepe within doores. Therefore it is like as if a man should assemble his householde and say to them, I will know how they behauie themselves, and what euerie man doth, and euerie man shall make me his account. Lo howe God appoynteth men a time to be gathered togither, to the ende too make his musters, and to shewe that all are in subiection vnto him. And this (as I sayde) extendeth even too the wilde beastes. For when the beastes wander abrode, they seeme not to be in subiection to God. But when he maketh some tempestes, so as the bec driven home to their dennes: then must men needs perceyue, that God hath a secrete bridle to holde them with, when he listeth. VVe see then, that the thing that was treated of yesterday is declared heere yet more expressly: that is to witte, that the thunder is the messenger of Gods Maiestie, not onely in that it astonisheth men: but also in that it compelleth them to hide themselues in their houses: which is all one as if God shewed that hee holdeth men in hys hande, and that mennes going and comming abrode, is because hee giueth them leaue, howebeit that he could holde them shette vp at his pleasure. Sith wee see this, let vs learne too yelde obedience vnto God at all times. For if wee acknowledge not the subiection that wee owe vnto God, but when it thundereth: we shall haue profited but slenderly in his doctrine. Neuerthelesse the same is a yutting of vs in remembrance, to consider that he ruleth all our steppes, and that wee cannot stirre one finger withoute his guiding. Therefore let vs acknowledge it, and learne too bee subiect too him at all tymes,

and to suffer our selues too bee gouerned by him. Lo what wee haue to haire away in this streyne. And if we haue not this advisednesse and discretion with vs, behold the vrie beastes are able too teach vs. For wherefore do the Lions, Beares, VVoolues, and all other wilde beastes, keepe themselues in their Caues and Dennes: but hycause God sheweth himselfe too bee superiour ouer them. Therfore if wee will needes runne astray, and not suffer God to holde vs as it were shet vp vnder his hand, but will shake off the signet or Seale that is spoken off heere: the Beastes shall condemne vs by their example. Beholde yet further what wee haue too haire in mynde, that wee may the better profite our selues by the whole sentence. The Hebrewe woordē that Eliu vseth heere, signifieth properly too *Seale*, as when men seale a Letter, to the ende it shoulde not bee looked intoo. Also a man maye seale a Coser, or a Cupboorde, by setting a Seale vpon it, when he will not haue anie bodie too looke intoo it. God then vseth a dreadfull kinde of sealing, when hee sendeth thunder and tempests. Heere is no printing of waxe with a ring or other materiall Seale: but he compelleth men too keepe themselues as it were shet vp, so as they be after a sort close prisoners in theyr owne house. It is not with their owne good wittes: and therefore let them consider that there is a mayster aboue them, and that no part of their whole life is in their own hande. Thus yee see howe this similitude is set downe heere, to the ende we shoulde compare the incomprehensible maiestie of God, with all the things that we can see among the worldly creatures. And it is sayde immediatly, *that God maketh the tempest to come out of the heape of Clowdes, and againe, that it is the scattering windē, or the Northwindē that causeth the colde to come.* These chaunges heere do set forth Gods mightie power the better, to the ende hee shoulde bee glorified thereby. Truely if God kept alwayes one ordinarie rate, so as there were never greate heate, nor great colde, nor anye windē or raine, but that the ayre were alwayes temperate, and suche a measure were kept, as men might continually feele themselves disposed after one manner: it were a thing more to our lyking. If wee were delt with after oure owne desyre, wee coulde finde in oure heartes too haue a continuall springyng me, so it might bee too oure profit. Then like as the heate combereth vs, so also the colde greeueth vs, and wee would faine bee exempted from them both, and haue the ayre so temperate, as nothing might bee disliked, nor nothing go agaynst our myndes. But in the meane while, Gods glorie is better perceyued in the chaunges that are made: as when hee causeth raine too fall vppon the grounde, and anon after scattereth the Clowdes, and remoueth them, rayseth vp whirlwindes, and causeth colde to succeede heate: the same doth better set out his Maiestie, and also waketh vs, to the ende we shoulde thinke thereon. For we see how dull mens wittes are, and therefore it is requisite that we shoulde be touched more to the quicke. True it is that if we had the witte too looke vpon God with a cleare and pure eyght: his giuing of vs lyfe and sustenaunce in this worlde woulde bee ynough for vs.

But forsoomuch as we be so gresse, and therewithall also so malicious, that wee never come vnto him except hee drive vs perforce: it is for our behoofe to be touched by the chaunges that are made. For when wee see the weather fayre, and then sodainly the ayre is troubled: when the Clowdes thicken after a heate: when a raine commeth and cleareth the ayre, and by and by followeth a frost: when there is suche as drought a it maye seeme that the Earth shall bee brunt vppe, and

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anon God sendeth the clowdes and maketh them labour to releeue vs if he intend too giue vs seasonable weather: I say when we see such alteracions: then must wee needs be woorse than blockish if we thinke not vpon God. And vndoubtedly (as I sayd afore) he bringeth himself to our remembrance, and sheweth himself after a more manifest and visible maner, than if things should alwayes kepe on in their owne course. This is the cause whi Eliu standeth so much vpon this text, to lay foorth and expresse the alterations that are made in the aire by fayre wether to and fowle, by heate and cold, by clowds & cleere wether, by whirlwinds and frosts, and by diuers other things. And for the same cause also it is sayd, *that God by his government maketh the Circles to turne about:* for I expound this as though it were sayd, that the world is renewed when such alteracions happen. If there were but one season all the yeare long: things would looke alwayes after one sort. But when as the Sunne shyneth one day, and anon after is suddeinly hidden and couered: behold, there are as it were two diuerse worlds, and such varietie protoketh vs to consider the better, that there is a God which governeth all things. For howe is it possible that things should alter in suchwise, and that there should bee such a turning about: but that God woorketh it aboue? VV<sup>e</sup> see one whyle that the earth is shet vp with cold, and that the ayre also is possessed with it: and contrarywise we see that all is set at libertie again by fayre and pleasant wether: Lo heere new worlds. And so it is not without cause that Eliu addeth for a conclusion, *that God maketh the Circles* (that is to say the world) *to turne about*, making them too chaunge now after one fashyon, and now after another. And why? To the intent that if wee bee not sufficiently taught by one meane, wee should lift vp our countenance to heauen, and looke round about vs, that at leastwise by beholding the sodein alteracions that are made, wee myght be prouoked the more to knowe God, that hee myght be glorified, according also as we haue more occasion so to do. This is it that we haue to remember in this streyne. And now wee see that the mo meanes that God giueth vs to come to him, that we myght bee taught too feare and honour him: so much the leſſe can wee excuse our vnthankfulness, and so much the more shall we bee to blame if wee cannot profit ouरselues by them. Therfore there is nother fayre weather nor fowle, heate nor cold, hayle nor tempest, which shal not set it self against vs at the judgement of God. They shall beare witnesse agaynst vs, to discouer and shewe the lewdnesse that is in vs, because we haue not honored him that hath shewed himself so many wayes, and on all sides allured vs to behold his maiestie. And therfore as oft as the weather chaungeth, although the alteracions be troublesome too vs at the first sight: yet let vs vnderstand that they bee for our welfare, for by that meanes God wakeneth vs, as I sayd afore. The having of fayr weather were ynough too besotte vs, if there should be no chaunge. But if rayne come, then wee thinke with ouरselues, verie well, God can make a new world in the turning of a hand, yea euen without perishing of the substance of it at all: Howbeit the fashyon of it shall be so defaced, as it shall seeme to be new turkined. Now then, when wee consider this: wee knowe that Gods vsing of such alteration as we see, is for our welfare and saluation. Furthermore let vs marke well the fashyons of speeche that are set downe heere. For if there be a greate drought, the skye seemeth to be of yron or brasie, and after the same maner also doeth the hollye Leuit. 26.c. scripture speake of it. VVhen God threateneth to punish 19 & Deut. men by taking away the Rayne, he sayeth, I will give you 8.e.23. an earth of yron, and a heauen of brasie: the earth shall

be shet vp so as shee shall not open her breſts to giue you ſucke, and the heauen also ſhal bee ſo hard, as it ſhal giue you no rayne. Now if Rayne come after a great drought: the ſame is the more woorderfull: for men would not haue looked for ſuch a chaunge, if they had not ſeen it come to paſſe. Therfore they maruell at it. But the woondernesse dimmeth our eyſight, and maketh vs not too eſteeme Gods miraclēs as we ought to do. Nevertheleſſe, when the wether is ſo ſoone chaunged and altered, and ſo ſuddeinly darkened: the thing in it ſelf ſheweth a ſingular woorking of God. Also it is ſayd, *that God maketh the clowdes to labour to moisten the earth:* namely as though they cliued afunder and emptied themſelues, that the earth might receiuē nurriſhment. Marke this labour wherunto God imploreyeth the clowds for our ſeruice, in that he dreepeth downe the Rayne from them, and afterward when they haue ſucked vp the moſture from beneath, they yeeld ouer their nurriſhment backe again, and in the end wanze away and conſume to nothing. Therfore whē wee heare that God guideth his creatures after that manner, to implorey them too our vſe, as if he ſhould ſend vs menſeruants and maydſeruants for wages: let vs therin acknowledge his infinite goodneſſe. And this is not ſayd of the clowds only: but alſo of the Sunne and the Moone, which are right noble creatures, & yet neuertheleſſe God Deut. 4.c.19. voutsafeth to implorey them to our vſe.

Seing then that ſo much is ſayde of the Sunne and Moone whom God imploreyeth to our ſeruice: therin we ſee the loue that he beareth vs, and how hyghly we are in his fauour, and how preciouſe our life is vnto him. Truly this commeth not of our owne woorthineſſe, for who are we? And yet notwithstanding, behold howe God ſubmitteth the heauens to our vſe. So much the more then haue men playd the beaſtes in woorſhipping the Sunne and the Moone: and for the ſame cause God telleth them in way of vpbrayding, that he had appoynted them to do them ſeruice. Therfore ſeing that God maketh the clouds and the earth alſo to labour and trauell after that ſort: let vs remember that bothe aboue and beneath, he ſheweth vs more than a fatherly loue, making vs to feele his goodneſſe, to the intent we ſhould conſider how dere and welbeloved we be of him, notwithstanding the wretchedneſſe that is in vs. For we be not woorthie to be reckened among the residue of his creatures. If men bee compared with the earth, with the aire, or with the verie brute beaſtes: it is certain that they are vnwoorthie to bee nurriſhed heere. And why? Because we be corrupted and marred: and therfore we haue ſo much the more cauſe to magnifie Gods goodneſſe towards vs. Furthermore, wherasit is ſayd, *that he driveth away the clowdes with his brygtnesse:* it is yet one chaunge more, which is woorderfull and ought to make vs too perceyue the hand of God. For behold, when the wether is cloſe, it ſeemeth to vs that wee haue quite and cleane lost the ſight of the Sunne. And if wee were not acquaynted with ſuch alteracions, wee would think that the water threatened too burye vs out of hand. And in good ſoothe what are the clowdes when they haue ſo ouercast the whole ayre, and that the earth is ſo wet as men ſee: Are they not as it were a graue? Now then, God maketh the clowdes to vaniſhe away in a minute of an hour: and to whom may that be imputed? Truly wee will ſay, to the order of nature: we will ſay, to custome. But howſoever it be, yet muſt we needes perceyue the hand of God if wee bee not to blockiſh. Therfore let vs beare in mynd, that it is no ſuperfluous talke whē Eliu vſeth this diuerſitie of matters, to ſhewe the maiestie that God ſetteth forth in the world by the ſayd varietie of tymeſ, to the intent to drawe vs vnto

too him. And he sayeth expesly that he sendeth both clewdes and wylwyndes : and all to do the thinges that he hath ordeyned iþrough the whole world. As if he should say, that it behoueth vs alwayes to consider Gods myghtie power and dominion ouer all thinges which wee see, that we may learne to perceyue our owne sinnes when he punisheth vs, (as he will adagin anon) and also to the end we may so taste of his goodnesse, as we may be throughly filled with it when it pleaseþ him to handle vs gently. To the end then that wee may knowe these thinges: let vs consider that the creatures gouerne not themselves, but that God disfozeþ of them as he thinketh good: and that is, too do whatsoeuer he commaundeth vpon the earth. Heerof wee have a good lesson too gather. For what is the cause that wee bee so afryd of thunder and of other things, but for that wee feare not God? And it is a just punishment of our vnbeleef. Men will not feare God: and whither sendeth he them? Euen too the senslesse creatures: and that is to put them to the greater shame. Looke vppon a despizer of God, which trampleth all religion vnder foote: he is carryed away with a diuelish rage: he shaketh off all difference of good and euill: and yet notwithstanding he is inforced too bee afryd of the thunder, insomuch that hee is as it were out of his wittes and in a traunce. Marke the payement which all they deserue that are loth too yeld obedience vnto God: they stand in awe of a senslesse creature.

So then let vs learne to graunt our God the myghtie power which belongeth vnto him, to the end wee may bee exempted from this fearfulnessesse which the ignorant and vnbeleeuers haue, and all the carkeridharted sort, and the despizers of all religion. For if wee knowe that God guideth and gouerneth the tempestes: then shall wee perceyue that being in his hand wee shall bee free from all daunger when it pleaseþ him. The thunder can doo nothing. And although wee see it flye abrode, and shooþe from heaven to the earth in a moment: Yet is it still in the hand of God. And therfore like as a swoord cannot wound men when it is eyther flat vppon the earth, or when it is in the scabberd: euen so is it with the thunder and lyghtening: they can do nothing simply of themselves, but God darteth them where hee listeth. If wee once knowe this, wee shall not bee afryd of the thunder. True it is that it will abashe vs, but therewithall it will serue vs for a spurre too pricke vs forward, that wee may bee confirmed in the feare of God, and profit more and more therin. Neverthelesse whatsoeuer come of it, wee cannot bee dismayed at the thunder, bycause wee are sure that God dispozeth of it, and that we ourselves also are in his custodie, so as the thunder cannot doo anye thing against vs more than pleaseþ him, likewise wee must not bee afryd of the hayle, but of him that sendeth it. VVee must not bee ouerfearfull of a tempest so as wee should bee dismayed at it: but wee must tremble before the maiestie of our God: and when wee haue trembled, wee must mortifie all our fleshy affections, and take the comfort which he giveth vs on the contrarie part in shewing himself a father towards vs.

Behold (I say) how wee ought to put this sentence in vre. But these creatures also must serue vs for example. Forsooth wee see that the rayne, the wyndes, the stormes and all things do excuse whatsoeuer God commaundeth them, what ought wee to doo? Hath the rayne care too heare what God appoynteþ? nether Sunne, nor earth, nor clouds, nor ayre, haue any reason or vndeystanding: and yet wee see that all these creatures serue and

obey God. There falleth not one drop of rayne too the ground, without his will. The Sunne doeth nother ryze & 10. b. 13. nor set, otherwyse than God hath limited his pace and & 14. d. 22. assigned his course, in somuch that hee missteth not one twincing of an eye of it. As much is too bee sayde of all other creatures. As for vs then which haue speche, which haue eares too heare, which haue vnderstanding and reason: haue wee not sufficient evidence too condemne vs, if wee apply not all those things to the obeying of our God, seing that the whole order of nature is nouȝt else than a proof of the obedience whiche all creatures bothe above and beneathe doo yeld vnto God? VVee (as hath bene sayd alreadye) are men of his making: for (as it is also sayd in the Pselme) It is not man that made himself, but it is God that made him. Seing *Psa.100.43* then that wee hold all things of him: ought the strength (which he hath giuen vs) to bee as a furie to rush against him and to resist him, and to stop his will from hauing free course? And yet notwithstanding, that is the marke 20 that all our indeuers shooþe at. For if wee consider wherin men are moste foreward: we shall finde that they never leaue resisting of God and fighting against him, so as all their seeking is to abolishe his truthe, wherin wee see so much the greater spytefulnessse. Therfore let vs bee sure, that the rayne, wynde, stormes, tempests and such other like things, shall give a glosse too this diuelissh rebelliousnesse of ours, in that wee ceasse not too prouoke Gods wrath, and too plucke men from obeying of him, and from submitting themselves too his will, too bee quyetly governed by him. Lo what wee haue to marke in the second place of this sentence, where it is sayd, *that through the uniuersall world the creatures doo whatsoeuer God hath ordeyned*. Nowe in effect wee see heere the prouidence of God in the order of nature. Howbeit wee must come backe too that which was treated yesterday, as Eliu bringeth vs to it. Hee sayeth, *Whither it bee for his scourge, or for his earth or for his mercie*. In saying so, he sheweth (as was touched yesterday) that it is not ynoch too knowe that all things are vnder Gods hand, and that nothing is doone but by his will and disposing: but wee must also marke the end of his purpose, and the causes why he woorketh so. But as nowe our witts are feeble, insomuch that although God chawc our meate too vs, yet can wee not digest it in our minds.

The doctrine is set forth vnto vs by percellmeale, and God maketh it as familiar as can bee: and yet we bee so dulheaded, that wee understand it not as were requisite. How should wee doothen if wee had but only a generall knowledge of Gods gouerning of the world, and that wee had not a better and more particular instrucion wherby to knowe his goodnesse, iustice, and wiſdom: too the end wee myght bee drawne to his feare, and settle oureselves vpon the trust of his mercie? That is the cause why it is sayd heere agayne, *Whither it bee for a scourge, or for his earth, or for his mercie*. VVheras it is sayd whither it bee for a scourge: therby Eliu sheweth, that God chastizeth the world by rayne, heate, cold, tempests, and stormes. These then are every one of them Gods scourges, wherewithal he smiteth vs for our sinnes. Yet notwithstanding it is not for vs only that he hath created the world: considering that he pitith the earth saying that it is his. Also men are not worshipp that hee shoulde vse mercie towards them: Howbeit he myndeth too maynteyn the earth as his owne woorkmanship, whiche afterward serueth for them. Then may he sometimes lave an eye to himself and to the thing that he hath created, so as he restrayneth his rigour, and execu-

teth it not to the fail, but moderateth it, notwithstanding that wee haue prouoked him. Therfore it behoueth vs to consider his gracieuse goodnesse in that point aboue all other. For vnsesse he forgiue vs our sinnes, or at leastwise beare with them for a tyme: surely the earth should perish vnder vs, and all the world should bee consumed, yea euen to our vtter destruction. So then, God giueth a ryght greate record of his mercie, in that it pleaseth him too spare vs after this maner. And this conclusion ought too serue vs to double purpose. The one is to confirmee that which hath bene set foorth alreadye.

And the other (as was told you yesterday) is too make vs feare God, and to serue him, and too put our whole trust in him. I say that this discourse concerning Gods gouernement in respect of the world, is the better warranted when wee see the diuersc fashyons of it, with the varietie of chaunges. As for example: Peraduenture God too chaste vs, sendeth some dearth. Now the dearth commeth of some one of the causes afore mentioned: namely eyther of frost, or of drought, or of noysome rayne, or of tempests, and so the aire punisheth vs. But the aire is a senslesse thing. Is it the rayne that be thinketh it self to correct our faults? Men may alledge vs naturall reasons, and saye that the rayne, the wynds, and the stormes are ingendered by suche meanes and such.

The Philosophers can well bring reasons, too saye that it hath some beginning, and that it is dispozed by some inferior causes. But in the meane season, doo not the chasteizements that God sendeth vpon vs, come of him? Shall any man father them vpon inferior causes? Behold, there is a countrie that was misgouerned, and it was meete that Gods hand should passe vpon it, according wherevntoo there commeth a rough scourge vpon it: nowe shall wee saye that this was of natures woorking? Ought wee not too acknowledge, that it is the iudge of heauen which chasteizeth countries, and sheweth vs that wee cannot scape his hand when wee haue donee amisse? So then let vs bee sure that God vttereth his fauour and goodnesse when hee sendeth vs seasonable and pleasant weather, and contrariwise, that hee punisheth our sinnes and transgressions, when hee sendeth vs foule and vnseasonable weather. Now if we knowe this, namely that the rayne is not rayzed of his owne naturall mouing, nor the stormes and tempests ingendered without Gods sending and appointing of them to whatsoever he thinketh good: this doctrine shall bee so much the better ratified. Lo howe this speciall conclusion leadeth vs so much the better vntoo God. But there is also a second poynt: which is, that seing that the rayne, whirlwyndes and hayle are Gods scourges, wee must learne too humble ourselues when hee correcteth vs. Let him not stryke vpon vs in vayne, but let vs bee pliable vnder him, too the end too humble ourselues in such wyse, as he may reygne quietly ouer vs. Truely it is a fowle shame for vs that wee must bee driuen too his seruice by force and by mayne stroks of the cudgell, seing that he allureth vs so gently: Is it the nature of a child too looks too bee so inforced, and too bee loth too come too his father but by compulsion? Yet notwithstanding God is fayne too woorke after that fashyon with vs, and considering our stubbornnesse and vntowardnesse to bee handled, he is constreyned to vse roughnesse. At leastwyse yet let vs then bow vnder him, when wee feele his rough strokes, in stryking vs with hayle, rayne, thunder, wynd, frost, tempests, and drought. Therfore when as wee feele so smart blowes, and the hand of God maketh vs to quake, and that the same feare serueth not to dismay vs,

but to bring vs vnder his lufe that wee myght craue for-  
giuenesse of our sinnes: let vs learne that wee bee woorthie too bee so beaten, and let vs further understand: that wee shall not ceasse to prouoke his vengeance more and more, except he giue vs harts by his holye spirit. So then ye see how Gods scourges ought to stirre vs vp to come vnto him, to the intent too feare and honour him. Heerewithall let vs marke, that wheras it is sayde for his earth: God hath a respect to himself when he destroyeth vs not vtterly. Do wee then see that God suffereth vs too liue? Although it be with manye aduersities: yet doo we see a fauour and forbearing in him. For needes should we be vtterly wyped away at the first brunt, if he should deale with vs after our deseruing.

And therfore let vs marke how it is sayd, that God doth it for his earthes sake. Yea: for we be not woorthie to haue it doone for our saks: and therfore he sherteth his eyes and voutsafeth not to thinke vpon so shameful creatures as we bee. Yee see heere a disdeyne set foorth vntoo vs: that is to wit, that if God had none other consideracion than of vs, he myght rend vp bothe heauen and earth to destroy vs. And this serueth to bereeue vs of all our pride, and to make vs so much the more ashamed, to the end we might leaue our flattering of our selues: for wee see that men would fayne hyde their owne filthinesse. In what plight so euer they be, they ceasse not to like well of themselues, and to conceyue I wote not what a vaine imaginacion that they be of greate valewe. But it is sayd heere, that God estemeth and valeweth the earth at more than we deserue to be esteemed at. Neuerthelesse, too the intent we should not be dismayed, he addeth purposelly, that therethrough, God setteth foorth his mercie. Hath he then abashed vs by saying that he disdeyneth to haue respect to vs? He turneth again and sayeth, yet will I vse pitie, and make you feele my mercie. I will spare you. Yea: Howbeit, not bycause we be woorthie of it, (for we must awaies conclude, that whatsoever God doo for vs, he hath not respect vntoo any thing that is in vs) but when we bee once come too humilitie, and acknowledge that wee haue deserued too be destroyed at Gods hand then doeth he shewe vs that hee by his goodnesse surmounteth our naughtiness. This is the cause why hee addeth in the end, That God doeth it euen of his mere goodnesse and mercie. Now herof we haue to gather, that if raine come in due season, and faire weather also when wee would wishe it: wee haue not deserued that God should deale so gently with vs, neither must our myndes romaypon any wages that he yeeldeth vs, as though he were bound to vs, and that wee on our side were such as he of duetie ought to vse so tenderly as his childre. What then? It is his mere mercie: for we deserued wel to starue for hunger.

Then is there no reason why he should send vs nourishment, but only bycause he is good and pitifull. VVee deserue to be rooted out of the world, and he reacheth out his hand too feede vs as a father doeth his children. Therin therfore we see his vndeserued goodnesse. Lo howe wee ought too magnifie God in all the benefites that he dealeth vntoo vs, not taking them as any wages or hyre (as I sayd) which he ought too paye vs, and which wee haue deserued at his hand: but as free giftes of his mere goodnesse and liberalitie towardes vs. And herevpon we haue to conclude, that in as much as he beareth with vs, and that euen after we haue offended him and ought to be ouerwhelmed by his hand he ceaseth not to play the father stil, yea euen vpō our bodies which are but carions, smoke, & things of nought: insasmuch (say I) as our Lord woorketh so bountifullly towards our bodyes: wee ought

ought to bee confirmed in a ryght trust, that he will receyue vs to mercie, and be readye to sorgiue vs our faultes whensoeuer we ask forgiuenesse at his hand. So then we see how our Lord doeth dayly call vs to saluacion. For we cannot eate one bit of bread, nor vse any of the temporall benefits that he bestoweth vpon vs : but he openeth heauen vnto vs to say, come to mee, and I will bee your fater and haue mercie vpon your sinnes. Yee shall always find mee readye to receive you, so ye desire to bee maytayned by my mere mercie.

Now let vs fall downe before the face of our good

God, with acknowledgement of our sinnes, praying him so to touche vs to the quick, that we misliking ourselues, may desire earnestly to be clezed by his grace : and therewithall that inasmuchas in all the order of nature he giueth vs so faire lookingglasses of his glorie, goodnesse and iustice, wee in beholding them, may be rauished to walk in his feare, so as we may serue and honor him, and yeld our selues wholly too his obeysance, too the end that hee may leade vs peascably whither it pleaseth him. That it so may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, &c.

### *The cxlvij. Sermon, which is the third vpon the. xxxvij. Chapter.*

14. Hear these things o Job: stay thyself, and consider the vvonders of God.
15. Knowest thou hovv God hath set them a lavve, and hovv he maketh the lyght too shyne out of his clovvede?
16. Vnderstandest thou the scatterings of the clovvds, and the miracles of him that is perfect in knovvledge?
17. Hovv thy clothes are \* vvarme vwhen he maketh the Sovvthvvind to blovve?
18. V Vart thou vvith him to stretch out the heauen, vwhich is fast as a molten glasse?
19. Tell vs vvhat vvee shall say too him : for vvee cannot order our matters bycause of darkenesse.
20. If thou speake, vwho vvill report it too him? and if any man tellit him, shal he not besyvalloved vp?
21. VVhen the Sunne is hid men see not his lyght : and again the vvind blovveth and bringeth cleernesse.
22. Fayre vvether commeth from thenorth : and therfore God ought too bee exalted vvith prayse.
23. He is myghtie in his goodnesse: he is strong in povver, in iudgement, and in iustice: and he afflictesth not.
24. Therfore doo men feare him, and hee vvill not regard any that are vvize in their ovyne concyyt.



F we knewe what is sayd heere of the woorks of God, that is to witte that they be woondersfull: there is none of vs but he would take much more peyne to consider them, specially seing our witts are so slender and frayle. But what? we think ourselues tooski full, that euene with one little cast of our eye wee haue learned all that is too bee knowne, and in the meane whyle we esteeme not Gods woorks according to their woorthiness: they are but vs common thinsgs to vs, bycause we be accustomed to them, and so wee ouerpasse them lightly. Therfore it behoueth vs to marke wel what is conteyned in this verse, where on the one side Eliu protesteth: *that all Gods woorkes are miracles*: and on the other side it sayth it behoueth vs to stay vpon tbē, namely bycause our wit is to feeble to haue any true knowledge of them out of hand. Therfore we had neede to bestowe all our studie therupon. Furthermore we be commaunded exprefly *too berken*: for except God speake vnto vs, as for vs, we may wel apply all our witts to the considering of his woorks: but we shall never come to the cheef point. Ye see then how we haue three poynts to beare in Go mynd. The one concerneth the excellencie and maiestie that is to be seene in all Gods woorks, so a, they bee not to bee despized. The second is, that forasmuchas men are rude and grossewitted, their looking vpon the things that God setteth afore them, must not bee with casting their eye aside at them with a glaunce and awaye: but they must stay vpon them, and settle their minds throughly to them, and be diligent in them to the vittermost. The

third is, that they must not trust in their owne reason, nor thinke themselves to haue skill ynough to iudge of them: but consider how it belongeth to God to shewe vs by his woord what wee haue to conceyue, and that that is the point wherat wee must begin, and that till wee haue bene at Gods schole, wee shall haue but a dim eyght, so as his woorks shall passe away before vs, and wee not perceiue them as were requisite for vs to do: and to be short, we shal haue no discretion at all vntill God haue made vs wize. Yet these things neede not so greatly to bee layd foorth at length, as to bee well weyed of every of vs. And therfore as oft as wee come too the considering of Gods woorks, let vs lift vp our witts aloft to reuerence them: that is to say, to honour Gods infinite wisdome, power, & rightuousnesse which appeare in them. Let that serue for one point. To bee short, whosoeuer thinketh vpon Gods woorks, without reuerencing of them, that is to say, without yelding him honour, and without acknowledging them to be full of wisdome, power, and goodnesse: he i. vnyknd and trayterouse vnto God. And therfore as oft as any man speaks to vs of Gods works, let vs yeld this reuerence to them, to take them as miracles that surmount all our witts, and wherein God vtereth his maiestie after such a sorte, as wee haue good cause to honour him. Besides this, (as I haue touched already) we must on the other side consider what is in ourselues, to the end we take not our selues to be so sharpwitted, as too knowe al things in a moment. Then let vs be contented to breathe vpon the things that we conceiue not at the first sight, and let vs not bee weerie of that studie. If wee haue liued a good whyle in the world, and bee stiil but as nouices; and haue

haue not that perfect vnderstanding which were to bee wished: yet let vs not be out of hart, but go foreward stil with our studie, for we shall haue profited much, if we can in our whole life haue learned to vnderstand the woonders that are conteyned in the woorks of God. Howbeit it is true that it behoueth vs to go on still foreward: and wheras in this place heere is mention made of staying, it is not ment that wee should bee ydly occupied in gazing about: for our musing vpon God must not hinder our seruing of him nor our employing of our selues about the things that he hath appointed. It is cleane contrariwyse: that is to wit, the more a man considereth Gods woorks, the more ought he to bee stirred vp to do his duetie, and the more ought he to bee prouoked and thrust foreward therunto. Truely they that stay in thinking vpon Gods woorks, do but as it were go backe too leape the better. For the end of it is that wee should not be wanderers as we see men do, which runne trotting vp and downe from place to place, and could find in their harts to remoue the world with them when they be so letted in their enterpri-  
ses. But what for that? They may well breake their armes and leggs, and yet be never the further foreward, if they hold not the right way. VVhat is to be doone then? Let vs be guided by sober aduisednesse. And so let vs stay in such wise vpon Gods woorks, as we may bee restreyned from wadering after that sort, and not become stragglers. Howbeit therewithall let vs also apply ourselues to that which God commaundeth, and let that be our marke too shooate at. Furthermore let vs assure ourselues that of our owne nature we haue nother wit nor reason to gue eare  
vnto God: for it belongeth to him to shewe vs what wee ought to consider in his woorks, that we may fare the better by them. True it is that the heathen men haue disputed curiously of the secrets of nature, and in a maner nothing hath bene hidden from them. Yea: but all was but a musing vpon the world, and not a comming vnto God. And what else is such wisdome than a confuzed dungeon? For what an vnthankfulnesse is it, that men should so curiously serche out all Gods woorks, and not thinke vpon the maker of them, nor any whit regard  
him? Therfore cursed be the wisdome, which buzieth it self about the curiose serching out of the inferiour or lower causes, and in the meane whyle despizeth the maker. Yet notwithstanding it is certaine that God gaue vnderstanding to thosse that treated so curiously of the order of nature: howbeit forasmuch as they heard not God speake, ne had his woord to guide them aryght: they mis-  
sed their way. For the cheef point was that they should haue submitted themselues vnto God, and considered his glorie which appeareth to vs in all his woorks: but they did it not. So then let vs marke well, that whensoever we reade these greate philosophers, or heare them speake, & perceyue how they knewe the things that seeme incomprehensible to vs: they be as lookingglasses of the blindnesse that is in all men, vntill that God haue taught them in his schole. Are we sharperwitted than those men were?  
VVe come farre short of them: and yet wee see they had not any taste of God. And therfore if we be desirous to comprehend Gods woorks: let vs not trust to our owne skilfulness, nother let vs presume vpon our owne natural power. But let vs herke to that which God speketh to vs, & whē we be taught by his words, let vs go on after his guiding, & then shall we knowe his works in such sort, as wee shall apply them too our vse and instruction. Thus much concerning this first verse. Now Eliu goeth foreward immediatly with his matter. He asketh whither Job can tell what commaundment God hath giuen to all his creatures, what ordinaunce he hath set in the clowdes, how he she-

deth the lyght through thē, & whither he know the order and disposition of the clowds, and the woonders of him that is perfect in knowledge. VVhen he sayeth, knowest thou bw<sup>t</sup> God did set a lawe to his creatures? there are here two things to be noted: One is, that God not only hath created his woorks once for a do: but also that he gouerneth them still, and applyeth them to such vse as he thinketh good, according as I haue declared these former dayes. Howbeit, forasmuchas this saying is set downe heere newe againe: let vs wey it throughly, for it imporetteth a good lesson. For what a thing were it, if a man shuld tell vs that God did but only create the world, & that as now things fall out as they may? It were a verie slender and cold tale. And yet so did the heathen men almost every one of thē. I meene those that had some good spark of religion in them. For I let passe those braysnische beasts which are of opinion that the world was without beginning, as the wi-  
zest of them that euer was (I meene Aristotle) supposeth: He neuer had his match, and yet notwithstanding he resteth vpon that point, and the diuell did so carie him awaie, as he knewe not the maker of the world. And although he knewe that there was a God, yet knew he not the creation of the world which is as yee would say the face of God, which he will haue men to looke vpon. But as for all thosse which had any seede of religion in them, although they knewe that God created the world: yet vnderstoode they not his prouidence wherin al things are conteyned, insomuchas the things that were created by his power, continue still through his goodness, wisdome, and iustice. This thing was vnkowne too the heathen men. Therfore let vs rem<sup>r</sup> well the doctrine that is conteyned heere, which is coniformable to the saying of our Lord Iesus Christ, that the father woorketh yet still, and he with him, who is the same wisdome wherof Salomon speaketh in the eygitht of the prouerbes. So then, will we knowe surely that God is the maker of heauen and earth, as we confesse him to be? Let vs therewith call to remembrance, that he guideth all things, and that hee hath not forgotten his creatures, but ordereth them after his owne pleasure. And therby we may conclude, that the clowds gather not togither in the aire at aduenture, nother are ingendered at the pleasure of the earth: but it is God that guideth all things, and setteth an order bothe for fayre weather and for fowle, so that bothe of them come of his souerain dominion, insomuchas there never falleth any one drop of rayne, nother is there euer any fayre wea-  
ther, nother is there euer any little pufse of wynd, but our Lord hath commaunde<sup>t</sup> it, and the creatures (though they be senslesse) haue a secret mouing, from him that gouerneth all and is aboue all. Thus much concerning the first point. And in the second place it is shewed vs, that we understand not this, nor are sharpwitted ynochough to know it, and therfore we must stoupe vnder the woord of God, and sayth must be all our vnderstanding. Ye see then that on the one side Gods prouidence is warranted vnto vs, to the intē we shold not doubt but that al things are gouerned by his will. And therewithall it behoueth vs too take knowledge of the rudenesse that is in vs, to the end that although we cannot iudge of all things, but manie things passe our reach: yet we shuld not therfore think that they be nothing: but run back to that which is sayd here concerning herkening. Then if our witts be to small and feeble, let vs resort to our God, who will shewe vs the things that are hidden and vnkowne, and wee must not iudge of them after our owne fancie, for there is not a more horrible confuzion than mannes rason when ir cannot submit itself to God and his woord. Now if wee cannot iudge of the visiblie things and of the things that concerne this

this world, furtherfoorth than God inlyghteneth vs by his holie spirit, and guideth vs by his woord: what can we do concerning Gods euerlastinge kingdome, which is farre hygher without comparison, than all the thingsthat are spoken of heere? VVe be not able to iudge of worldly,visible,corruptible, and flyghtfull things: and how then shall our iudgement reache to the spirituall kingdome of God? Must we not needs come short there? Therfore let vs learne to humble our selues and to be modest by all meanes. And whē we come to the knowing of the things that belong to our saluation, if wee mynde to profit well therin, let vs first acknowledge that we bee not able too knowe aught otherwise than God teacheth vs, therfore let vs referre ourselues vnto him, and be contented to bee guided by his woord. And when wee see not the thing that we couet to knowe, let vs assure our seluesthat our Lord intendeth to humble vs: and let vs not in that case play the braynlesse sorte,to iudge after our owne imagination, but be contented to remember the lesson that is shewed vs in Gods woord. Thus yee see howe wee ought to 20 put this sentence in vre. Now by the way Eliu speaketh here of the things that are to be seene: and yet the reason of them is incomprehensible. True it is that men may say somwhat of thē:but in the end they must needs cōclude, That Gods wonderfull woorks are to hygh for vs. Therfore he sayth, *Come on, canſt thou diſcuſſe me why thy clothes are warme when God giueth rest to the earth by the southwynd?* That is to say,in sommer whē the weather is whot, and the Sunne beareth power, if the wind drawe not northward, but that the southwynd reigne: yet notwithstanding the wind is none such as a man may perceyue it. Like as in Sommet time when the wether is calme, true it is that the coole gales come peraduenture frō the sowth: but yet it is no such wind as may bee perceyued, for the weather shall be so still as a man shall not perceyue that there is any wynd stirring. And then do men swelt with heate, because the weather is then whottest. And that is the cause why it is said, *that God maketh the earth to be quiet by the Southwynd.* Canſt thou at such tymes so much as judge why the sweate issueth out of thy body? Thou seest 40 thy clothes wet with it. And besidesthat, thy clothes shall burne thee if the Sunne haue shone so long vpon them as to heat thē through,so as they shal not be able to fence of the heat from thee. *Cāſt thou tel the reason herof?* Again, *Wart thou with God (sayeth he) when he did ſpread out the heauen?* VVe see this woork as amirrour of molten glasse. Lo what a maruelous molten worke this ſpreading out of the heauen is. Art thou able to Cprehend the inestimable power of God which sheweth it ſelfe in all these things? Now we haue in effect to gather vpon these sayings, that althoſh there be ſome naturall causes of heate and cold: yet doeth it not followe that wee vnderſtand what is in them. ſpecially wheras the southwind beareth ſway in Sommertynie, and men burne for heate without feeling any greate blaſt or gale of wynd: wee may well perceiue ſome inferiour reaſon therof: neuertheleſſe whē we haue knowne what we cā, yet muſt we come to the power that is hidden in God, yea and ſo hidden, as all our wittes are forced to fayle of it, & to be dazed at it. Hereby then we ſee how proude men are in flinging out at rourers to diſpute againſt God, and to ſet him to Schoole, and to reply vpon him, and too murmur at his doings, and to ſhewe ſome token or other of miſliking. That is a diueliſh pride. And why ſo? For we be not able to perceyue ſo much as the cauſe of our ſweating, and of the heate of the ſunne. VVe will perchaunce ſay that the ſunne is whot. Yea: but howe is the sweat ingendred? It is bycauſe the bodie is then loozened, and the ſame loozening doeth ſo open the

bodie, that the moysture cannot tarie within. Again when it is cold weather the poares are ſhet vp, and the moysture shrinketh inward too nurriſh a mannes lyfe, wheras the contrarie is doone by heate. Again, the heate ingendreth feeblenesſe, and that feeblenesſe maketh the humors to melt: and ſo yee ſee the cauſes of sweating. Men may well diſpute after that ſorte. But when all is doone, muſt it not needs bee acknowledged that there are maruelouſe ſecretes in the bodie of man, and that God hath planted ſuch a woorkmaſhip there, as wee bee at our wits ende when we haue well conſidered it. If we thiſke not ſo, it is to much shame for vs, & our vnrhankfulneſſe is to beaſtly. Again we will perchaunce diſcouer how the heauen was made in ſuch roundneſſe, and how muſt bigger it is than the earth, and moreouer of what matter or ſubſtance it is made, that is to wit, of a ſirie matter, and how it is maynteyned in ſuch perfect ſtate and order as it is, and finally after what maner it wheeleth about. But whē all is ſayd, we muſt needs acknowledge that God woorketh with greate reaſon in that behalf. And with howe greate? Even with infinite, wherat all menneſ wit muſt needs ſtoupe, and ſay: Surely there is a wonderfull woorkmaſter, there is a God that woorketh in ſuch ſorte as we muſt needs honour hiſ ſecrets, and woorſhip him in al hiſ works, and acknowledge that it is not in our power to atteine to ſuch hyghneſſe. Thus ye ſee whervnto the holie Ghoste intendeth to bring vs in this text. And therfore as oft as wee ſee any reaſon in the things that are doone by nature, ſo as we perceive by what meanes God woorketh, and therewithall, vnderſtand hiſ iuſtiſe, power, and wiſdom: let vs alwayes learne to conclude, that yet notwithstanding we cannot cōprehend all, no nor the hundredth part: it is verie muſh that we haue ſome little taste of thē, ſo as we get a likke at them as it were with the tip of our tung, and yet can we not haue that taste nother, except it be giuen vs from aboue. Howbeit let vs by the way marke well, hat all the knowledge which we can haue, ſerueth but to make vs ſeele the rawneſſe of our owne vnderſtāding, that wee might humble our ſelues before God, and vpon the knowing of our vniabilitie ſeeke to be taught & too profit more and more. Furthermore let vs neuer bee wearie of ſetting our mynds too the conſidering of Gods woorks, ſeing wee may get an inestimable treasure by leſting neuer ſo ſmall a portiō, yea though it be but the entering into ſome taste of them, as I ſayd afore. For when we ſhal haue ſpent our whole life in thē, we ſhal haue done if wee haue come halfe way, vntill ſuch tyme as our Lord do gather vs wholly and fully to hiſelf. Thus ye ſee that as touching the heate that is ſpoken of heere, and as touching the woorkmaſter that we ſee in the ſkies: they be as it were a molten looking glaſſe, and yet notwithstanding the ſcope of them is infinite: and therfore needs muſt the woorkmaſter of them be wonderfull. Lo how we ought to put this lesson in vre. Now it is ſayd immediatly, *Tel vs what we ſhall ſay to him: for we cannot order our matters by cauſe of darkneſſe.* Heere Eliu mocketh Job: but in the meane whyle the doctrine toucheth vs all, which is, that he which wil preſume to take hold to talke with god, & to reply againſt him muſt tel vs how we ſhould ſpeak vnto God, & what we may alledge to him, to the end we may ſhew him that there is ſome fault to be found in him, and in hiſ works. It is all one then as if the holy Ghost ſhould ſay, *go to, ther is none of you al but he is ſo ſelfiſh as he wil take vpon him to picke ſome quarell to Gods woorks.* And ſoothly if we conſider the ouerboldneſſe that is in all men, wee ſhall ſee that God cannot content vs, and that if it were in our power, every of vs would put too hiſ pece, and haue a ſnatch at him, [ſaying]: *VVhy is not ſuch*

such a thing doone? And this or this were good. To bee short, there would be a terrible hotchpotch, if God shuld berken to our wiſhes and followe the. And wherof commeth that? Of diuelish pride, for that wee will needs bee wiſe in finding fauſit with Gods doings. But behold heere howe the holie Ghoste ſkorneth ſuch presumptione, and ſayeth: Seing that every of you taketh vpō him to be ſo greate craftes maifters: tell vs how we ſhal ſpeak vnto God. If yee come to him and ſay, go too, I wil haue ſuch a thing done: ye muſt ſhewe him ſome reaſon why. And what reaſon can ye bring vnto God? This is told vs of ſet purpose, bycauſe men intangle themſelues in their owne fantasticall imaginacions, when they be diſcontented with God and his woorkes. And I bēſeſh you, who giueth vs ſuſh leauē to miſſebehaue our ſelues againſt God, & to reply this and that, but only for that we regard not his maieſtie: for had we any regard of that: it is certayne that we would quake for feare. So then it is not for nougat that the holie Ghost bringeth vs to ſpeaking with God, as if he ſhould ſay, Go to, tell vs what we ſhall ſay to him: for you fall to muttering as it were behind his backe, as ſome cowaridly wretch would do when he ſeeth a man of corage and authoritie, whose doings he miſliketh. Such a one wil find fault: but yet he dares not open his lippes at him to his face, but goes away moyling to himſelf to work ſpyte and to forge ſlaunders behind his backe: and when he is amōg his mates, then ſpeweth he out al that he had conſcived afore, ſaying: Behold I pray you, ſuch a man thinks himſelf verie wyſe and of greate ſkill: but I like not of him, and I maruell how men can ſuffer him to talk after that fashion. After the ſame maner deale we with God. For we be not ſo hardie as to ſpeake openly againſt him, (and in verie deede nature teacheſheth vs that it ought too make vs ſhudder, when we do ſo lift vp ouरſelues againſt him that hath made and fashyoned vs) but in the meane whyle wee ceaſſe not to be ſo ſpitefull and wicked as to grudge and repine againſt him in huckermucker, and too picke quarrels to this and that. VVherfore as oft as we be tempted to finde fault with Gods woorkes: let vs leaue to come before him, and to be thinke vs of that which is conteyned heere: namely how we muſt ſpeake vnto him, and at what point we may begin. And then ſhal we haue cauſe to repreſſe our ſelues, and the foile that was in vs before, muſt needs be ſubdewed and fall vterly to the ground. Thus ye ſee how we muſt take this ſentence, where it is ſaid Tel vs what we may ſay vnto God. And wheras it is ſaid, we cannot order oure matters bycauſe of darkneſſe: therin the ignorantneſſe of men is the better exprefſed vnto vs. For heere we be as it were wrapped in darkneſſe, ſo as we ſee not a whit. And how then can we order our matters? Behold, God dwelleth in lyght, ſo as he ſeeth, not only when the Sunne ſhyneſh, as a mortall man doeth. For if a man walke at hygh nonedayes, he ſeeth his way: and when he giueth himſelf to the doing of anie thing, [the light of the Sunne] is his guide and direcſion: and again if he intend to vew his grounds and poſſeſſions, he looketh round about him. God therfore not only hath that: but also dwelleth in ſo great & infinite light, that nothing is hidde from him: al things are open vnto him: there is no time past nor time to come with him: he reacheth euē into the depes & dungēos as we haue ſene heretofore. How the ēa we teach him his leſſon, ſeing that we dwell in darkneſſe? It is as if a man were ſhet vp and fawe no whit of light, & yet ſhuld ſay to another man, thou wotest not what thou doest. Shall a blind wretch tell a welſighted man that he knowes not his way, or that he ſeeth not what he doeth? Now if wee compare oureſelues with God: it is certayne that we be worse than blind. As for him, he ſeeth not after the maner of

me, but hath a farre other maner of ſight. Therefore, muſt we not needs be worse than mad, if we preſume to gainſay him, or to finde occaſion to reaſon againſt him? That is the cauſe why darkneſſe is ſpoken of heere. Then leuſ consider our owne ſtate, and alſo the ſtate of God. and we ſhal ſhet our mouthes, & not preſume any more to pleade againſt him with ſuch libertie as we do, but there ſhall be a lowelinenſſe in vs to allow whatſoeuer God doeth, and confeſſe that there is nothing but rightfulneſſe, wiſdom, goodneſſe, equitie and iuſtice in him, ſo as there remayneth not any thing for vs but to glorifie him in al respects. If we knew no more but ſome onelitle pece of his doings: yet ſhould wee needes condeſme our owne infirmitie, in that we cannot glorifie God as wee ought to do, by reaſon of our ignorance. And here by the way, let vs marke well, that men are rebuked for their rafhneſſe, in that they make haſte too ſpeake before they knowe any thing. VVe ſee howe tickle our tongues are, ſpecially if it be to talke of God and of his wonders. VVe deſcanc upon them. And how? At all aduenture. And yet notwithstanding we be as it were in darkneſſe. Therefore let vs leaue to rule our talk according to our owne ſmalneſſe. Howbeit therewithall on the other ſide, let vs conſider the infinite goodneſſe of God in that he inlightneth vs in the middes of darkneſſe by his worde, and that althoſh we underſtande not perfectly in all poyns, howe he made the world, nor perce, ue the meaneſes whereby he worketh ſtill: yet he cauſeth not to make vs privie of his minde, ſo farreforſh as is needfull for vs. And that is the cauſe why it is ſayde, that Gods wiſdom kept him company, when hee made the worlde, rayzed vp the mountaynes, ſunke downe the valleyes, & ſtabliſhed the order which we ſee. But it is ſayd alſo that the ſame wiſdom cryeth out in the ſtreetes, ſaying, come and I will giue my ſelfe to you: I am redie to talke familiarily with men, yea and my deliſht is in them, and it is my whole pleasure to dwell with the inhabitants of the earth. Seeing then that Gods wiſdom which of it ſelfe is incompreheſible too vs, protesteth that hiſ delight and pleasure is to dwell with vs, & to be familiar with vs: I pray you haue we not cauſe to be of good cheere, and to be watchfull to take profitie of the things that God ſheweth vs, howbeit with ſuch ſoberneſſe and modeſtie, as wee may not couet to knowe ought but that which he teacheſheth vs, and to glorifie him, by yeelding him hiſ deserved prayſe? Thus ye ſee what we haue to marke in this verſe. Nowe it is conſequently ſayde, If I ſpeake, who ſhall report it vnto him? I ſhall not bee be ſwallowed vp that dareth vter one word! Here Eliu expreſſeth yet better the thing that I haue touched afore: that is to witte, that all the vnaudied wordes which we ſhoote forth concerning God, and all the wandring iſſaginations which we conceyue in our braynes, are as it were grudgings that are made in huckermucker.

And therunto tendeth the ſimilitude which I alledged of a coward that durſt not ſtirre one finger, and yet notwithstanding failes to moyling againſt thoſe to whom god hath giue more diſcretion, and ſeeketh to be wiſe by backbiting of othermen. Euen ſo deale we to Godward. For there is none of vs but he hath to much boldneſſe & ſkill to reply againſt Gods doings: but yet for al that we do but brabble: and as for him he voursafeth not too heare our words. So the ē Eliu ſheweth heere, that men ſhal gayne nothing by ſetting theſelues after that maner againſt God. And why? VVho is he that ſhall report it to him? This is as if ſome begger ſhould ſpeake of a greate king and ſay, O, it were meete that the king ſhould be better aduized than to do this or that. For it might be anſwered, my freend, you muſt then gette ſome messenger, to goe giue aduet-

aduertisement of this which you speake, for seeing that the king hath not aduice and wisdome ynoch except you be of his counsell: you were best to go to him to giue him your aduice, or else too find out some messenger too send him your counsell by. If a poore begger shoulde speak so, every man would mocke him. But there is more cause to mocke at our follie when we take vpon vs to speake so vnadvisedly of God and his woorkes. Therfore let vs marke well this maner of speaking which is set downe here, namely who shal report it to him? wee debat matters heere bylowe: and yet in the meane whyle wee bee but froggs. The froggs can make a greate croking well ynoch in their marshes and puddles: and yet men passe by them and stay not for all their croking. Euen so is it with all the talk that men hold: forthere is no reason in it. They do but babble, and yet they beare themselues in hand, that God will hold his peace, and doo all that they would haue him to do. But it is cleane contrarie. Therfore let vs learne that whensoeuer we lift vp our nebs against God, we shall win nothing by it, but our woordes shall slip into the aire, and vanish away as smoke. Neuerthelesse let vs marke by the way, that our woordes shal not fall to the ground, but must be registred to our greate and horrible confuzion. Then if our pride be such as we dare murmur against God: such blasphemousenesse must needs come to a reckoning, and not scape vnpunished. Therfore let vs not imagin too gayne any thing against God: but whensoeuer we be tempted to stand in contention with him, let vs call this saying to remembrance, namely who shall report it to him? True it is that God hereth it, and nothing escapeth him: but yet for all that, he voutsafeth not to stoupe to our bubblebabble, as though wee were his matches. Tush wee be but froggs, as I sayd afore. To be short, this serueth to shewe vs, that wee shall never get the upper hand in pleading against God: and more ouer that there is no seaso why he shuld abace himself so much as to answer vs. And why? For it toucheth him not, we cannot come neare him with our babbling: although we fyle our tungs, so as they cut and fleyce smoothesly in the aire: yet shall God abyde still safe and seund, and he needeth not to streyne himself to reply against vs, or too finde any excuse, for that were needlessse. So then let vs learne to speake with such reverence, that the words which we shall viter, may be made of prayings, so as God may accept them. And how may we do that? By his purging of our tungs, that is too saye, by vittering nothing but that which commeth of his woord, and which we haue lerned in his schole. And for a conclusion let vs marke what Eliu addeth, If any man speake (sayeth he) shal be not be swallowed vp? He sheweth vs heere, what confuzion is prepared for all such as dare so set theselues against God, and would faine finde fault with his works. VVhat shall they gayne then in the end. They shall all be swallowed vp. VVee see that al creatures must needes tremble at Gods maiestie. And what shal be done then when there is manifest rebellion? God can with one frowne make the mountaynes & rocks to melt, emptie the sea, & destroy the whole world,

Psa.104.d.  
32.

if he list. And surely there is no rebellion mothe in the earth nor in the water, nor in any of all the rest of such creatures. But behold, man who is but a handful of dust, will needes wage battel against his maker: and I pray you, can he stand out? All the world should perish as sore as it came vnder Gods hand: and behold a worme, a wretched carion wil put God to silence. And not only so, but he wil also rob God of his honour, and not haue him too bee counted wyse and ryghtuouse as he is woorthie. Alas, must we not needs be worse than blynd when we come ruffling with such boldnesse against him? Therfore let vs marke well (according to that which I haue touched) that when we set vp our bristles after that sort against God: wee seeke but our owne destruction, and too bee quytte swallowed vp. VVill wee then bee mainteyned vnder the hand and keeping of our God? Let vs learne to humble ourselues to him, and to pray him to shewe himself too vs, and according as it shall haue pleased him too shewe himselfe, so also to graunt vs the grace too walke in continuall modestie, and to haue our eye alwayes vppon this marke, namely that he deserue: to bee honored at our hand, and that wee acknowledging ourselues to owe him such reverence, may learne too submit vs wholly vnto him. I hus yec see how we may approche vnto our God without feare of the fire of his terrible wrath. Nay rather let vs be sure that he will be as a refreshing vnto vs, so as we shall bee maynteyned by his grace, condicinaly that wee come too him with all humilitie, without preacing ouer farre too inquyre of him and his secretes. Therfore wee must content ourselues with that which he sheweth vs by his woord, assuring our selues that it is for him to reache vshis hand, and for vs to go as he guideth vs.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him to make vs feele them continually more and more: And that forasmuchas it pleaseth him to graunt vs so greate abundance of worldly benefits, as too haue applied and ordyned all his creatures to our vse: wee by receyuing such bountifullnesse at his hand, may learne too knowe him for our father, assuring ourselues that seeing he hath a care of our bodies in this world, he wil not fayle vs in the things that concerne the spirituall lyfe of our soules: and that although in this world wee bee tangled in manye affections which comber our wits, so as they bee not at libertie to consider Gods woorkes accordingly: yet wee may not therfore ceasse too take corage to muze vpon them: and that in the meane season he guide vs in such wise by his holie spirit, as wee may learne too like well of all his dooings, and too gloriifie him in his justice, truthe, and goodnesse, and in all his other vertues which he sheweth vs dayly in his woorkes. That it may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, bringing backe al poore ignorant soules from the miserable bondage of error and darknesse, too the ryght waye of saluation, for the dooing whereof &c.

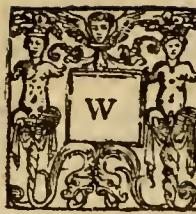
### The cxliij. Sermon, which is the first vpon the. xxxvij. Chapter.

THE Lorde ansvering Iob out of a vvhirlynde, sayde:

2. VVho is he that darkeneth the Secretes in vwordes vwithout knovvledge?
3. Girde vp thy loynes like a valiant man: and tell methe thing that I shall demaunde thee.
4. VVhere vvarst thou vwhen I layde the foundation of the earth? tell it, if thou haſte vnderſtanding.

VVee

Job.33.4.6.



E haue seene heretofore, that Eliu intending to rebuke Job, protested that he himself was a mortall man as Job was, to the end he shoulde not cōplayne that he was handled with too hygh a power. And so he shewed that Gods will was to win him by reason and gentlenesse, according also as he dealeth towards vs. For he beareth with vs, making his word to be preached 10 to vs by men like our selues, so as wee may come the more familiarly to heare things that he telleth vs, and the doctrine is chawed and put into our mouthes. VVe see then that God pitith vs, when he appoynteth men to be the ministers of his woord, and to teache vs in his name and authoritie. For he knoweth our abilitie, and that forasmuchas we be feeble, wee shoulde out of hand bee swallowed vp of his maiestie, and ouerwhelmed with his glorie. And that is the cause why he stoupereth downe to our lowenesse, in instructing vs by the meanes of men. Yet for all that it is requisite also that wee shoulde bee 20 touched, to yeeld him the reuerence that he deserueth. For without that, wee would abuse his goodnesse, and wheras he commeth vnto vs, wee in the end would play haylfellowe well met with him. And that is it that is, rehersed to vs heere presenty. For God perceyuing that Job was not sufficiell subdewed with the matters and reasons that Eliu had alledged: maketh him to feele his greatnessse by a whirlwynd, to the end that being therwith put in feare, he shoulde yeeld himself to the acknowledging of his fault, and wholly obey whatsoeuer shoulde be sayd to him. And so we see that God applieth himself to vs after al fashyons, to the intent to win vs. For one while he stoupereth downe [vnto vs] And why? Because he per- 30 ceyueth vs to bee too grosse and rude to mount vp vntoo him. Neverthelesse forasmuchas there is ouergreate pride in our nature: it beloueth vs to feele him as he is, to the end we may learne to feare him, and too heare his word with al humilitie and diligence. And that is a point which we ought to marke well. For therin wee see the loue that he beareth vs, and the care that he hath of our welfare. For needs must he bee carefull of vs, when he doeth (as yee would say) so transfigur himself, as he not only voutsafeth to talke familiarly with vs, but also too stammer and lisp with vs when he seeth it meete and conuenient for vs. And again, forasmuchas he seeth that this goodnessse of his myght turne to contempt: he doeth also aduance and magnifie himself as is meete for him too do, to the intent wee shoulde knowe our owne state too submit our selues wholly vntoo him. And so much the more ought we to desire to bee taught by his woord, sith it is agreeable to our capacitie, and that therin God hath not overslipt any thing that is requisite and profitable for our saluation. Seing then that our good God hath voutsafed to stoupe downe in that wyze vnto vs, and yet therewithall aduaunceith himself to frame vs to his obedience: let vs bee the willinger too heare him when he speakest. And let vs no more make this fond excuse, that Gods word is to hygh and dark for vs, or that it is to terrible, or that it is to simple. For when wee shall haue well cast vp our account: we shall find for a certaintie that our Lord setteth vs forth such a maiestie in his word, as is able too make all creatures to quake: and yet is there also a simplicitie, to the end to make it to bee receyued of the most ignorat and vnskilfull: [moreover] there is so great light in it, as wee may understand it without going to Schoole, Ps.19.c.8. at leastwise if wee bee teachable: for it is not without & Mat.11. cause that he calleth himself purposely the scholemayster d.25. of the lowely and little ones.

Thusye see that the thing which we haue to marke in the first streyne, is that Gods speaking too vs by the mouth of men, is to the intent we shoulde come the more freely too him, receyue the things with better leysure which he on his behalfe telleth vs, and not bee astonished out of measure. Howbeit forasmuchas we be dull vpon the spurre, and yeeld him not the honour which he deserueth: he maketh vs to feele him as he is, and exalteh himself in his maiestie, to the intent that the same shoulde bring vs to do him honour. And it is purposely sayd, *tbat the Lord speake vntoo Job out of a whirlwynd.* It was not y-nough for him to haue giuen some token of his presence, but he did also rayse as it were a vehenient tempest. VVe shal finde in the scripture that sometimes God raysed thunder after the same sort, when he listed to speake too his faythfull ones. But we haue specially to marke heere, Exo.19.c.16. 1.King.19. c.11.12. the circumstance of the place, that forasmuch as Job was not sufficiently tamed: God was fayne to shewe a terrible force to him. The cause then why he thundred and rayzed this whirlwynd, was that Job shoulde knowe with what a Lord he had to deale. In generall, it is commonly sayd, that God dwelleth as it were in a dark cloud, or rather that he is compassed about with light: and therefore that we cannot come at him, insomuch that if we would looke vpon God, our senses dazzle by reason of the thicke darknesse betweene him and vs. This then is verie well spoken in generall of the glorie of God, to the end wee should not presume to bee ouerinquisitive of his incomprehensible determinatiōs, but taste so farre of them as it pleaseh him to discouer them vnto vs, and therwithall consider that all our senses fayle vs if he rountsafe not too come to vs, or else to lift vs vp to him, and yet neverthelesse, that for another respect, (that is to wit, bycause of our sturdinessse) God must be fayne to shewe himself terrible to vs. True it is that he would fayne drawe vs to him by gentlenesse, and we see that when men be well disposed to submit themselues vnto him, he vseth the sayd louing maner of inviting them vnto him as gently as may be. But whē he perceyueth any sturdinessse, he must needs 40 first of all make vs to stoupe, for otherwise what should he win by speaking to vs? And that is the cause why in Exod. 19.c. publishing his lawe, he rayzed thunders, blew trumpets 19. in the ayre, and made al to shake, insomuch that the people were so afryd, as they sayd, let not the Lord speake vnto vs, for then are we but dead, we bee vterly vndone. VVhy did God shake the earth after that maner? and why did his voyce roar with such terribenesse? Mēt hee to driue awaye his people that they shoulde not heare him? Truely it is cleane contrarywise sayd, That he gaue not Heb.12.d.19. Leu.18.a.5. his lawe in vayne, but that he ment to give the people a certaine rule, to the end they myght knowe the waye of lyfe. So then his raysing of whirlwynds and tempestes in the ayre, is not too scarce vs: that (say I) is no part of his meening: but it serueth for a preparatiue to subdue the lostinesse of those folk, which would never haue obeyed God and his word, nor never haue acknowledged the authoritie of him that spake, without these tokens which were added. And therfore let vs mark wel, that gods speaking to Job after that fashyon out of a whirlwynd, was no more than needed. Now if such a holie man who had applied his whole indeuer to the honoring of God, needed to be subdewed after that maner: what had wee neede to be? Let vs compare ourselues with Job. He was a mirour of Angellyke holinesse: we haue the protestations that he made heere before: and although he were extremely afflicte, and by reason thereof did murmur and let slip many wyld words: yet did he alwayes hold himself to the ground of worshipping God, and of hembling himself Yy. vnder

vnder his hand: he hild still that generall point, though he swarued aside in some particulars. But we be as fleshly as may be, and our vanities do so carie vs away, as we be in maner stark drunken. Hardely can wee discerne that there is a God in heauen: and if a man set his woord afore vs, we make slowe haste to it, yea and wee be duller than Asses in it. Had not our Lord neede then to make vs feele his maiestie, and too touche vs with it in good earnest? Now truely God needeth to rayze vp stormes & whirlwynds to make vs know that it is he which speakest: but he must dispose vs after another maner too come vnto him, according also as he doeth. Then if one man haue hartbytings and troubles in his conscience, and another bee afflicted with diseases, and the third be touched with aduersitie: let vs understand that it is God which calleth vs to him, bycause wee come not to him, of our owne accord, nor doo drawe neere him too heare his woord: he subdeweth such harthardnedesse as meete is it should bee, to the end that our minds shuld bee humbled in true obedience. Doeth God then see such rebelliousnesse in vs? He must needes vs the manners and meanes aforesayd to drawe and win vs to himself: and to the end we may heare him, he must be sayne to speake to vs as it were out of a whirlwynd, not that this preuyaleth vs al men. For we see some that kicke against the pricke, and play the restie iads: & although God quicken the vp, yet witteth he nothing at their hand. How many of these wretches are to be seene whō God chastizeth so manye wayes, stryking so hard blowes vpon their heads with a beetle, that if they were never so hard they must needs be softened: & yet notwithstanding they never leaue gnashinge their teethe at him: VVe see they cannot be trayned, neither can they by any meanes be moued: so full of pryde and stibbornnesse do they shewe themselves against God, even spiting him to the vitemoste of their power. So then, it were much for the schoof of al those whom God chastizeth, that they were dispozed to come vnto him, & that is his intent. Therfore let vs beware that we disappointe our God: but as oft as he sendeth vs anie aduersitie, let vs learne too resort to him, as well as though he speake with thunder, or thundered vpon vs to make vs heare him. Let vs consider this, and let vs so cēsider it, as our minds may be truly subdewed vnto him, & our whole seeking may be to be wholly humbled vnder his obesiance. Lo what we haue to marke in this streyne. And let vs marke further, that although God doo not in these dayes thunder frō heauen: yet notwithstanding all the s̄gnes that haue bene given in old time for the warranting of his woord, ought to serue vs also at this daye.

VWhen Gods lawe is preached vnto vs, we must immediatly match therewithall the thing that is spoken in the nynecenth of Exodus: which is, that the lawe hath bene duly warranted, and that our Lord gaue full authoritie therewnto, when he sent thunder and lightenings from heauen, and made the aire to ring with the noyse of his trumpets: and that all this was doone, to the intent that the lawe should be received with all reuerence even too the worlds end. As much is imputed in this verse. For whereas it is sayd that god appeared in a whirlwynd: it behoueth vs to vnderstand that his intent was to warrat the thing that is conteyned in this booke: and not only that: but we must also extend this authoritie vnto his whole word. There is yet this one thing more to be considered, that if God begin to cal vs to him after a louing maner, & shewe himself rough & sharp in the end: we must not think it strange, but rather examin wel our life, to know whither we haue obeyed him or no: and in so doeing let vs on the one side acknowledge his apparent goodness,

& on the other side consider that he must needes vs the second meanes to win vs, when he seeth that he gayneth nothing by his favorable dealing which he had shewed vs. As for exāple, God doth somtymes cocker vs when he intendeth to take vs for his owne and to haue vs of his flocke: and he setteth forth his woord vnto vs without sending vs any affliction. Verye well, wee see it is his wil so to do, and wee like well of it. But yet in the meane whyle we profit not ourselues by it, to be confirmed in his goodnessse as we ought to be, to renounce our owne wicked lusts, to forget the world, and to give our selues wholly vnto him. He beareth with vs for a tyme: but in the end when he seeth vs so rechlesse, he beginneth too smyte. Heerin we ought too perceyue, that his speaking to vs as it were out of a whirlwind, is not without cause, for so much as we had no will to hear him whē he speake graciously vnto vs and after a lindchanted and fotherly maner. Therfore it is requisite that God should speake to vs with such vehementie, sith he perceyuethe that wee will never come to him, til he haue prepared vs after that fashyon. True it is that he wiinneth some by his bare woord: howbeit when he seeth eterosome stubborne, he sendeth them some trouble and aduersitie. And doubtlesse there are a number that had never come to the Gospell, nor r̄uer bin towched rightly, at the hart to obey God, if he had net sent them some token that he was minded to chastize them. Hereupon when they felt once by afflictions, that there is nothing but wretchednesse in this world: they were inforced to mislike of the selues, and to cut off their pleasures wherin they had bin plundged herfore. Ye see then how God draweth men to him after diuerte sorts. But let vs profit ourselues by the meanes that he vseth towards vs, and again, when he speaketh not to vs in a whirlwynd, let vs on our side bee familiar with him, & suffer our selues to be ruled by him as sheep & lambs. For if he spie any hardhartednesse in vs he most needs subdue vs whither we will or no. And although he suffer vs to play the locce colts for a time: yet at length we shal feele his terrible maiestie to make vs astrayd, at leastwise if it please him to shewe vs fauour: for God doeth vs a singular goodturne when he wakeneth vs after that maner, & thūdereth so with his voice, as it entereth into our harts and wōdeth vs. I say it is a priuiledge which he grauntheit not to all men. Again, his thundering vpon the vnbeleuers, is to late: for there is no more hope of their returning vnto him, but he summoneth them to heare their condēnation. So much the more the ought we to receiuie quietly this help which God giueth vs, when for the subduing of all the stibbornnesse of our fleshe, he raizeth some whirlwind, that is to say, maketh vs too feele his maiestie. Ye see in effect what we haue to marke vpon this sentence. Now let vs come to that which is sayd in these woordes: who is he that darkeneth the secretes in wōdes without knowledge? Gird vp thy loynes like a valiant man, & answer me to al my demandes. In the first place here God mocketh at Job, bycause he had strived with him, & horn himself in hād that he could mend his eace by his disputing. And that is the cause why it is said, who art thou? Now whē the scripture sheweth vs who or what we be: it is to make vs vtterly nothing.

True it is that men wil make greate account of themselfes, and beare themselfes in hand that there is some greate worthinesse in them. And wel may they esteeme hyghly of theselues, but God in the meane whyle knoweth that there is nothing in them but al filth and stinche, and therfore he shakest them off, yea euē with a lothing of them. And so although we be so foolish and ouerweesning, as too glorie of the wisdome and vertue that is in vs:

**Ro.9. d.20.** vs : yet notwithstanding God to deface vs and put vs to shame, vseth but only this word, what art thou ? I haue art but a man. The pronouncing of this is as it were an vtter bereueing of vs of all occasion of Loasting. For we know there is not so much as one drop of goodnesse in vs : and then haue we no more cause to vaunt our selues in any maner wyse. That is the cause also why God addeth, *Gird vp thy loynes like a valiant man* : that is to say, Set as much store by thyself as thou listest, beare thyself in hand that thou art as a Gyant, be thou furnished throughly, 10 and be thou armed from top too toe, and what shalst thou gayne by it in the end ? Thinkest thou to stand, if I set myself against thee thou wretched creature ? VVhat haste thou ? Heere we see what Gods meening is. For (as I sayd afore) this foolishnesse of self estimation, and of self-weenning that we bee of some valew, is so rooted in vs : that it is verie hard to bring vs to a ryght vnderstanding of our owne wants, so as wee myght bee cleere from all prude and presumption. So much the more then behoueth it vs too marke the text of the scripture, where 20 it is shewed vs that there is not any thing of estimacion in vs. And let vs way it well: for it is not spoken of some one part of the world only, but of all mankynd in general.

**1.C.1.6.19.** Therfore let bothe the greate and small learne to bee ashamed of themselues, seing that God byndeth them vp all in one bundle together, when he sayeth, that the wisdome of men is but folishnesse and vanitie, their strength but weakeynesse, and their ryghtuousenesse but vncleanesse and dung. For when God speaketh in such termes: 30 it is not to twoo or three men, but to all men vniuersally. Therfore let all of vs from the greatest to the least, learne to stoupe, acknowledging all our glorie to bee but confuzion and shame before God. And for that cause let vs thinke vpo a this saying: who is this ? Let vs not take it to bee ment only of the persone of Job, but of all mortall creatures, as if our Lord should say, How now ? Is there such malapartnesse in man that is but as a pot of brittle earth, in man that is but a vessell full of all filth and naughtinesse, and in man that is lesse than nothing ? Is 40 there such malapartnesse in him as to dispute against me, and to bee so inquisitiue afore hand ? whither were that to go ? VVho art thou o man ? According also as we see that Sainet Paule setteth the same woord as a stoppe in our way, saying: VVho art thou o man which reasonest with God, and pleasest against him ? And this he setteth downe after he hath alledged the obiections wherein men thinke themselues to haue a fayre colour to dispute against God, and too deuaund why he shold destroy those whom he hath created, and why he shold put a difference betweene one and another without knowing any cause, so as the one shold be called to saluation, and the other be reiecte. After that Sainet Paule hath set downe thof things: although men take pleasure in such obiections: yet he sayeth, O man, who art thou that settest thyself after that fashyd against God ? And this is it which we haue to marke vpon this saying, who is this ? Therfore whensoeuer any man is tempted to prude, let him thinke with himself, Alas, who art thou ? Heere is no entering into battell against such as ourselues are, and against our matches : but if wee will needs bee so bold as to be inquisitiue of Gods secretes, and to let our fancies and toungs looce to imagin vnprofitable things, or to talk against God and his honour : we must be fayne to think, Alas, who am I ? when every of vs shal haue entered into himself, and considered his owne feeblenesse, and perceyued that in effect we be nothing : wee shal bee coolded wel ynough, al this prattle and al our former conceyys

**Ro.9. d.20.**

wil be layd a water : yea and al our imaginacions will bee bridled and imprizoned, as shal bee declared yet more fully hereafter.

Now it is sayd expresly, *Gird vp thy loynes like a valiant man* : to do vs to wt, that when the whole world hath layd their force together, and vitered the same, al is nothing. Yee see heer how God spyteth or defyeth Job in bidding him to furnishe himself, and to come armed and weaponed as a Gyant, or as the valiantest man that could bee found. Heerby he expresseth yet better the thing that I haue sayd alreadye : that is to witte, that the condemning of men in the scripture, is not ment simply of the common sort, and of such as are despysed and out of credit and estimacion: but extendeth even to the greatest, and to such as thinke they touche the clouds with their heads. So then although men imagin themselves too haue some apparaunce of honour : let them assure themselves that the same is nothing before God. As for example, They that are excellent in comparison of their neyghbours, will surely conceyue some opinion and wel-liking of themselues. if a man bee counted skilfull, of good wit, and of good behauour, he will let much by him self in respect of those that haue not the same qualities, finaily if a man bee indued with greate and commendable vertues afore men, the hauing of such speciaill indue-ments wll perchaunce make our hearts hoppe in our belly (as they say) and to set much store by our selues : but when we come vnto God, then must all of it quite quayle. There is not then so lusty and stout a fellowe, that hath [in that case] one whit of strength at all: all holynesse, all wisdom, and al that ever else is, sayleth viterly in that behalf. Therfore at a word, let all the world knowe, that their furniture shal not boote them before God, but wee must bee viterly defaced and emptied by God, so as he leaueth not one drop of power or strength in vs, other than we shal take of him as by way of borrowing, acknowledgging that al proceedeth of his mere goodnesse. Now then we see what this word *valiant man* importeth, It doeth vs to witte, that what special power or vertues so euer wee haue, the same must not puffe vs vp with pride against God. Furthermore it is sayd also, that *Job wrappeth (or dar keneth) secretes in wordes without knowledge*. Heereby God sheweth that when we haue to deale with his secretes, wee must bethink our selues wel, that we may proceede soberly and with all reverence. For vnder this woord *secretes* God intended too signifie the hygh things wherof Job had spoken. VVe may well dispute of manie petie tryffles, yea and discourse of them at randon : and in so doing our talk shal be but vaine and foyl, but yet shal there 50 not be any blasphemie therin, either shal Gods name bee vnhaulded. But when we enter into the doctrine of saluation, and into Gods works, and fall to dispuring of his prouidence and wil: then must we not go to it so vnatudely, for we do but wrap vpon or intangle *secretes* in vnskilfull words VVe see then wherin God rebuketh Job: namely for speaking to hastily of things that outreached his capacite for although he had excellente gifts of grace: yet ought he alwayes to haue humbled hym self with acknowledgement of his infirmities, and also to haue brydled hym self, sith he was wel neere out of his wittes, and wist not what to think of Gods judgements. And forasmuch as he felt himself at such an afterdeale, he shold haue had an eye to the feblenesse of his own vnderstanding, & acknowledging hymself to be a mortal man, he shuld haue said, Alas there is nothing but ignoranee & folishnesse in mee. Herewithal he shuld also haue looked vpo the inestimable maeislie & incōprehensible purpose of God: & that should haue meekened him. Howbeit he did rather the one nor

the other. So then, although he were not quite strayed from the right way, but went foreward still too the true marke: yet do we see heere, that he is rebuked by Gods owne mouth. And this text putteth vs in mynd of the reuerence which God will haue vs to beare too his hygh mysteries, and to the things that concerne his heauenly kingdome. If we reson but about our owne matters, we neede not to goe too it with so precise carefullnesse: for they be but earthly things, which passe away. But whensoeuer we fall to talking of God, or of his woorkes, or of his truthe, or of the things that are conteyned in his word: we must come to it with reuerence and feare, and not open our lippes to flush out whatsoeuer commeth to our tungs end: nor haue our witts to busie to inquyre of the things that belong not to vs nor are lawfull for vs: but we must restrayne our desires and brydle our tungs. And why? For they be the secretes of God: that is to say, they bee to darke and hygh things for vs to meddle with.

Therefore we must not think to attaine to the, further forth than God listeth to instruct vs of his owne mere goodnesse. And would God that this thing were well put in vre: for then shold we not haue the bickerings that are nowadyses through the whole world. But what? It is to be seene that verie fewe are touched with the maiestie of God. VVhen wee treate of his woord, and of the doctrine of our saluation, and of the holie scripture, eucry one falls to it at aduenture, and every man shoots forth his verdit, as though they reasoned but of moone shyne in the water. They be such things as passe al vnder standing of man, and yet notwithstanding it is manifest that we be bolder too treate of Gods so hygh mysteries, which ought to rauish our witts to wonder at them, and which we ought to honnor wi h all awfulnessse, I say wee be bolder to babble of them, than if a man spake but of a matter of fve shillings valew, or of some trifle I wote not what. And what is the cause hereof, but that men haue not considered howe God hydeth and ouercasteth his owne secret determinations, and hath in his holie scripture vttered vnto vs his will whervnto it behoueth vs to be subiect? VVe see on the one side how the Papists blasphem God, wresting, falsifying, marring, and corrupting the whole holie scripture, so as they sticke not to skorne God and all his word. And why? For they neuer tasted what this woord *Secret* meeneth. Also there are drunkards among vs which could finde in their harts to subdue God to their fantalall mynd. Though they were the wisest men in the world, and the best seene in the holie scripture: yet shold they bee fayne to come to this point. That Gods secret determination is aboue vs. But they be vterly dull and brutish, there is nother skill nor reason in them, the wyne ouermaystreh them like swyne: and yet they will needs p'aye the diuines, and controll things in such wise, that if a man shold nowadyses beleue them, he shold be driven to frame and forge a new gospel. And therfore let vs remember how it is shewed vs heere, that when wee talke of God, wee must not take libertie to pleade and babble as wee ourselues thinke good: but consider that he hath reueled his secrets vnto vs in the holie scripture, and that bothe greate and small must submit themselues therenvntoo too honour them. And that is the cause why heere is mention made of *woordes without knowledge*. Now then God sheweth vs heere, that whensoeuer wee speake of him, and of his woorkes, it is a matter of secrecie, a hygh matter. On the other side, what is it that we can bring forth? what is that little which wee can conceyue in our vnderstanding? It is but woords without knowledge. Let men

put themselues into the balance, and they shal bee found lyghter than vanitie itself, as it is sayd in the Psalme. So Ps.62.b.10. much the more then behoueth it vs too marke this doctrine, that there is nother skill nor aptnesse in vs to treare of Gods woorks, except he teache vs. The way for vs to become wyse, is too bee gouerned by the spirit and word of God.

And therfore when we finde not the thing in Gods word, which we desire to knowe: let vs vnderstand that it behoueth vs to abyde ignorant of it, and therupon to keepe our mouthes shet. For whensoeuer we go about to speake, there shal bee no knowledge nor any thing but vntruthe in vs. This then is the accusation that God setteth downe heere against lob. And therupon he sayeth, *Answer mee too all my demaundes. At least wise, if thou haue understanding, make mee also too understand that which I would knowe of thee.* Heere God proceedeth in mocking the foolish ouerweening of men, in that they weene themselves to be so fine witted, that they are able to dispute and pleade against him. Therfore he sayeth, *Verye well, no doubt but you be verie able men (to your owne seeming,) when you speake and I let you raunge [at your will.]* But I also must haue my turne to speake too you: and reply you vpon mee, and then shall you well see your default. VVhat is the cause then that men are so rash to adauauce themselves so foolishly against God? It is for that they take libertie to speake and occupie the place, bearing themselves in hand that God hath nothing to reply against them.

But behold the remedie that God giueth vs to abate this our foolish rashnesse, is to bethinke vs what he may demaund. If God begin to question with vs, what shall we answer. Surely if we bare this thing well in mynd, wee should bee vterly restrayned: and although our myndes be verye eygre, and that to our owne seeming we be able to remoue the whole world: yet should wee bee as it were brought home to our owne state, to followe the things simply which our Lord sheweth vs, conditionally (I say) that wee can thinke with our selues, Alas, if wee come before God, is not his mouth open as well as ours? or hath not he authoritie and maistership too question with vs? And what shall wee answer vntoo him? Yee see then whervnto it behoueth vs too come: and that is the thing which we haue to consider in this text to be rightly instructed by it. Forasmuch thenas we be hasty to speak, that is to say, forasmuchas we have naturally this vice of thrusting our selues further forward thā becometh vs, let vs lerne to restrayne our tungs. For what is the cause that they runne byandby at libertie too flushe out things that wee can no skill of? It is for that we consider not that it is our dutie rather to answe God, than too put foorth our selues to speake. For is it not a peruerting of the order of nature, that a mortall man which is nothing, should incroche vpon his maker, and cause audience to be gien to himself, and God in the meane while should hold his peace? VVhat a dealing is that? And yet notwithstanding wee doo it as oft as wee murmur against God, or teare his woord in peeces, or cast foorth woords at random to say: Thus and thus doeth it seeme to me. VVhat is the cause hereof, but that wee would put God too silence, and haue our selues heard aboue him? Is not this a starke madnesse? Therfore too correct this statelinessse that is in vs, let vs lerne, not too presume too answe our God, knowing that when wee come before him, he hath authoritie too examine vs, yea even according too his owne will, and not after our lyking and appoyntment, and that it shal be toto much to our shame when he shal haue stopped our mouth & begōne to speake himself.

And

And why? VVherof will God examin vs? Of things that are more than hidden from vs, and wherin all our witts sayle vs. Lo whervnto God bringeth vs, to shewe vs our beastlinesse and frentike presumption. Seing that God hath such questions to put to vs, and is able too alledge things wherat we shall bee more than confounded: let vs learne so to humble our selues, as it may be too learne at his hand, and when we haue learned, he may make vs to see his light in the midds of the darknesse of this world. And in the meane season let vs learne also too serue and honour him in all respects and all points. For then shal we haue profited well in Godsschole, when wec shall haue learned to magnifie him, and to yeeld him such glorie, as to haue good opinion of all that proceedeth from him. And moreouer let vs also mislike of ourselues, to the end

we may resort vnto him, to find the goodnes there which wanteth in ourselues, that therupon it may please him so to gourne vs by his holie spirit, that being replenished with his glorie, we may haue wherof to glorie, not in our selues, but only in him.

Now let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs so to feele them, as wee may returne too him with true repentance, and he therupon vourfase so to reforme our whole life, as our whole seeking may bee too submit ourselues to his holie commaundements. And so let vs al say, Almighty God heauenly father, we acknowledge and confess as truthe is, that we be not woorthe to lift vp our eyes too heauen too shewe ourselues in thy sight, &c.

### The cxlvij. Sermon, which is the second vpon the. xxxvij. Chapter.

4. VVhere vvaſt thou vwhen I layd the foundacions of the earth? ſhevve mee, if thou haſte vnderſtanding.
5. VVho hath layd the measures therof? canſt thou tell? or vvhio hath ſet the compaſſe vpon it?
6. VVhervpon are the foundacions thereof stayed? or vvhio is lie that hath layd the cornerſtone therof.
7. VVhen the Starres of the morning reioyced together, and all the children of God ſoong in triumph?
8. VVho hath ſher vp the ſea vwithin doores, vvhich in emptyng itſelf commeth foorth as out of a vvomb.
9. VVhen I made the clovydes as the garment thereof, and the darknesſe as the ſvvadling bands thereof.
10. I haue ſtabliſhed myne ordinaunce vpon it, I haue ſhet it vp vwithin barres and doores.
11. And I ſayd, hither ſhalt thou come and not paſſe any further, and here ſhalt thou ſtay the lifting vp of thy vvaues.



E graunt well ynough all that is rehersed here concerning Gods woorkes as we ſee them bothe in heauen and earth. But if wee mynded them ear-  
nestly, we could hardly be made too ſpeake one woord. Neuertheleſſe if we wiſt how too profit our ſelues by the things that are conteyned in this doctrine: it would be ynough to teache vs loweliness, ſo as wee ſhould no more open our mouthes to grudge againſt God or too complayne of him when hee doeth not things to our lyking. All this geere would be layd awate. For the incomparable greatnessſe and hyghnesſe of our God, his woonderfull power and might, and his infinite goodnesſe and wiſdom which ſhewe themſelues in his woorkes, would ſuffiſe to humble vs, and make vs aſtoniſhed, and wee would do nothing but honour him, and do him homage with ali feare and reverencē. VVe haue then twoo things to conſider heere. The one is, that when God ſpeaketh of his power, and therewithall ſheweth it vs to our face even in the things which we may ſee: the ſame is not more than needeth: for we conſider things verie ill though they be neuer ſo manifest to vs. And ſecōdly it behoueth vs to come to the end and iſtent that God per̄iſotheth, for it is not ynough for vs too confeſſe that God made the earth, and ſetid it in the midds of the ſea. True it is, that Gods ſhetting vp of the ſea after that fort, ſo though it were incloſed with great wailes, is a wonderfull thing, and of good ryght ought we to confeſſe, that the workmaister is excellent. Howbeit it behoueth vs to paſſe yet further, and to apply our whole indeuer too gloriſe God in ſuch a wise, as we confeſſe all his doings to bee iuft, iulioſ equi-

tie, and right, and by that meanes be bridled when we bee tempted to grudge and repine at him, or to finde fault with his woorkes. Then let the things that are conteyned heere, ſerue to ſubdue vs and to hold vs in ſuch humbleſſe and modeſtie, as we may do nothing else but honour him. And if the reaſon of his woorkes be ynkowne to vs: let vs not therfore ceaſe to take them all for good and rightfull, and to reſt therupon without any gaynſaying. But now let vs come to the words that are conteyned heere. The firſt queſtione that God deauandeth, is where Job was when he layd the foundation of the earth: as if he ſhould ſay, wretched creature against whom ſetteth thou thyſelf? It would behoue thee firſt to bee my match: it would behoue thee to come neare myne underſtanding. And how faire art thou off from it? Again he ſayeth, come on, let mee ſee if thou haſte underſtanding? Who hath layd the measures of the earth? Tel mee if thou knowest him. Or who hath ſet the compaſſe vpon the ſame, to make it to be ſo well proportioned: who hath ſetid the earth vpon bir corners and vheres vpon it is stayea? Job, tell mee all theſe things, ſayeth God. Truely when we behold the greatnessſe and weyghtinesſe of the earth, wee be abaflied at it: the how genefſe of it dazelth our witts: and we be not able to comprehend it. VVe ſee well ynough and we bee conſtreynd too confeſſe, that it is made with a greate reaſon as can bee, but yet we come ſhort of it, wherin God ſheweth vs oure own frailtie and feeblenesſe. Now ſeing it is ſo, that even in the thiſſes that are ſene before our eyes, wee want ſufficient iudgement to comprehend them: I pray you what ſhall wee doo in Gods narrowe and hidden ſecrets, wherby he ordeneſt and appointeſt what he liſteth in heauen? And if we ſpye not the reaſon thereof, what ſhall Yy. iiij. wce

we say? Is it meete for vs to bee so selfwyse as to judge of them after our owne fancie, seeing that they surmount our vnderstanding? Shall we comprehend that which the verie Angels cannot comprehend? Is it not an ouergreate folie, or rather madnesse for men to preace so farre? Then let vs be well aduised to what purpose this is sayd. And for the better vnderstanding therof, let vs make this comparison. Take mee all the masons and carpenters of the world, yea and all the cunningest builders that can bee chosen, and yet is nother mason nor carpenter so excellent in his art, but he had neede of lyne, compasses, rules, plommets, and such other like things too build withall; or else his building wil be crooked, and he shall not rayse it twoo poles hygh without some fault in it. Now if those woorkmaysters (how cunning and excellent so ever they be in their art,) are fayne to help themselves with lynes, compasses, and measures, and yet the greatest palaces or castles that shall be so builded, are not a hundred pole hygh: what is it in comparison of the building of the earth and the Sea? A man shal be curstly com- 10  
bered if he intend to make but a castle of hewen stone. For first of all, if there be not a good foundacion and sure groundwoorke, all the building is in vayne that is layd vpon it.

Again if the reering of it bee not in good proportion and order, the woorking of it wil not be wel borne. And I pray you if all palaces and castles were put toogether, what are they in comparison of the sea and the land? VVhat proportion is there betweene the one and the other? Seing then that men, (be they never so cunning,) have neede of helpe, and seeke heere and there for ayde and succour, yea euen in the things that are nothing in comparison of the most excellent and houge woorkmanship which appeareth in the earth alone in that God hath so settled it vpō the waters as we see, & made it in so goodly order: must we not needs be worse thā wittlesse, if we take vpon vs to controll God in those his doings, which are farre beyond al comparison more hidden from vs, than the things that are to be seene in the order of nature? Therefore whensoeuer these things come to our remembrance, let them serue to rauish vs into wonderment, and to gloriſe him that hath made such a building by his only will, and not by long continuance of time. VVee see that men cannot at the first day build and make perfect the thing that they go in hand with, and that they are faine to bestowe much labour & tyme about it. But it is not so with God, for we see that he did quickly finish all this goodly workmanship that is seene in heauen and earth. Too bee short, we see heere that God mocketh mens pride, in that they presume to controll his works. If I speake but of some 40  
meane work to such as are cunning in masonrie and in carpenters craft, and shold say to them, it were better for you to do thus or thus, so as I would play the maystermaſon and yet haue no skill in the matter: should not the maistermasons and carpenters haue iuft cause to lawgh mee to skorne and to say, how now? This fellowe can not skill to make a windowe of half a foote ouer, and yet he falles to controlling of vs. VVill not the skilful in any art, take skorne that any man should come so foolishly to controll their woorkmanship? will they not ſend an ouer- 50  
weener backe again to his apce? Yes surely will they. Now if we stand in ſuch awe of maystermasons and carpenters, as we dare not ſpeakē of their worke but with modestie, and with protestation that we be vnable to iudge of them, what ſhall we do when we come vnto God? Behoueth it not vs to be much more humble and modest? VVe know after what maner men will ſpeakē of a handicrafts workmanship, when they be no craftsmen themſel-

ues. True it is (will they ſay) that I am not ſcene in this occupacion, it is not my trade, neuertheleſſe ye ſhall here mine aduice: howbeit I referre it ſtil wholly to ſuch as haue ſkill of it. Then if wee vſe ſuch modeſtie when it ſtandeth but vpō the iudging of a building or ſome other meane work of a handicrafts mannes making: I pray you what honour ought we to yeeld vnto God, when the caſe concernehis works? In what estimation ought wee to haue them?

Now then we ſee what God intended in this text, in ſpeaking of *the lyne & the compasse*. As if he ſhould ſay, how now? If I were a mortall and corruptible creature, yet would men in beholding my works do me the honour to ſay, Behold, heere is a verie excellent, and ſkilful workmaſon, he is verie cunning, his work ſpeak for him. Yea if ſome handicrafts man (as I ſayd afore) had done ſome meane pece of work, men would not be ſo bold as to finde fault with it: or at leaſtwize they would not do it which had no vnderstanding in ſuch workmanship. But as for mee that haue made ſo excellent a work, which haue created bothe heauen, earth, and ſea, and all of nothing, and which haue finished them in ſo goodly order and aray as men ſee: men vpon them neuertheleſſe to controll mee. And what a dealing is that? VVhat are all the works of men if they be layd to my workmanship? Shall they come neere myne? I haue wrought with incomprehensible power and wiſdom, and yet ſhall I not bee free from mennes iudgements? Shall any man dare ſay, why doest thou this, or why doest thou that, it were better for thee to doo ſo or ſo? VVhat a pride is that? Shall men preferre mortall creatures before mee that am the liuing God? before mee that am almighty and alwize? Is not that an intolerable vnthankfulneſſe? If a mortall man make a pece of woork, men will do him the honour not to iudge of it without greate modeſtie: and haue not I deserued to be honored a hundred tymes more, which haue builded the world?

Then let vs learne to looke better vpon Gods works than we haue doone: ſo as if we cast our eye vpon the earth, wee may bethinke vs of the terrible howgenesse therof. It is not as ſome greate castle well wrought, whervnto none other commeth neere: but we ſee what a weyght it hath, inſomuchas it may well ſeeme imposſible for any foundacion to bee found able to beare it vp. And whervpon is it grounded? Euen vpon the water. The earth muſt needs hang in the ayre (as it doeth in *Pſa.24.6.2.* deede) and it hath the water round about it. Truely euen the Philosophers which conſidered not God the maker therof, did well perceyue by reaſon how the wa- 60  
ters do compaffe the earth, and how the whole masse together hangeth in the ayre. They haue diſputed verye curiouſly therof, and alledged ſome reaſon for it. But yet for all that, they were conſtreynd ſpite of their teethe, to graunt that it was a thing aboue nature, to ſay that the waters ſhould ſo ſhrinke aſide, to the intent that men myght haue roome too dwell on. This could not come of itſelf, needs muſt it be the woorking of ſome diuine prouidence.

After that maner ſpalte they. And although they were blinded through their owne vnthankfulneſſe: yet neuertheleſſe they could not denye but it was ſo. Howbeit (as I haue ſayde) it is not ynoch enough to acknowledge that God created the earth: but wee muſt also behold his woondersfull wiſdome therein, and acknowledge it to be ſuch a miracle, as our wiſs come ſhort of. VVheras it is ſayd that God created all of nothing, & again, that he hath ſettled the earth vpō the waters: is it not a thing to rauish vs into wonderment? If we looke round about

about vs, we shal see that the waters do inuiron the whole earth about: and yet notwithstanding wee see that the earth abydeth stable, and what a miracle is that? True it is that sometimes men shal see an earthquake, and it will seeme that all should go to wrecke: and so also might it come to passe, if God prouided not for it. But howsoeuer the world go: wee see that the bodie of the whole earth standeth stedfast still. And is not that a wonder to vs: what excuse can we pretend, if we can find no leysure to think vpon such a woork of God? doeth he not viter his power 10 and mightinesse therein so many ways, as we must needs be sufficiently conuicteth therby? But we see and will not see one whit to magnisise god in his works. And his leaudenesse is vnexcusible. For when men fal asleepe heere, and take not payne to think vpon Gods works: are they not woorse than vnthankfull and churlish? So then, how ignorant so euer we be, there is none excuse for vs, but we be alwayes blame woorthie, if we glorifie not God in his works which are so open and manifest. Ye see then what we haue to beare in mynd in this streyne. Now by the 20 way, wheras mention is made of *Compasses, and of measuring of the earth:* we see wel that there needed a wonderfull power and incomprehensible wisdome for the setting of all these things in order. For the earth would never haue settled and stood stil as it doeth if it were not in the middle of the aire, in such iust measure and proportion, and in such conuenience and temperature, as nothing were amisse. Furthermore when wee behold the greate and farre distance not only betweene the earth and the clowds, but also betweene that and the skye where the 30 Starres and Planets are: should we not be more abashed? And now when we consider the hyghnesse which we see in the skye aboue the earth: what is the Earth? As greate a masse as it is, and as weyghtie and howge as men see it to be: if we compare it to the greatnessse of the heauen, must we not needs confesse with the Philosophers that it is but a little *Bali?* VVhat proportionablenessse is there betweene the one and the other? And yet neuerthelesse if wee looke but vpon the mountaynes that are on the earth, wee shall finde even there wherat too maruell, 40 and wherefore too glorifie the woorkmayster that made all.

Again, when on the other side we behold the steddiennesse of the earth, ought it not to ravishe vs into woonderment? Although wee see greate varietie in it: yet doeth it alwayes abyde in his place without fletting. Ye see then, that the hygh mountaynes which doo as it were imboisse the earth, and the vnlcuenesse of the places, seeme able to shake it, yea and to ouerturne it quite and cleane. But God hath peyfed the earth in such proportion and measure: as it keepeth alwayes his owne place stil, and although it seeme that the mountaynes should oversway it, yet notwithstanding one of them is so answerable to another, as the counterpeyse abydeth alwayes stedfast.

To be short, whatsoeuer betydethe, the earth shall stand stedfast and bee perserued still too the end, by the proportionable and eueneleued counterpeyse of it self, and it shal not be any whit remoued whatsoeuer happen to it. Neuerthelesse, when wee see how it is inuironed with the water, and that the howge mountaynes auance themselves as it were to tumble it into the sea, &c yet notwithstanding it continueth steddie still: must it not needs be sayd that God hath wrought after a passing woonderfull fashyon in that behalf? Yes certainly. VVhat is to be done then, but only to worship our God, confessing ourselves to come farre short of so houge greatnessse, and so incomprehensible wisdome? For of a truthe it is good

reason that we should walk in all hymblenesse and feare, when we come to the considering of Gods woonderfull woorks, which shewe themselves every where in the order of nature. And so we see verie clearly what is conteyned heere. Yet notwithstanding it behoueth vs too come backe too this point, namely why God setteth the earth before vs as a lookingglasse. It is to the end we might behold his infinite glorie, wisdome, power, and myght, to guide vs and leade vs, as it were by the hand, to the considering of his woorks which are exceeding greate and excellent, therby to be rauished into woonderment, of purpose to humble ourselues vnder his incomprehensible greatnessse, and to honour him. VVee see that God adoranth himself so excellently, as there is no more replying against him, nor no more entering into such boldnesse, as to desire to controll him as though he had doone amisse. VVho is he that shall comprehend his infinite hyghnesse? Let vs but open our eyes, and we shall be confounded For on the other side, if we looke to the earth, it is as our fo-stermoother that feedeth and cherishest vs, and yet notwithstanding we wote not how. VVee see wel ynoch enough how it is tilled, and we can tell well ynoch enough how to talk of it: but yet must we needs be astonished even in that behalf. And that is the conclusion of the text. Seing then that we haue a mirrour of Gods incomprehensible power and wisdome, even in the verie earth that wee treade vpon: what shall we haue if wee looke vp too heauen which is farre aboue, and wherunto we be not able to atteyne? Is it meete for vs to reply against God, and to aske why he doeth so or so, or why he suffereth this thing or that? Alas, who are we? So then let vs marke well, that when wee haue looked wel vpon the earth, it ought to serue to hold our affections in awe, to the end wee attempt not to aduance ourselues aboue the skyes, but rather yeeld the glorie to our God in all things that it pleaseth him to do, knowing that he is the souereine God, and that he hath a perfect and substanciall glorie, and that his woonderfull power and myght are matched with infinite ryghtfulnesse and wisdome, so as there is no fault to bee found in him. If we conceyue this well, wee shall haue profited greatly for one day.

Now let vs come to that it is sayd, *That the starres sung prayses, and the children of God rejoiced in triumph,* at the creating of the world. By these words God betokeneth, that as soone as the starres were made, it was a sette song or melodie to glorifie him. Not that the starres sung, nor that they be sensible creatures: but for somuch as god did therin set out his owne greatnessse, goodnessse, power, and wisdome: it is al one as if he had spoken lowd and shirle. Do we then lift vp our eyes to heauen? VVee must needs heare the melodie of the starres, according as they began to sing at the creation of the world. And surely such melodie ought of ryght to waken vs, and to stirre vs vp to sing the Lords prayses and to glorifie him: Yea though wee were starke deaf, yet ought we to giue eare to so melodiousse songs and to receyue them: for behold, euene the Angels of heauen are prouoked so to do. But wee bee to blockishe in that behalf, insomuch that when we lift vp our eyes to heauenward to behold the starres, wee consider not too what purpose they should serue vs. Yet notwithstanding it behoueth vs to apply this text to our instruction, to the end we may fare the better by it.

Now then it is sayd in the first part, *that the starres began too sing from their first creation.* After what maner? As I haue told you already, not with tung, for they bee sensesse and dumb creatures: but the goodnessse, power, and wisdome of God which shyne foorth in the starres,

ought to serue vs for as many songs. If the aire rung with shirle and cleere voyces, we ought not to bee more stirred to glorifie our God, than when wee see the woorderfull order which he hath set before our eyes. Howbee it too moue vs yet better to glorifie him, it is sayd that the *Angelles reioyced* at that sight, and at the hearing of such melodie of the speechlesse creatures, insomuch as it made them for to triumph. Heerby we ought to bee moued too glorifie our God, and such a joy shal bee a ryght and true joy, and a farre other one than the joy of these made to worldlings and vnthrifits, which cannot bee merrie but in displeasing God.

VVee see heere a farre other gladnesse set afore vs, which is, that the Angells of heauen did as it were leape for joy, when they sawe the excellent course and wonderfull order of the heauē by Gods appointment. They were then moued to such a reioycing as is mencioned heere. Seing that the Angells do guide vs to the glorifying of God, & to the singing of prayses vnto him: ought not we to be glad when we behold the goodly order which is in the skye? Is not that the point whervnto wee ought too come as oft as we lift vp our eyes aloft? But what? we be farre off from putting the thing in vre which we bee exhorted to heere: for truly when we heare any text of that doctrine, it slippeth away. Although we be warned never so much that wee ought to glorifie God in looking vp to heauen and in reioycing at the light of the Sunne: and although we be sufficiently put in mind to do it: yet doeth it slip from vs. But seing that the cheef seruice which God requireth of men, is to be praysed at their hands, and wee make none account of it, but (which worse is) doo rob him of his honour, and disestate him of that which is his, in that we glorifie him not as he deserueth: surely wee shall pay dearely for it when it commeth to the reckening. True it is that our Lord knoweth well ynoch that he cannot drawe any thing from out of vs wherby to be magnified as he is worthie: but yet he is contented that men should exalt him and glorifie him in his works, and that we shuld be moued to prayse him, by the beholding of them. Now if wee do not so, are wee not worse than traytors? Yes doubtlesse are wee. So then let vs learne to profit in the doctrine that is conteyned heere. By the way let vs mark, that the Angels are termed *Gods children*, to the end wee should be the more perswaded to runne too the triumph that is spoken of heere, and ioyne with them in triumphing out Gods prayses, and in glorifying him with one common accord, when we heare the sayd melodie bothe aboue and beneathe, inasmuch as God hath spred out his glorie euery where. Truely this title of being termed the children of God is graunted to the Angells by a speciaill priuiledge, because they approche neere vnto him, and have such a noblenesse in them, that they be aboue all other creatures. They are not only Gods messangers: but also are called principalities and powers, because that by them, as by his handes he executeth whatsoeuer hee thinketh good.

*Col. i. c. 16.* Behold how the Angelles are surely the children of God: but yet are wee called so as well as they. VVhy so? Because God created vs after his owne image and likenesse. And although this were defaced by the sin of Adam: yet was it repayred again in the chosen by the comming of our Lord Iesus Christ, who is the lyuely image of God, and we were so exalted by his spirit, as wee bee now set in our former state again, and Iesus Christ hath doone vs the honour to come of the line of Abraham, that is to say, to clothe himself with our nature, too the end to reconcyle vs to God his father. Then seing it is so, let vs marke that God sheweth vs in this text,

after what sort we may be sure to bee children, and consequently to possesse the heauenly heritage, which is ordyned for vs, as well for vs as for the Angells of Paradise. For although wee creape heere vpon earth, and bee creatures so wretched and fraught with infirmities, as we may bee ashamed of our want and wretchednesse: Yet will God find the meanes to couple vs with the Angells of heauen. Herewithall let vs understand, that the Angells tremble when they behold heauen and earth, and although they be excellent creatures, yet are they driven to bee abashed at the beholding of such a sight as is in heauen and earth. Now seing that the Angells, which are so excellent aboue men, bee neuerthelesse abashed at the greatnessse of God: ought not wee to bee more than rauished into woonderment, when wee open our eyes and behold Gods woorderfull woorks, and when wee heare the goodly melodie that is in all his woorks? Alas, should we be so vnrthankfull as to shet our eyes that wee might see nothing? Should wee play the deaf men that wee myght heare nothing? So then let vs followe the Angells, who are set foorth to vs here as guides, to the intent that God myght be glorifyed at our hands. And if wee glorifie him in all his woorks, he will take and auow vs for his children, and shewe himself alwayes a father towards vs. Thus ye see what we haue to consider vpon this sentence where it is sayd, *that all Gods children rejoiced in triumph, when they sawe the starres of the morning reioyting toogither.* And it is puposely sayd *All*, too the end wee myght knowe, that such as giue not their myndes earnestly to the magnifying of God in his power which he vtereth in his woorks, shall be cut off from his house, and are vnworthie to be reckened in the number of his children. Now let vs passe further. Our Lord commeth to the Sea. *VVho bath set barres* (sayeth he) *to the sea? Who bath shet it vp within barres and doores? Thou shalt not passe any further, thus farre shalt thou come and no more.* VVhen the sea swelleth, it seemeth that it shuld drowne and swallowe vp all: yet notwithstanding we see it is all the whyle as is were in prison, yea and God holdeth it as a nurce should hold a little babe. He hath set the clouds and mistes about the sea, as little swadlingbands, and as a garment to couer it. The sea then seemeth to be as a little babe whom God weeldeth as he listeth. And heerin also he continueth the magnifying of his woorks, to shewe vs that such an excellencie ought to suffyze to make vs walk in humblenesse, and not to be any more so bold as to set vp our bristles against him, according also as he speaketh by his Prophet Jeremye: *Feare ye not mee (sayeth he) me which haue set the bounds of the sea?* He sayeth this, because the sea is aboue vs. True it is that the simple and ignorant perceyue not that the sea ouerpeereth vs, and that it is hygher than the earth: but they suppose that the water is vnder the earth and farre beneathe it. But it is cleane contrarie. And when wee bee neere the sea, wee see and perceyue eu'en by eyesight, that it is hygher than the earth. Now seing that the sea is so aboue vs: wherof is it long that wee bee not swallowed vp every minute of an houre, seeing that the water mounteth farre aboue our heads? And specially when mention is made of the flud that did once drowne the whole earth, it is sayd that God opened the springs and all the windowes of heauen, and also that he opened the deepes, so as the waters were not restreyned, but let looce. By that dreadfull iudgement of the flud, God shewed vs as in a mirrour, the thing that shoulde be continually vpon the earth, if he withhold not the waters by miracle. VVee see then that the sea shoulde ouerwhelme all. And what letereth it? See yee not an open miracle? Are wee not convicted to be

to be worse than churles, if this cause vs not to worship God, and to feare him according to his power, so as hee may haue al soueraintie ouer vs, and we be vtterly beaten downe? And if men presume to set vp their bristles so against God: let them but pick their quarel to the sea, and see if they shall be heard aboue it or no. And what else is the Sea with his great surges and hideous waues, than a signe of the power of him that made it? Now if the waues of the Sea astonish vs: Alas howe much more terrible must the maiestie of our God be to vs? VVhen the Sea 10 casteth vp his boylings with such hideousnesse as we see: wee tremble at it: and shall we not feare the maker of it, but rather bleare out our tongues at him? VVhat a dealling is that? Must it not needs bee sayde that men are stark madde? And that is the cause why God vþbraydeth men by his Prophete Ieremie (according as I haue alledged the texte before,) saying: Feare ye not me? me which haue bounded the Sea with sandes for an euerlasting ordinance? But nowe let vs come againe too the wordes that are placed heere. God sayth, *that be bath boun ded the Sea*. And what are those bounds? Like as ewhile he made mention of the compassing of the earth: so now he speketh of the bounding of the sea. Yea and what manner of boundes are they? For the better expressing of that which he had sayde: he addeth, That the Sea is in his hande as a little babe is in the wombe of his mother, so that the child lieth not more stil in his mothers womb, than doth the Sea within his boundes. True it is that it maketh a great noyse: and specially if it bee tossed with windes and tempestes, and that it swell: then it seemeth 30 that all the worlde shall be ouerwhelmed. But yet can it not passe beyonde his boundes. And what restreyneth it? Like as we see a myracle in that a childe is kept close in his mothers wombe, as in a graue, and howsoeuer hee fare, yet he getteth not out till the day of his birthymye be fully expyred, according to the common order of nature: Euen so is it with the Sea. Besides this, God addeth yet another similitude: which is, that the *Mistes* serue to restreyn the Sea, that it shoulde not passe out of his boundes and borders, like as *Swadlingbandes* are to keepe in a yong babe. The childe woulde faine pull oute his armes and legges to make sport: but he is so hild in with his swadlingclothes, as hee is faine to tarie there like a prisoner: Euen so is it with the sea. It riseth in suche wise, as it would (by ali likelyhoode) neit onely leape out of one place into another, but rather (as I haue sayde alreadie) swallow vp all and put the whole worlde to confusion. VVe see then that the sea fareth so: and is there any cheyne to restreyn the headinesse that wee see in it? Although they had neede too bee verie great lettes that shoulde restreyn so furious a creature: yet doorth not God vse any violent meanes to stay it, but onely hath appoynted the *Mistes* to holde it backe: and thereby we see that he handieth it as a little babe, according to his owne saying. And for proofe thereof, we see that the *Mistes* are nothing but vapours engendered in the ayre, and it is a wonder that the same shoulde get the vpper hand of the Sea, so that as soone as a mist ryseth, by and by the sea becommeth calme. VVhereof commeth that? of nothing? VVhat shall a man say then, but that the Sea is as a little babe that is tyed vp in Swadlingcloutes? Now although these similitudes seeme verie straunge at the first blush: yet notwithstanding it is impossible too finde fitter kindes of speache to make vs perceyue the incomprehensible maiestie of our God. VVee neede not too mount vp to his maiestie to know it as it is: his wðderful workes which he setteth dayly before our eyes, do prove his greatnessse and highnesse so sufficiently, as wee cannot

denie it. And it is a fowle shame ffor vs if we acknowledge not his incomprehensible power, in that it is sayde here, that the Sea is restreyned by the *Mistes*, as a little babe is hilde in by his Swadlingclothes. For what though the Sea be as hideous as men see it? Yet is it hilde within his bounds: it may well leaps and mount aloft, but it cannot passe any further. And therfore let vs learne to gloriſe our God in his wonderous workes better than wee do: and let vs be ashamed of our carish vñthankfulness towards him, in not acknowledging his goodnessse power and wisedome, that we might yelde him the prayse that belongeth to him. Therupon let vs retorne to Gods principall intent: which is, that we must not stay vpon the sea, to consider the thing simplie in it selfe. True it is, that men might take some good instruction, by beholding howe God restreyneth the sea from swallowing vs vp. VVhen we know this, is not euery of vs more than conuictid that the life which God giueth vs, is gauen by myracle? But that were not yet ynough if wee went not further? Beholde, God sheweth vs his woonders, and maketh vs to perceyue them: in these visible things, which notwithstanding are so high, that we be dazed at them. Now if we be constrainyd to honour him in acknowledging our wittes to weake to comprchende his highnesse in the very things that are seene with our eyes: what shal we do to his incomprehensible secretes, and to his priuie and hidden determinations, when both generally and particularly hee worketh after such a fashion, as seemeth straunge too vs, and farre outreacheth all our capacite? Becommeth it vs to presume in that case too iudge at all aduenture, and to give our verdict vpon it as though wee were able to comprehend the things that he doth so beyonde our wit and capacite? He sendeth many aduersities and miseries: One man loseth his goodes, another is smitten with sicknesse, another falles into reproch and flaunder, and another is wronged and beaten. It might be thought that God is farre overseene in handling men so roughly. No, not so. In all these things it behoueth vs to learne to confesse, that God is alwayes righteous, and that he knoweth cause why to handle vs so, and that the same cause is good and rightfull though it be vñknowne to vs. And if we acknowledge no. this, yet forasmuch as we be still in his hande, we shall gaine nothing by all our grudgings. Do wee see the wicked and vngodly haue their full scope in this worlde? Do wee see the dispisers of God liue at their ease? Do wee see them in credit and authoritie, and too bee as the maisters and Lords of the worlde? Do wee see that they spite God dayly, and yet notwithstanding are not punished at the first brunt? Do we see on the contrarie part, that wee are faine to indure one while shame, another while trouble, and another while to be intrapped by treason, and that god succoureth vs not so soone as we would haue him? Let vs wayt paciently till God deliuer vs, as who knoweth what is expedient for vs. And therewithall let vs vnderstande, that if we wonder at the things which he doth here bilow eu'en in our owne persons, and in the things that we may beholde as it were before our feete: much more reason is it that we shold wonder at, yea and honour the secrecie that surmounteth eu'en the capacite of the Angelles. And therefore let these lower things teach vs to settle our selues to the magnifying and glorifying of our God: and so long as we shal be in this world, let vs suffer our selves to be guided and governed by his holy spirite, to the end he may order vs after his good pleasure.

Now let vs fal downe before the presence of our good God, with acknowledgement of our faults, praying him too make vs feel them better than wee haue done, and

specially to know what we bee, how there is such frailtie in vs, as we fail in all pointes and our wits are so rude and grosse, as we cannot attaine to his glorie, that thereby we may learne, to be vterly cast downe in our selues, and yet not ceasse to seeke to be listed vp by fayth in our good God, namely so it bee alwayes with sobernesse and modestie: and that we knowing how much wee bee beholding and bounde vnto him for the number of benefites

which he bestoweth vpon vs dayly, may be stirred vp, yea and wholy inflamed to yeeld him thanks, that by our example the poore ignorant and misbeleuing soules may be drawne to one selfsame fayth & knowledge of the truthe, so as all men may with one common accord, prayse, magnifie, and exalt him as hee deserueth: And that for the bringing hereof to passe, it may please him to rase vp true and faithfull ministers of his worde, &c.

### The cxlix. Sermon, which is the third vpon the xxxvij. Chapter.

*This sermon is yet still vpon the 8. 9. 10. and 11. verses, and then vpon the Text that is added.*

12. Hast thou since thy dayes commaunded the breake of the day? or hast thou appoynted the light his place?
13. That it might take holde of the Corners of the earth, and that the vvicked might be shakēn out by it?
14. It is transformed as clay vvhēreōn a marke is set, and they holde themselues as a garment.
15. And the light shall be hidden from the vvicked, and the arme that is lifted vp shall be broken.
16. Hast thou entered into the deepe vvaters of the Sea? or hast thou searched the bottome of the depthes?
17. Are the gates of death knowyne vnto thee? or hast thou senethe gates of the shadowy of death?



He thing that causeth men iudge folisly of Gods works, is that they make too much haste, and tarie not for the ende, that they might know 30 howe God hath prouided for all things. And so all of vs do put this prouerbe in vre, That haste maketh waite. Therfore we haue need to refraine our selues, that we be not to hastic in casting forth our iudgement afore hand: and therof the things ought well to warne vs which are spoken here concerning the sea. For if we looke vpon the mouing vp of the waues, it seemeth that they should ouerwhelme all, and that the worlde should be swallowed vp: and we perchaunce will say, that God ought to have 40 remedied it. But when the waues retire againe, & breake in themselues, and cannot passe their bounds: then do we by and by perceyue Gods wonderfull wisdome & power the better, forasmuch as we see that although the sea rush forth with such headinesse, yet notwithstanding he holdeth it back as a man should weeld a litle babe, as was declared yesterday. Then if we be once able to comprehend Gods workes in their perfection: we shal haue wherfore to glorifie him in all respects. But if we fall too shooting foorth of our iudgement in post haste, as we be woont to do: our rashnesse will shew it selfe, and confuzion shall befall vs for our overboldnesse. Therfore let vs beare well in minde how it is sayde here, that God bath given the sea a law, to say to it, thou shalt go but thus farne and no further. If the sea were euer calme, and that there were never any storme or tempest: men should not so well perceyue gods prouidence, and his fatherly care which he hath of men to maintaine them where he hath planted them. But whē as the sea hath leauē to lift vp it selfe so high & mightily, & yet it cannot passe his bounds, but is restreynd by this ordinance of God: therby we may perceiue that god hath dispozed all things in good measure and reason. Now this may be extended further. For whē we see warres moued, it seemeth that all things both high and low shoulde bee mingled togither, and by sond by we woulde condemne God, if it lay in our power, or else wee fall to iangling against him, for suffring all things too go after that maner. But if we tary the end of them paciently, we shal perceiue

that on the one side God chastizeth men iustly by styring vp warres among them: and on the other side, that thereby he intendeth to shewe his power. For when the fire is so kindled: it shall anon after be quenched in a minute of an hour. And then doth God execute his office, wherof it is sayd in the xlvj. Psalme, that it belongeth too *Pf. 46. b. 10* him to breake the speares, to knap astinder the swordes, to ouerthrow the Chariots, and too appease the things againe that were so troubled afore. VVe must then haue Gods ordinance alwayes before our eyes & in our mind, wher by he so guideth and gouerneth the troubles that seeme to tend to an euill end, as he turneth them altogther vnto good. For God thinketh it not ynochough to cure the mischeif, but he also vseth it to a good end, insomuch that we be driuen to confess, that it is much better for vs that these troubles should happen, than if we shoulde alwayes liue in peace and rest. And therefore if we consider well the causes which moue God to sende such troubles into the worlde: we will no more murmur against him. And although we conceiue thē not: yet let vs not therfore cease to honor reverētly the seceret determination which God kepereth to himself, but let vs tary his leysure paciently, acknowledging our owne small capacitie & rudenesse: and then shal we follow the rule that is given vs here, according as it is further saide, *Hast thou in all thy dayes commaunded the morning light? hast thou made it too knowre his place whence it ought to come forth?* Here our Lord procedeth to mocke at mens pride when they take vpon thē to iudge of him, saying: how long is it since you were born? VVa there no light nor day before you were? Seing ye be so wise as to finde fault with mee, it is as much to say as there was no order in the world before you were borne: the morning light wist not whence to come, nor whither to go: without you there had bin no orderlinesse: nothing had bin made, if you had not bin. Sith ye thinke your selues so wise, and will needs control me: I do but only ask you whether you haue at any time appointed frō whence the light shall arise; and [although ye neuer did it, nor can do it] yet you are still finding of fault with my doings. As for me, I haue alwayes set the difference betwixt light and darknesse ever since the beginning of the worlde: I haue appoynted the night time for darkenesse, and caused the breake

break of the day to come forth at my pleasure. I haue set an euerlasting order which ought too bee wonderfull. And if ye were not to churlish, ye could not but confesse that these things are as excellent as can be. Now all this was done before you were borne, or any of all your auncetors : yea euen before any man was created. And what meane you then to fall to controlling of me? VVhy set you vp your bristles against me? Do but recken the yeres a little, which the world hath continued. I haue gouerned hitherto, yea and that in such wise, as all creatures must needs confess, that they be astonished at the sight of that which I shew them. And yet to your seeming, I haue don nothing at all before times. Do ye knowe howe the light should be disposed, and how to draw it out of darknesse, as wise as yee weenes your selues to bee? Here then first of all, our Lorde bringeth vs backe to our birth, as if hee shoulde say, recken your yeres, how long is it ago since yee came intoo the worlde? Beholde, men are but as Snayles: as soone as they be borne, death threatneth the. Go too, if God graunt them to liue any time here, they

Psa.90.2. do but make a walke of it, as it is sayde in the fourscore and tenth Psalm. They must backe againe by and by, & when they haue made twoo or three turnes, and leaped a while like frogs, God draweth them away to himself. And yet notwithstanding euē in such shortnesse of life, which passeth as a wind, and slippeth away incontinently, men which are but rotteness will needes contend and go to law with their maker. And what a dealing is that? Let men consider a little his euerlastingesse. Therfore when soever we be tempted to be so buzie aforehand with God and his works: let vs consider that the time is of no lēgh̄ since we were borne, and that during the time of our life, we haue scarcely lifted vp our eyes vnto heauen, to consider any whit at all the euerlastingesse which is in god, and contrariwise the shortnesse of our owne life. Had we once bethought our selues throughly of that: we would soone stop our mouthes, and all our wits shoulde be shet vp, so as we woulde not by any meanes go about to murmur against God. Now let vs compare our life with the long continuance of the world: and yet must we passe further: that is to wit, that God continued by himself & with his maiestie before the world was made. Sith it is so: let vs learne to referre our selues wholy to him, knowing it too be an intollerable thing that we shuld so passe our boūds, & desire to rānge out in iudging of things that we know not. That is one point which we haue to marke vpon this saying, *Hast thou in all thy dayes commauded the breakē of the day?* For before we were created, God hath alredie set all things in order, yea and that so well, as it shall be to no purpose to carpe at them. VVherefore let vs humble our selues seeing that god had such a fathery care of vs before he sent vs into the worlde, that he prouided all things necessarie for vs aforehand. Furthermore, whereas here is mention made of the morning light: let vs therin acknowledge Gods infinit wisdome, and his power therewithall. If we were not inured to see the breakē of the day: should we not be sore afryde, when hauing seene the darknesse which did daunt and dull vs afore, sodainly as it were in the turning of a hande, wee see the whole worlde so enlightened as it is? VVould we not say it were impossible, if we were not acquainted with it? But we esteeme not Gods working when it is once knowne vnto vs: and the woontednesse of it which hee giueith vs, bringeth vs too that vnthankefulnesse: not of it selfe, but through our naughtinesse. VVherefore not without cause doth God say heere, that when a man looketh vpon the morning light, hee must needes bee abashed, if hee consider from whence it commeth. For although the East standeth al-

wayes in one certaine Coast: yet notwithstanding men see that the Sunne ryseth sometymes higher, and sometimes lower, according too the seasons of the yeare. In VVinter time, because the Sunne is somewhat further off from vs, hee riseth in a further Coast. And againe in Sommer time, as hee draweth neere too vs, so riseth hee higher and higher till he seeme too bee a mōst over our heades. To be short, like as the East, so also is the morning light. Nowe seeing there is such an order, set out as it were by a payre of compasse, so as the Sunne swaruerh not one hearebrede from the circuit that God hath appointed him, but commeth alwaysump to the point: is it not a thing that we may well wonder at? VVee see that the Sunne never goeth out of his way, insomuchē that if a man marke all things well, hee shall finde that there is a diuersitie in euerie day of the yere, and yet notwithstanding, if he compare one thing with another, yea euen through the whole yere, he shall perceyue that all goeth in one continuall race: so as though the Sunne rise at one point[ of the skie] too day, and at another too morow, and likewise do set: yet when the yere commes about, he returneth again to follow the same trace which he hath continued euer since the making of the worlde, keeping his orderly course in such wise, as a man can nothing neare make a Clocke to keepe so iust compasse as the Sunne doth in his going about. And what a masse is it? It is a thing much greater than the whole earth. Againe, it were verie much if hee had no greater race too go throughout all the whole yere, than he goeth in one day: and yet neverthelesse seeing that he keepeth his order so iust, is it not a thing that ought to rauishe vs into wonderment, that wee might honour the incomprehensible maiestie of God? Yes, if wee were not worse than brute beastes. VVee haue eies and see not. God maketh his dumbe creatures to sounde by imprinting his glorie in them: and wee heare nothing of that melodie. So then it is long of nothing but of our owne naughtie lewdnesse, that we take not holde of Gods glorie which is visible to vs, and sheweth it selfe too vs in all his creatures, and in the order whiche hee hath stablished in the worlde, and which hee mainteyneth as stedfastly as hee doth nothing more. It is sayde by and by that the breakē of the day spreadeth abroad and lighteth vpon all the wings (that is to say, vpon all the vittermost partes) of the earth. For in the Hebrue tongue, the worde *wing* signifieth t.c borders or vmost partes of anie thing. Yee sae then, that the light casteth it selfe al roade, and spreadeth ouer all the worlde as soone as it is in it. VVhen we beholde the darkenesse of the night, wee woulde say that there must needes bee some great battell too chace the same awaie. How so? VVho is he that could rid the earth of darknesse, so as men might be euerie where about them, wheras they were earst as good as shet vp in a dungeon? VVho would think that the light should so preual with some great and terrible battell? And yet notwithstanding, the morning doth no sooner open his eyelids, but he sheddeth forth his light ouer the vittermost partes of the earth: and anon after, the Sunne commeth too take possession of his dominion, according as God hath gyuen him soueraintie euer the day, to execute his office which he hath committed vnto him. VVee see lie entereth possession so swiftly, as we ca scarcely cōceive it in thought. As soone as we open our eyes, the Sunne stryketh in hys beames, and the darkenesse is driven quite away. Nowe, shall wee fater this vpon the Sunne whiche is a lifelesse creature? It is impossible. Then muste wee go too the VVorkeman, and acknowledge his Maiestie too bee so excellent, as all men ought too humble themselves

then selues and to shike vnder it, and to give their neckes to the yoke, in honouring the greatnesse and excellencie which appeare in all Gods workes, and not repine any more against him whatsoeuer he do. For if we must needs be confounded, and our wits faile vs in the things that are visible and open before vs : needs must we of good right stoupe and wayr for the ful discouery of the last day, whē the cace concerneth his incomprehensible secrets. So thē, let it nowe suffice vs to conceyue those things by fayth, which we cannot yet perceiue till we haue learned more: which shall be when our good God hath bereft vs of this mortall flesh, drawne vs home to himselfe, and fashioned vs like to himselfe in glorie. It is sayd immediately, *that the wicked shall be shaken out of the earth.* Some expounde this, that the Sunne ingendereth many diseases, & therefore that when the day breaketh, it is as ye woulde say, a clensing of the worlde from wicked men, inasmuche as some disease dispatcheth them. But that agreeth not in any wise to the matter. For first and foremost the breake of the day doth rather releue men, forasmuch as at that time we haue our bodies most weeldie and best disposed. Yea and euen the poore soules that are sick, and haue beene turmoyled all the night, are somewhat cheered when morning is come, insomuch as yee shall see them well eased by it. And that is the cause why the Prophete Malachie speaking of our Lorde Iesus Christ, calleth him the sonne of Righteousnesse, wherein he taketh his similitude of the day sunne, and of the things that we finde by experience, namely, that hee bringeth vs health in hys wings, that is too say, in his beames, and that the same 30 clengeth the earth, and cheereth our bodyes that were dumpish with humors, according as wee knowe that the night bringeth such things. And truely if the breaking of the day engendred diseases, good men should be subiect to them as well as ill men. And therefore the fittest exposition is, that the wicked shall be shaken out of the earth, that is to say, they shall be discerned or spoyed out. For if there were darknesse continually : men coulde not discerne blacke from white. But when God hath so spred out light ouer all the worlde, then it is seene how euerie 40 man behaueth himselfe. True it is that the wicked ceasse not to misbehave themselues all the day long : for they haue no feare of God, and although they be ashamed of men, yet fall they to all licenciousnesse, insomuch as they ceasse not to play their looce prankes euen at high noone day: but yet do we perceiue some footsteps of that which is spoken here. Things are out o<sup>r</sup>der in the worlde, and yet notwithstanding, Gods order appeareth in them, and is seene through them : so that we may say, it is true that God giueth Satan head, & restreyneth not the wicked so 50 much as he could do, but giueth them libertie to triumph in naughtines, & so are things in a broyle on the one side: and yet notwithstanding, for the preseruation of mankind, Gods intent in sending the light, is to reppresse the wicked. For what a thing were it, if the wicked were not bridled by the secret prouidence of God? Surely we should perish at euery turne. Yea, and into what rage would Satan the driver of them thrust them headlong, if god wrought not in that behalfe? VVe know that Satan is the deadly fo<sup>r</sup> of all men, and desire nothing so much as to make cleane 60 riddance of al creatures, and to wipe the remembrance of God out of the worlde: and therfore needes must the order come of God and the troubles and disorder come of men. So then although the wicked do still dwell vpon the earth in the brode daylight, and put their disorders in practise : yet doth God continually discouer them, and by that meanes bryde them, so as the earth is after a sort clenched by the rising of the Sunne, I meane not from va-

pours that had raigned in the night, nor from other corruptions that gathered togither when the ayre was so thickned : but I meane that God purgeth or clengeth the earth from wicked folke, by abridging them of their libertie, because men can poynt ouerte the naughtipackes with their finger, and they are as then somewhat ashamed: I say that euen the shamelesse which haue (as ye woulde say) sealed vp their own eies, haue notwithstanding some inward remorse, so as they suffer not themselues to rush out into the extremitie of their lewdnesse. Thus ye see that the breake of the day purgeth the earth after a sort, howbeit not altogether, for God maketh dayly purgings. Now he addeth one other effect of the Sunlight : which is, *that the earth taketh as it were a newe shape, and that the things whiche the earth conteyneth, serue it for a garment when the Sunne shynet after that maner.* For in the night season the earth is shapless, a man seeth nothing of it. It is then (as ye woulde say) a great Quamire, where nothing can be discerned. But when the Sunne beginneth to rise, it is as a man had taken pottes ouete of a lumpe of earth, and made them and well trimmed them. Then is the earth fashioned, which before was without fashion. Therefore when God sendeth the light of the day, it is all one as if he fashioned the whole earth by giuing it beautie, to the ende wee shoulde beholde it with wondering : and so whereas it was naked, shet vp and barrein afore, (at leastwise as in respect of our eyes:) he clotheth it againe. For here the cace concerneth mens sight. The earth in the night is as it were desert and wast, and there is nothing seene vpon it. But in the daytimes it is clothed againe, bycause that which way soeuer wee turne our eyes, we see the godly deckings that God hath put vpon it, according as he sayth, *that he crowneth the yeare with Psalms. 65.6.12.* his blissing : insomuche that when hee replenisheth the earth with frutes, it is all one as if hee did put on goodly garments, Crownes, Garlandes, and suche other things vpon it. VVhen wee see that God worketh after that maner, haue we not whereat too bee astonished, yea and cause to confess that the greatness of his woorkes surmounteth allour wits, and that we vtterly fayle of them? For although we may in part tast of his goodnes, power, wisedome and iustice : yet notwithstanding we must bee faine at length in conclusion to cry out with David, Lord how wonderful and deepe are thy works! They be a bottomlesse pit, and who shall reherser them vnto thee? True & 92.b. 6. it is, that David streyneth himselfe too recken vp Gods & 104.e. works, & not to babble of them without knowing ought 24.& 139.c. of them. God then had shewed him that which he sayth: and we also may partly well iudge of the things that God 14. sheweth vs in the whole creation of the worlde, & in the order which he hath stablished therein. There wee shall see some footsteppes of his iustice, goodnesse, power and wisedome (as I touched before:) but as for the comprehending of all things that wee perceiue to the vttermost point, we shall come farre short of that. Then must we be faine to cry out with wonderment, Lord how maruelous are thy works? Lo what we haue to marke in effect vp on this streyne where it is sayde, *that the earth taketh a newe shape* or fashion, and that the things which God hath set vpon it, are as garments wherewith it is decked. And wheras this is done day by day : yet if common custome inured vs not vntoo it, surely wee woulde say they were wonderfull things. VVherefore let vs learne not too measure the worthinesse of Gods woorkes by our dayly inioying of them: but too bee so muche the more styrred vp too say, that there is a woarker whome wee must not touche too carpe at any of his dooings, but rather submit our selues too him with all humilitie. Nowe God addeth

*addeth immediatly, that the wicked shall not inioy the light, and that the loftie arme shall be broken.* This serueth to prevent a question that might bee obiectet. Howe nowe, [might some man say?] Seeing that God hath ordeined the Sunne to giue light to the worlde, and set things in so goodly order: why suffereth hee the wicked to inioy that benefit? For he ought too haue set it aside for his owne children which serue and honour him. It should seeme therefore that he doth amisse in this case, that the light of the Sunne is common both to good and bad. But 10 truely, herein wee ought to consider Gods goodnessse the better, according also as our Lorde Iesus Christ tellet vs. Follow your heauenly father (sayth he) who maketh his Sun to shine euuen vpon the vnworthie. therfore do good to your enimies, &c to such as haue done you harme. Iesus Christ would not haue spoken so, if we had not iust cause to gloriſe God for inlightning the whole world after that maner, notwithstanding that the most part bee noug̃t worth and wicked. Howbeit in this streyne there is yet somewhat more shewed, that is to wit, that God calleth vs after a sort to his iudgement, as if he shold say, True it is that the Sunne doth for a time shine vpon the wicked as well as vpon the good, and the one of them liueth as well as the other: But tarie a while, for the wicked are not heires of the worlde: and although that as now they receyue that which belongeth not to them, and haue their eies open to receive the light of the Sunne: yet shall they be vtterly bereft of it in the end. Therfore he sayth, *their light shall be taken from them.* VVhen he sayth *their light,* he sheweth that for the present time wee haue no more 30 aduaantage (to outward appearance) than the dispisers of God and the heathnish sort haue. For they draw the ayre as well as we, they haue the light as well as we, and they eat and drinke as well as we. Ye see then that it behoueth vs to beare paciently such mingling as now. Neuerthelesse it is not without cause that God dooth heere lende the light vnto the wicked. For it is too make them the more vñexcusabile, yea and in verie deede it is but such a light as shal not continue with them for euer. But wheras we on our part do homage vnto God, as well for our life 40 as for all the appurtenances thereof: it is for that we shall be heires of the worlde as his children: and not without cause doth S. Paule in the fourth to the Romanes couey the same to Abraham, and to al the faithfull. Therfore let vs learne that whensoeuer the Sunne shineth, the same is a part of our inheritance: and forasmuch as God hath adopted vs to be his children, the Sunne is a detter vnto vs, and we may recken it as a part of our goodes. As much is to be thought of our eating and drinking, and of our inioying of all the things that the earth bringeth forth. It is not due to vs on Gods behalfe, but it proceedeth of his mere liberalitie. But forasmuch as he hath chosen vs to be his childrē, & we do with a pure hart claime him to be our father: the earth oweþ vs nourishment, and al creatures are in our hand, that is to say, we may vſe them freely. And the same vſe of them shal continue to vs for euer: not that wee shall haue any neede too eate or too drinke, when we be once gone out of this world: but my terming of the vſe of them to be continuall or everlasting, is for that it is blessed and blisfull: and our present vſing of Gods creatures is a helpe to further our saluation: for by that meanes god maketh vs to feele his goodnes & loue. And when we be made partakers of the heauenly glorie, the worlde shall then be more ours than euer it was, notwithstanding that we shall not haue any neede of meate, or of drinke, or of rayment. For yet shall we haue a better and perfecter possession of it than wee haue at this day. So then, not without cause doth God adde heere, *that the*

Math.5.8.  
45.

Rom.4.c. 13

light which the wicked haue, and which they claim to them selues, shall be taken from them. And that may serue vs for a declaration of that which was touched afore, namely, *that the wicked shall be shaken out by the breaking of the day,* that is to say, that they will disguise themſelues, but our Lorde doth then restreyne them, and that although there be ſome disorder, yet men ſee ſome order intermixed with it, whereby the great troubls are affwaged, which without that, were ynough to diſtroy the whole worlde. Therefore if nowadayeſ wee ſee that the wicked maye boast of their hauing of the light as well as wee, yea and (which worse is) that they haue their full ſcope, and that the poore children of God are troden vnder foote, troubled and put to open shame, and ſcarcely haue wherwith to feede themſelues ſlenderly: it behoueth vs to beare it paciently. And why? For in the end the light ſhall be ta ken from the wicked. It is ſayde alſo, *that the loftie arme ſhall be broken.* By the *loftie arme,* God betokeneth the power and credit which the wicked haue in the world, in alſmuch as he giueth them their full ſcope for the exerciſing of his children: for it is for our behoof to be tamed. If we had the world at will, we ſhould no more know what it is to beare Gods yoke. Therfore it behoueth vs too paſſe through the troubls & miſorders that are ſene. Alſo it is to trie our faith: for had we a Paradise here in this worlde: where were our hope? VVe could not be mo ued to ſeekē the ſpirituall life. Yea and althoſh we be as miſerable as may be: yet can we not perceyue that there is a better ſtate to be desired: and what would we thendo if we had all things as we woulde wiſh? So then it is re quisite that God ſhould quicken vs vp to ſeekē his ki ngdome: & that is the cauſe why he giueth the wicked their full ſcope, and ſuffreth them to lift vp their arme. Truly it is a very ſore and troublſome temptation, when we ſee the wicked to be after that ſort as it were Lords and maiſters of the world. And wherof commeth that, but because God hath reached them his hand, and is minded to magnifie them after that fashion? VVe ſee then that the ſillie weakiengs ſhalbe troubled: but let vs content our ſelues with that which is ſaid here, namely that the armes of the mighty ſhalbe cruſhē & broken in the end. So the, as oft as we ſee the wicked beare ſway in pride and crueltie, and vaunt theſelues of their credit: let vs reſort to this doctrine for our coſort: that is to wit, that wheras they haue thei r armes vpō vs as now, & it ſeemeth that they ſhould break our heads: God can welinough brooſe and breake them asunder. And therefore let vs tary paciently till God per forme that which he hath ſpoken, & then ſhall we not be disappointed, ſo our mindes be quiet to give place to his prouideſce. For he knoweth the conuenient times of wor king, and it is not for vs to appoint him any thing. Furthermore, the wicked ought here too bethink themſelues well. True it is that this doctrine ought to ſerue chiefly to the comfort of the faithfull, that they may bee vphilde in the mids of their aduersities and oppreſſions, when men trouble them and wrong them. Let them at ſuch tymes call to remembrance, that the armes of the wicked muſt be aduanced for a time, vntill God breake them. Yet notwithstanding the holy ghost ment also too threaten the wicked, because they be ſo outragious, & beare themſelues in hande, that they be able to worke wonders, and remoue mountaynes. God ſayth to vs in one worde, Tarie ye till the armes that are nowe lifted vp bee broken: and that muſt needes come to paſſe. VVill wee not then haue God to be our enimie and aduersarie partie? Let vs not lift vp our armes: that is too ſay, let vs not ſtretch them ouſe (as the Scripture ſayeth) too comitt outrages: Let vs not go aboue to hurt or harme our neig hbourſ,

bours, but let every of vs modestly consider what is lawfull for him. Let vs so restreyne our armes, as they may be ruled by Gods worde, and no man presume beyonde his owne calling. If we proceede after this maner, god wil always give vs new strength. And although our armes be wearied, yet will he strengthen them again in the end, according also as hee sayeth, that the doctrine of the gospell  
*Ez. 35. b. 3.*  
*Heb. 12. c. 12.* must serue to strengthen vs when we be weake. But who soever lifteth vp his armie aloft, that is to say, whosoeuer taketh more vppon him than he ought to doo, must  
10 i n the ende haue his armes broken by God. For God is an enimie too all these great takers vppon them, whiche mounte vpp so high in pride, and haue no myldnesse in them. Thus much concerning that poynt. Nowe it is sayd by and by after,  
*Diddest thou ever attaine to the drops of the Sea?* The Hebrue worde which God vseth here, betokeneth *Teares*, for it commeth of a worde that signifieth to weepe or shudde *teares*. And if a man translate it,  
20 *vnto the great deepes of the Sea:* the woerde will also verie well agree with it. But by the way, it behoueth vs too marke the similitude: which is, that God meaneth that the springs which are in the great deepes, are as *Teares*. VVhence commeth the infinit abundance of water in the Sea, but of the droppes that are there, whereof flow the waters? Nowe the sayde abundance is as it were *Teares*. And surely the welsprings are termed (as ye woulde say) the eyes of the earth. For looke as the eyes dooshedde forth teares in a man: so doo the fountaynes ooze oute moysture in the earth. God therefore in this streyne vseth that similitude and sayeth: Come on, diddest thou  
30 euer go downe into the bottome of the Sea, to search out the drops that it yeldeth forth? That is to say, didst thou euer enter intoo the deepes, to see the waters that sewe out there, and too knowe whence the abundance commeth which thou seest, and whereat thou art abashed? And for the better confirmation hereof, he addeth, *Hast thou seen the gates of Death? or hast thou behilde the gates of the shadowe of Death?* Heere and in the things that he will adde afterwarde concerning the great roomth or largenesse of the earth: hee intendeth too shewe in effect, that our wittes are to slender and feeble, too comprehend what is in the things that are most apparant and neare vnto vs: and that we must needs(spite of our teeth) confess that God sheweth vs such woonders, as serue to rauish vs aboue all our vnderstanding. Then if we be inforced to confess that there is such wisedome in God, yea euen in respect of his workes which are open too vs, and which he sheweth vs as it were with his finger: what shall we do in the things that are hidden, and which hee reserueth to himselfe till the last day? As when he suffreth or appoynteth many things to be done in the world, which seeme straunge and secrete to vs, and wherein wee perceyue no reason, for they be [perchance] some of his spirituall Secretes. VVhat will we say to them? If wee cannot comprehend the things that are heere as it were before our feete, and wherevpon wee treade, I say if we cannot fasten vppon them: what shall wee say too the things that are aboue Heauen, and which surmounte all creatures, and outreache the common order of nature? Lo in effect what Gods meaning is. But nowe let vs  
50 learne when our wittes are too eger in iudging of things that are not lawfull for vs, let vs learne (I say) to thinke vpon the Sea, and vpon the deepe places of the waters, and saye, Go too wretched wyght, what intendest thou to doo?

*It is sayde that Gods Secretes are so deepe a gulf,*  
*Psa. 36. b. 7.* as a man can neuer come to the bottome of them: and that those gulfs do farre exceede the gulfs of the Sea.

Canst thou but draine a Riuier, to see from whence the waters spring? No, thou canst not so much as conceyue what the spring of a little fountaine is, whereoutof neuerthelesse there issueth a great Brooke. VVhen thou hast bethought thee throughly, thou canst not tell howe to drayne oute a Ryuer or a Fountaine: and howe canst thou then enter into the gulfes of the Sea, too spie oute by inchmeale whence that abundaunce of water commeth, which is gathered togither there? Nowe if thou comprehendest not a materiall thing: howe darest thou pleade agaynst God, and be so rash and full of presumption, as to replie agaynst thy Judge, and to go about too subdue him vnto thee? Lo what we haue to marke vpon this streyne. True it is that this doctrine seemeth too be common among vs: and there is no man but he vnderstandeth it. But what for that? Doo we fare euer the better by it? [No, no:] we see that euerie man taketh leave and libertie to iudge foolishly of Gods works. And why? Because wee bee not acquainted with our owne smalnesse, nor haue at any time learned that God intendeth to holde vs in awe, to the ende we should not presume aught of our selues, when he giueth vs such instructions heere bylowe. VVe need not mount aboue the clowdes to know the incomprehensible maiestie of our God: let vs but cast down our eyes, and looke to our feet (as I haue sayd afore) and we shall be confounded out of hand. How then should it be possible for vs to enter into the secret purpose of our God, to know al things so as no thing might escape vs? Our nature were rather too go downward than to mount vpward. VVho is he then that hath giuen vs wings to stie so high? Nay we bee solumpish, that we fall always to the ground: and yet notwithstanding, if we looke but euen vpon the things heere beneath: beholde they be as bottomlesse pittes to swallow vs vp. And howe shall we then mounte vp to heauen, to searche the things that God hath shette vp there? Must it not needes bee a marueilous ouerweening, and such a one as commeth of forgetfulness? For if we had but one dropte of settled witte, surely wee woulde rather  
40 learne too be modest.

Ye see then, that this doctrine is not superfluous, at leastwise if men woulde put it well in vre. But for a conclusion let vs learne, that God hath granted vs a singular benefite, forsoomuch as in this our weaknes & rawnesse of vnderstanding, hee hath giuen vs a farre better thing than the sight of the bottomlesse deepes. VVhy so? For in the Lookingglasse of his Gospell he maketh vs to beholde the secretes of heauen, so farre forth as is expedient for vs. Yea, I say so farre as is necessarie for vs: for it is not for vs to followe our owne foolish and inordinate lustes: but we must content our selues with that which God openeth vnto vs, and not be curious in searching beyonde his worde. Let it content vs that he enlighteneth vs with his holy spirite, to the ende wee may iudge of his workes as becommeth vs. And if wee do  
De. 30. c. 14. so, then shall the thing be fulfilled which Moyses sayth: namely, Say not any more, who shall go downe intoo the deepes? VVho shall climbe vp aboue the clowdes? VVho shall go ouer the Sea? Beholde, the woerde of God is in thy mouth, and in thine heart: Content thy selfe. Sothen, seeing that God graunteth vs this prerogative of teaching vs all things in his schoole which he knoweth to be for our profite: it is as good as if he made vs to passe ouer the Sea, or too go downe intoo the deepes, or too climbe aboue the Clowdes, or(too be short) too come as it were intoo his besome. VVhat desire wee more? Then let vs bee contented with the knowledge which hee giueth vs as nowe by his worde, and by the  
60 learning

lerning of his Gospell, wayting till he discouer it more fully and largely vnto vs, which shal then come to passe, when he maketh vs too see the things face to face, which we see now but in part.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele them, as we may thinke better vpon the wanis and corruptions of our nature than wee haue done, to the end that we distrusting our selues, and being vitterly at our witts end, may runne vnto him, and 10

not desyre any thing but that he vsill so gouerne vs, as we may be clenched from all our vyses, and so reformed after his image, as al the sinfullnesse of our nature may be beaten down and killed, to the end that we feling how his power hath wrought so in vs, may glorie in nothing but in his mere goodness. That it may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, bringing backe al poore ignorant soules from the miserable bondage of errore and darknesse, too the ryght &c.

### *The cl. Sermon, which is the fourth vpon the. xxxvij. Chapter.*

18. Hast thou considered the large places of the earth ? tell if thou knowe all this ?
19. VVhich is the vvay vvhere light dwelleth ? and vvhere is the place of dakenesse ?
20. That thou maist receiue it into his boundes, and vnderstande the pathes of his house ?
21. Hast thou knowvae before thou vvert borne, though thy dayes be many in number ?
22. Hast thou entred into the treasures of the snowe ? Or hast thou seene the treasures of the Hayle ?
23. VVhich I hauelayde vp for the tyme of aduersitie, and for the day of vvarre and battell ?
24. By vvhat vvay is the light parted ? and is the East vvinde scattered vppon the earth ?
25. VVho is he that hath deuided the course of the Rayne, and the vvay for the lightning of the thunders ?
26. To make it rayne vpon the lande vvhere no person is, and vpon the vvildernesse vvhere is no man.
27. Too fill the vvilde and vvast places, and to make the budde of herbes to come forth ?
28. VVho is the father of the rayne ? or vwho hath begotten the droppes of the deavve ?
29. Out of vvwhose belly came the yce ? and vwho hath ingendered the frost of the heauen ?
30. The vvaters are hidden as a stome, and the face of the deepe is frozen.
31. Canst thou restreine the pleasantnesse of the Pleyades ? or vntie the bandes of Orion ?
32. Canst thou make the Mazzaroth to come forth in their time ? or canst thou guyde Arcturusvvith his Sonnes ?



Lthough the matters that are rehersed heere do seeme to bee none other than such as are commonly knowne alreadye : yet if wee looke well to all things, every man will deeme it needfull that our ouerweening should bee repressed, not with a woord or twayne, but with long declaracions, such as God maketh here. For although wee haue graunted that our witts are to weake to comprehend Gods works : yet notwithstanding there needeth but the turning of a hand to leade vs into some foolish curiositie and prelumption : and that foolhardiness carrieth vs awaie headlong like a madnesse. And therfore let vs not thinke it straunge, that our Lord vseth here so long talk to make vs perceiue how it is not for vs to iudge of his works, but that it is ynough if we knowe them in part according to our rudenesse, and that he giue vs some taste of the. And that is the meane wherby we shall to our profit beare away the things that shall bee spoken therof. Now let vs looke vpon that which is sayd heere. Mention is made of the earth, and God demaundeth whither a man be able to measure it or no. And there is a dubble measuring of the earth. The one is too knowe of what largenesse the world that is inhabited is of : and this may after a sort be comprehended by conjecture. Also there is the whole earth in it selfe in comprehending the same parte that is so couered with the sea as it is not seene : and it is impossible to iudge of the greatnessse of that. But put the case that men could determine of euery whit of it : yet not

withstanding when men had knowne such a miracle, 40 they ought too bee abashed at it and too gloriise the maker.

So then, it is not without cause that God demaundeth whither we be able to do it or no. Neuerthelesse it is impossible. For (as I sayd afore) scarsly haue men any substantiall proofs wherby to knowe the length and breadth of the world that is inhabited. And if a man speake of the whole masse and bodie of the earth : it is impossible too bring it too passe, that the largenesse therof should bee knowne. There is not then any wit of man that atteyneth thervnto. And what a thing is it then to go about to inclose the maiestie and secret purpose of God within our vnderstanding ? It is sayd that God holdeth the earth as if I hild three or fowre graynes of dust in my hand. I neede not to open my hand for it : I keepe my hand shet, & yet hold the dust still within it. God vseth the same similitude by his prophet Esay, too shewe that when wee speake of him, or think of him, we must not measure him by the things that are seene. For the earth is infinite in respect of vs, and yet notwithstanding he can hold it cloe in his fist: that is to wit, there is no proportionable respect betwixt his incomprehensible being & inestimable glorie, & the whole masse of the earth as greate as it is: the earth is nothing at all in comparison of those. Ye see then that the thing which we haue to marke in this streyne, is that when we consider that the earth is of so greate largenesse as it outreacheth our vnderstanding : it behoueth vs to be wel assured, that he which holdeth it or is able to holde it in his fist, hath another maner of greatnessse in himself, & ther-

therefore that there's no more for vs to do , but to confess our owne feeblenesse, and that we bee to rude and grossewitted. Herevpon let vs honour him, and acknowledge that all his doings are of such perfection, as there is no fault to be found in them, and that it is not for vs to replie against him, because we bee to ignorant. Thus ye see what we haue in effect to gather vpon that which is sayde here. By and by after there is speaking of the way of light, and afterwarde of the thunder and lightnings, according as mention was made of them afore. And not without cause is this matter repeated : For (as wee sawe yesterday) as soone as the breake of the day appeareth, the whole worlde is by and by lightned throughout, and the wings of the Earth, that is too say, the vttermoste partes of it are discouered, so as the earth taketh a newe shape, and all this is done in one instant of tyme. Seeing then that such a myracle appeareth before our eyes : is it not reason that God shoulde bee gloryfied thereby? And if wee will needes play the iolie fellowes heere : do wee not deserue to bee punished for our ouerweening , and too be laughed to scorne at Gods hande for this foolish lust of ours, which haue to comprehend the things that are too high for vs ? By what path shoulde the light go? Is it in vs to appoynt it ? If wee woulde appoynt it his way howe farre and wyde it shoulde spreade, howe is it possible for vs too go beyonde the whole masse of the earth, and too attaine to the vttermost part of the world? VVhat a surious madnesse were it for vs too presume to judge of Gods woorderfull workes ? Sith wee cannot conceyue howe it commeth too passe that the ligh.<sup>tis so</sup> 30 soone spredde abroade, when it hath once taken possession by the name of the Sunne, to reigne ouer the day? So then let vs learne to exalt God in such wise in all his creatures, for the greatnessse and highnesse of his workes: that wee on our side acknowledging our owne slendernesse, may bee as it were bridled to hiruble our selues before him. For, the way for men to honour God accordingly , is by no meanes to glorie in themselves , nor to take anie thing vpon them aboue him. For if I magnifie God never so muche , and in the meane whyle, 40 will needes bee as his companion : too what purpose is that? VVee cannot doo God greater wrong, than too compare our selues with him, or to desyre to abace him vntoo vs, too say that hee shoulde bee our mate and fellowe. God then shall never bee duely honoured of vs, except wee bee first as it were brought too nothing , and that wee acknowledge that there is nothing in vs but wretchednesse.

Lo what we haue further too beare in minde, when mention is made heere of the way which is hilde by the light, cyther when it setteth , or when it ryseth too the worlde. It is sayde afterwarde, That no man knoweth the treasures of the Snow and the Hayle. It is not here onely that God useth the same similitude of treasures. For when hee speaketh of any of the chastizements which hee sendeth vpon men, he sayth he hath terrible sortes layde vp in his treasures, which no man knoweth of. And this similitude importeth twoo things . The one is, a greate store ( for a man will not saye that a dozen of Frenche-crownes are a treasure, but there must bee a greate masse 60 or quantitie of them : )and the other is, that a treasure is hidden or layd vp. Therefore when God speakeith of the treasures of snowe and hayle , he meaneth that there is a store of them so farre passing the vnderstanding of man, as wee must needes bee astonisched too thinke vpon it : and therewithall he betokeneth also that the cause thereof is hidden from vs.

VVee see the Snowe and the Hayle wellynough : but

doo wee perceyue any thing of the making of the haile and snowe? Doo wee knowe howe it commeth too passe ? True it is, that the Philosophers can well dispute of it, and men shall see some causes by them alledged: But yet is that a verie small insight of the wonderfull order that God hath set in nature : hee hath a secrete priuicie by himselfe whiche is further off from the reache of our capacite, so as wee come short of it. Nowe wee perceyue wherefore God speaketh after that maner of the Treasures of Hayle and Snowe. It remayneth that we put the same doctrine in practise. VVhich of vs is able too make one handefull of Snowe by arte or cunning? VVho can turne the water or vapours into hailes or hoarfrost? Let men beate their braynes aboue it as much as they list, yet are they neuer able to compasse it. VVe cannot make one heare of our head white or black. Now sith it is so, haue we not cause to magnifie the inestimable power of God when hee couereth the whole earth with snow? VVhence taketh hee so great a quantitie of waters? Truly men will say it is ingendered in the middle roomth of the ayre which is colde, and that when a great quantitie of vapours bee drawne vp thither, at length the same cometh togither and freezeth, & therof ingendreth the snow: & if the same stiffe be more harder bound, the is haile ingendred, because the thing is become more fast and substanciall. Men may well say so , and it is true : but yet is it not a straunge thing that in so short a time, so great store should viter it self, which had beene hidden afore ? Sometimes the weather shall be very faire in winter , and within a two or three dayes the snow shall fall a twoo or three foote deep vpon the ground? I pray you ought not such a change to make the heares stand vp stiffe vpon our heades (at leastwise if we were not to dull) to the ende to leade vs to some feare of God? Furthermore, if we be rightly minded, ought we not to be moued to beare such reverence to our God, as to acknowledg his power to bee so high aboue vs, yea euen in the visible & earthly things, as it giueth vs cause to glorifie him by confessing our own ignorance ? Ye see then what we haue to gather vpon this worde *Treasure*, for the well applying thereof to our owne vse. Besides this, let vs call to minde how it is sayd in the song of Moyses, That God hath his chastizements layd vp in his treasures, which we comprehend not : to the ende we steppe not out of square as wee see men do, which oftentimes worke spite against God, bearing theselues in hand, that they be scaped Gods hand. For if he haue deliuered them from any inconuenience: it seemeth to them that the worst is past , and so they doo but shake their eares, as the prouerbe sayth. Let vs call too minde this which God telleteth vs: know ye (sayth he) the roddes that are layd vp in my treasures? As if he should say, whe I shall haue beaten you after one fashion, and afterwarde haue pitied you, thinke not your selues too be quit for all that: for I haue other meanes which you cannot coeiuie. VVhen we haue beene chastized after one maner, there are a dozene scourges mo which you neuer thought of. Therefore stand ye in feare of me, and prevent mine anger, and tempt me not hereafter, leasl I vter my scourges more and more vpon you. And that is the cause why it is sayde here, that God keepeth the treasures to the time of aduersitie, and to the day of encounter and battell. As who would say, they be his artillerie, his speares & his swords wherewithal to fight agaynst his enimies. No doubt but God in vsing this similitude of encounter and battell, meant too betoken that if wee haue any warre with him, he is fenced and furnished alreadie after suche a sort, as wee muste needes go by the worse : for wee haue no strength nor power too stande against his hande. VVee may

may well put on armour, and assemble all the ayde of the world: but which of vs can scape his hand when he shall haue set al his creatures in battell after that maner against vs, and commaunded them too giue charge vpon vs? And therefore lette vs learne firste of all, that God needeth not too borowe helpe, when he would be auendged of his enemies: it is ynough for him to determine it in his owne purpose, or too speake the woorde, or to shewe but his will: and immediatly both heauen and earth will bring him armes out of number. For sith hee couereth the earth a foote or twayne thicke with snowe, is hee not able to ouerwhelme vs when he listeth? thinke wee that his power is abated that hee cannot sende snowe thirteyn poles deepe aboue our heads? Againe, sometimes wee see the earth frozen, and the winde doth so binde it as it becommeth as harde as yron: and what letreth that God should not leauie it alwayes in the same pligthe? Lette vs markethen, that God needeth not to make any great preparation to incouter his enemies, and to put them to the soyle: Let him but onely say the woorde, and the whole world shal be on fire, and there is not that creature which shall not serue to destroy men. Sith we heare this, lette vs learne to stoupe vnder the mightie hand of our God, and not make warre with so mighty a Lord: for what shal we gayne by it? Then let vs learne to obey him: for eyther we must be vphild by his hand, or else we must haue it against vs, there is no meane betweene the. True it is that God will beare with vs for a time, according as it is sayd that he wayteth for menne as it were in couert: but yet must we needs be vnder his protection, or else haue him 30 our enemie, and so will it appeere in the end. Therefore lette vs yelde our selues vnto him that he may preserue vs and wee continue vnder his gouernance: and if he be the keeper of our welfare, lette vs assure our selues that we be safe agaynst both hayle and all other stormes and tempestes. And why? For the hayle is not ingendered of it selfe, nother doth the snow fall without his commaundement: they are bothe of them his treasures. VVhen a man listeth, he will lay forth the things which he keepeth locked vp: and even so is it with all creatures, for God 40 sendeth them foorth at his pleasure. Therefore we neede not to feare the hayle nor the stormes, so long as we be in Gods keeping: but contrarywize we must needs be disquieted and vexed continually, if God be against vs. And herewithall let vs marke howe it is sayde, *that he referueth them to the day of battell, and to the day of aduersitie.* As if he should say, men neede not to vaunt themselues as they be wont to do, when God scourgeth them not: for prosperitie doth so rocke vs asleepe, as we bethink vs not of our faults, nother enter into account with our selues, to know 50 in what case we be to Godward: but as long as wee haue any respit, wee be like euill paymesters and vnthrifits that wast away all. For he passeth not for the owing of a hundred crownes so long as he is not called vpon nor his day of payment come: but he maketh good cheere so long as he hath one pennie in his purse. Euen so play wee with God. If he giue vs any respite, wee do nothing else but ruffle it out, and we thinke nomore vpon him. Therfore according to that which is shewed vs here, if God sende 60 nother hayle nor thunder, nor skare vs one way or other from heauen: wee muste not therupon runne astray, nor fall asleepe. And why? For he can spie fitte time too chastize vs. Then lette vs preuent him, and not tarie till the day of battell come. For when the trumpets sounde alarme and the battell is ioyned, it is to late then to say, let vs fall to compoition, let vs deuize some meanes of agreement: yea, yea, for the tyme is past. VVherefore whyle God forbeareth vs, and giueith vs leyture to bethinke our

selues, so as wee haue as it were a tyme of truce to looke about vs, and to enter into iudgement of our selues. Let vs preuent his rigour, and become our owne judges, to the end that we be not iudged of him, and let vs cōdemne our selues, to the intent wee may bee quit by his infinite grace and goodnesse. Thus ye see what we haue to marke vpō thisstreyn where mētion is made of Gods reserueng [of things] to the day of battell: namely that it serueth to shew, that we haue warre with him before it come to the giuing of the onsette: like as when warre is proclaymed betwene two princes that are enemie, there will be many bickerings as they go abrode for booties and forage: but when it cometh once to a pitched field, then is it knowne who hath wōne or lost. Euen so is it with vs when we displease our God, & plucke our selues frō his hand, & become stubborne against him: for then is open warre proclaymed on our side. VVe desie not god with our mouth, nother do we send a herald to him to desie him: but yet forasmuch as our sinnes proceede of a furious rage, it is a proclayming of warre agaynst him. And seing he is our enemie, what tarie we for? neuerthelesse the battell is not giuen at the first day, but God letteith vs alone so as wee stand vp still for a tyme. But let vs looke to come to ioyning of hand strokes at length, howbeit in looking for it let vs not linger for it: that is to say, lette vs bethinke vs of it a long whyle beforehand, but let vs not welter in our sinnes and wicked deedes, least wee kindle the fire of his wrath by casting more wood into it to make it too consume vs. Vpon the knowledghe hereof, let vs take the aduaantage of the tyme, and craue pardon at his hand. Beholde then what wee haue too marke yet further. True it is that God doth oftentimes punish the righteous as well as the vnrighitous both by hayle and tempests, (for afflictions are common to bothe parts, and contrarywise he maketh the Sunne to shyne both vpon good and bad:) *Math. 5. g. 45.* but yet behoueth it vs too bee always persuaded, (as the Scripture tellet vs) that they be Gods scourges, whereby he intendeth to correct our sinnes in sending vs hayle, tempestes, and such other like things. Yet notwithstanding the righteous haue whereof to reioyce: For they know that Gods chastizing of them is through a fatherly good will, to the ende they should not perish, as *S. Paule 1. Cor. 11. g. 32.* sayeth: The temporall chastizements ought to put vs in *Hebr. 12. b. 5.* minde of our sins, according as they be records of Gods displeasure. Neuerthelesse if we walke in his feare & put our trust in him: he will alwayes pitie vs, and handle vs with mercie & not with rigour: and although he correct vs, yet shall it be for our profit & welfare. God the sheweth well by outward signes that he maketh warre agaynst those that serue him and walke in his feare. But yet what soever befall them, all redouēdeth to their welfare, because he abateth his rigour towrdes them, and maketh the temporall chastizements to serue the for medicines & salues, notwithstanding that generally corrections do put vs in minde of our sinnes, and therewithal shew vs that we be at warre with God, and that we deserue to haue him fight agaynst vs, and arme all his creatures too our destruction.

Lo in effect how we ought to practize this text. Now consequently it is sayd, *that God will rayne vpon the wildernes where no man dwelleth, and that the earth shall be so moystened as it shall yeld fruite.* VVherin this matter is still cōtinued, namely that God worketh after such a sort even in the common order of nature, as wee bee abashed and our wittes bee dazeled at it. No doubr but wee shall see his doings, yea and conceyue some reason of them: but yet when wee haue cast our cardes throughly, wee shall alwayes bee driuen to conclude, that Gods wisedom

is hidden from vs, (I meene even in all these manifest things) and that there is a cause aboue vs wherevnto we be not able to reach. Therefore it behoueth vs alwayes to come backe too this poynt, to comprehendethroughly what is conteyned here. VVee see the rayne fall, and wee know in effect that it is engendered of vapours: but when wee see that the rayne causeth the earth to budde, yea & that the very wildernes where dwell no inhabi-  
ters were greene also: wee see a thing to wonder iustly  
at. It will trouble a man iustly to water a garden: and 10  
for all his trauell and labour he can bring nothing about,  
except God giue influence from heauen. All the water-  
nings in the worlde will do no good, vnsesse some rayne  
or dewe fall from heauen. One of these hath more work-  
fulness in it, than all the waters that can be brought by  
mannes deuyce. Therefore when wee see the deserto-  
nes growe greene: therein God intendeth to shewe by assu-  
red tokens, the effectualnesse of the rayne which he sendeth.  
For in little Gardines men are continually water-  
ing of them, and afterward commeth the rayne and the 20  
deawe, so as things growe there euuen apparantly to sight.  
But looke vpon a waste grounde which is burnt vp too  
day, and noman watereth it, and the soyle is drie of it  
selfe: and yet notwithstanding God maketh it to bring  
forth abundance of hearbes and grasse, by meanes of his  
rayne.

Sith we see such things: the more familiarly that God sheweth himselfe to vs, the iuster cause haue we to glori-  
fie him: and if we do it not, wee cannot by any meanes  
excuse our selues of vnthankfulness. Is it not a great 30  
matter that wee see Gods miracles with our eyes, (yea he  
poynteth vs to them with his finger, and the thing is not  
seene onely once in a mans life, but it beginneth newe a-  
gayne day by day): and yet notwithstanding wee thinke  
not rightly vpon them? VVee tread vpon the grasse with  
our feete, and yet wee vouchsafe not to caste our eye thither  
to say, blissed be God that maketh the earth beare  
frute after this sorte. Furthermore let vs therewithall be-  
thinke vs of our owne rudenesse and dulnesse: I cannot  
tell how one braunce of on hearbs springeth forth: I see  
it with mine eye, but the cause of it is so hidden from me  
as I am at my wittes end. I see that whē a grayne of corne  
rotteth [in the earth] it springeth againe, and bringeth  
forth a number of graynes for the nurisiment of men. I  
see all these things: and are they not all of them miracles  
of God? and yet for all that, I consider them not as I ought  
to do. Surely a man would thinke at the first blush, that  
this lesson were superfluous, and that it were a needelesse  
thing to treat of the growing of corne and grasse. For  
doth not every man see it? And are we not wellynough  
acquaynted with it? Yes truely: but yet for all that, who  
is he that yeeldeth God his due honour? Do we not de-  
face his glory and maiesticasmuch as we can? Therefore  
this knowledge which wee weene to haue, shall make vs  
the more guiltie, because our vnthankfulness bewrayeth  
it self therein. But howsoever the world go, let vs alwayes  
beare in minde, that euuen in the basest things, there is an  
incomprehensible wisdome of God. VVee will perchaunce  
say, that this is knowne both to great and small: but if we  
come once to the souerayne cause, it will be found that  
euuen the wizest of vs are to seeke in that behalf: and the  
more that they would shew the finenesse of their wit, the  
more will God be avenged of their prude, according also  
as it is good reason, that he should make vs perceyue  
how wonderfull his woorkes are, and that when we haue  
any knowledge of them, the same is but in parte thereaf-  
ter as it pleaseith him to deale it vnto vs, and that (as hath  
bene sayd) he alwayes reserveth stil soime part to himself,

in somuch that hee keepeth the causes of things hidden  
and secrete in his owne minde, whereinto it is not for vs  
to presume to enter as now. And it is a goodly lesson to  
know how to put a difference after that maner, betwene  
the things that God reveleth vnto vs, and the things that  
he keepeth to himselfe, according also as Moyse speaketh  
thereof. Our God (sayeth he) keepeth his secrets to him-  
selfe: and the things that are reueled belong to vs and to  
our children, according as is conteyned in the Law. True  
it is that there Moyse speaketh of the lawe that was pu-  
blished: as if he had sayd, let vs bethinke our selues, for  
God hath graunted vs a singular benefite in vouchsafing  
too shewe vs his will, and in giuing vs peculiare instruc-  
tion howe to walke in his commaundements. There-  
fore let vs receyue this record, let vs suffer God to schole  
vs, and let vs be good scholers to him: and in the meane  
whyle let vs let him alone with his secretes, that is to say,  
lette vs holde vs contented with the doctrine that he hath  
set downe vnto vs, let that bee our meteyard, and lette  
vs passe no further. VVhy so? For our Lordes secretes  
(sayeth he) belong to himself, and the things that he reue-  
leth belong vnto vs, and no more. By the way wee may  
apply this text to that which is sette downe here. VVhy  
so? For we see what God sheweth vs in the order of na-  
ture. Howbeit but in small porcion: for he intendeth to  
holde vs alwayes shorte, and to shewe vs that wee bee to  
dull and simplewitted to mount so high as to know Gods  
secretes. So then let vs learne to take this instructiō which  
God giueth vs, and to profit our selues by it, and let vs go  
no further. This is a very necessarie admonition, consid-  
ering on the one side the rechlesnesse, and on the otherside  
the fond presumptuousnesse that is in men. For if God  
hyde his secretes from vs, it should seeme that we would  
go about to know them whither he will or no. Is it not  
apparant howe desirous and eager menne are to knowe  
things that are not reueled vnto them? O (say they) I  
would fayne know this, and I would fayne knowe that:  
and therewithall they streyne themselves to enter into  
discourse. Of what things? Of the things that are con-  
cealed from them in the holy Scripture. Lo how menne  
have alwayes ouerlabored theselues, to knowe the things  
that God ment not to teache them, because he knoweth  
that it is not good for them. VVee see then the madde  
presumptuousnesse that is in men, to be desirous to co-  
cencye in their brayne the things that are not graunted to  
them, and to enter into Gods secretes whither he will or  
no. Againe, on the otherside they be as rechlesse to take  
holde of the things that God teacheth vs. God declareth  
vs his will, so farforth as is for our behoof, & he chaweth  
our meatē to vs to the intē we might swallow it downe  
the easlier, & because he knoweth vs to be but weaklings,  
he teacheth vs familiarly according to our owne nature.  
Verely the holy scripture is as playn a discouerie of things  
as can be: the good will of God appeereth there outright:  
and if wee applied our mindes therenvnto, we should find  
all things there which are requisite for our welfare. For  
there God applyeth himselfe to our rudenesse, hee talketh  
familiarly with vs, yea and he lisbeth (after a sorte)  
as a nurce would do with her little babes. But yet are not  
wee carefull to profite our selues by folowing him. And  
therefore seeing wee be so rechlesse and negligent to pro-  
fite by the holy scripture: & yet in the meane while be so  
curious & inquisitiue, or rather so foolish & madbraynd,  
as to couet to know more thā is meete for vs: let vs bear  
in mind how Moyse telleteth vs that our Lordes secrets be-  
long to himself, & therfore that we must not be inquisitiue  
of the things which God listed not to disclose vnto vs,  
but be contented to be taught here by the meane that he  
hath

hath ordeyned, and in the meane whyle let God alone with his secrets without assayng to reach aboue him, and gloriſe him, knowing that we be not yet come to the perfection of beholding him face to face, but that it behoueth vs first to be transformed into his image, which thing  
 1. Cor. 13. 6. shall not be fully done, till he haue ridde vs cleane of all  
 10. d. 12. our fleshly imperfections. So then let vs remember in effect, that when we haue tasted of Gods wiſdom, iuſtice, and goodneſſe in all his creatures: wee muſte conculde that we come not to the highest degree, but fayle thereof in the middes of our way: & thereby let vs take warning, to honour him and to ſubmit our ſelues wholly to him. Now after that mention hath bene made of the earth, of the deepes, of the waters, of the ſnow, of the rayne which moyſteneth, and of ſuch other things: by and by here is ſpeaking of the ſkie and of the ſtarres. Here our Lord ſetteth downe the thing we haue feene before: which is, that in the order of the ſkies a man ſhall perceyue many recordes of his goodneſſe and loue towardes vs, and also many ſignes of his wrath when it pleaſeth him to viſite vs for our linnes, and to make vs feele that he is our iudge. And for that cauſe it is ſayd purpoſely, *Come on, warſt thou borne when I created the Planets, and the other ſtarres, and all the ſignes of beauen? Warſt thou there? Or art thou able to bid them go that they may go, or canſt thou reſtreyne the pleasantneſſe of the Pleyades, or canſt thou vntie (or unkitte or loozē) the bandes of Orion?* Here are certayne of the celeſtiall ſignes named, wherein the Hebrues themſelues do not agree: but yet notwithstanding, a man may perceyue that the \* firſt woord which is ſet downe here, betokeneth certayne ſtarres that appeere in the ſpringtime, and bring a ſweete rayne to open the earth and to make it yelde frute. For that cauſe it is ſayde, *Canſt thou bynde vp or reſtreyne the pleasantneſſe of the Pleyades which cauſe the earth to become fresh and geene? Canſt thou reſtreyne God from ſending men the pleasant ſpringtime to glad them withall?* Afterwarde hee ſpeaketh of Orion, which is a cleane contrarie ſigne, and bringeth great bluſtering ſtormes and waterſtuddes. Othersome tranſlate it *Arcturus*, which is termed a keeper of the things that can be ſliet vp or reſtreyned, and of the vapours that are haled vp into the ayre. But it is not needefull too ſtanide much vpon that poynt: it is ynough for vs to know that it is a ſigne which betokeneth great tempeſts and rage of waters. Therfore it is ſayd, *Art thou able to vntie his bands?* as who would ſay, wee haue no ſway in the ſkie, in ſomuch that wee cannot but be rauished out of our wittes to thinke vpon it.

\*Pleyades.  
 Nowe firſt of all let vs marke in this text, that men are warned of the ſhortneſſe of their life: and that ſerueth to reſteſſe them when they would ouerſhoote themſelues to farre. For whom do we thinke our ſelues to be? much ado haue we to be borne, and yet will wee needeſ blame Gods doings, Yea? and ſhall wee teach him his leſſon, as though hee had no ſkill to gouerne the worlde? where were we at the time that all things were created? were we of counſell with God to help him, when things were put in ſo goodly and wonderfull order? There is nothing at all in vs, in ſomuch that wee could hardly get out of our mothers wombe: and yet notwithstanding wee will take vpon vs to be his iudges. It were a fayre ſight that a yong babe which coulde ſcarce ſpeake, ſhould take vpon him to gouerne the whole world, and chalenge all wiſdom and diſcretion to bee in himſelfe alone. And what are wee in comparison of God? Although we were come to foureſcore or a hundred yeeres of age, what is it in reſpect of the euerlaſting time and wiſdom of God, who was before the worlde was created? And againe, what is

it in reſpect of the gouernement that hath continued ſo long time. Therefore whenſoeuer wee thinke vpon the ſhortneſſe of our lyfe: let vs be ſure that by that meaſure God rebateth our prude, to the intent wee ſhoulde not be ſo ſelfewyze, as to take vpon vs to diſpute agaynſt him. And this is the firſte and chiefe leſſon that wee haue too leaue in Gods ſchoole. Very well, no doubt but wee ſhall haue whereof to make our boſt, when we ſhal haue profited in that poyn̄t: and therefore ſo long as wee bee conuerſant in this worlde, lette vs be contented to heare God ſpeak, and to beare in minde whatſoever he telleth vs, that wee may profit more and more by it. And moreouer lette vs not go about to aduaunce our ſelues againſt him, for if there were no more but this onely ſaying, that our life is nothing, were it not ynough to holde vs in awe and meeldenſe? Lo what we haue to beare away on the oneſide. But herewithall we haue alſo a good comfort to gather: which is, that for ſomuch as wee ſee that God hath preſerued the world ſo long a time in good ſtate before wee were borne: wee neede not doubt but he will prouide for the time to come. Therefore whenſoeuer we be vexed and troubled with any great thought of minde, and thereby pronoked to this or that: let vs put our ſelues into Gods hande, for he knoweth how to gouerne, he is no yong beginner. So then ſith wee ſee that this order hath continued euer ſince the creation of the worlde, and that (for all the chaunges which haue hap‐pened in the meane whyle) men perceyue that all things haue bene ſo well diſpozed, that the world hath ſtill bene preſerued in his right ſtate: I ſay if wee bethinke vs well thereof, we haue cauſe to gloriſe God, and ſeing that his iuſtice, goodneſſe, wiſdom, and power appeareth therein, let vs bee contented therewith, and affiſe our ſelues that he will as well continue the ſame to the ende as he hath begonne it. Lo what we haue to marke. Againe, whereas mention is made of commaunding the celeſtiall ſignes: lette vs alwayes marke that it is imposſible, that this orderlinneſſe which we ſee, ſhould come eyther of the starres themſelues or of any other mouing, than of the hande of God which gouerneth from aboue. And ſo although the starres haue their ſeasons to mount aboue vs, & likewiſe to go downe againe out of our ſight: yet notwithstanding lette vs affiſe our ſelues, that the ſame happeneth not at all auenture, but that it is God which commaundeth it, and although he haue giuen them their influences from beauen, yet hath he the guyding and ouerruling of them ſtill. And for proofe hereof, the Planets moue all yeeres a lyke: and yet it is appaſſant that there is great oddes in their mouing. VVhat is the cauſe that the earth is fresh in the ſpringtyme? It is bycause the Pleyades reygne then: howbeit, not that God reygneth not ouer them. For although he haue giuen the celeſtiall ſignes their influences: yet do they not any thing of their owne peculiarity motion. For what a thing were that? VVe ſhould ſee the ſpringtyme cotinue in one even and measurable rate: that iſto ſay, that there ſhould never be nother ouermuch heate nor ouermuch cold, that there ſhould never fal one droppe of rayne more in one yeere than in another, nor that there ſhould never bee any other alterations. But ſith there is ſuch diuerſtie, that wee ſee the yeeres farre vnlike one another: thereby wee perceyue that nother rayne nor ſnowe ingender of their owne power: but that God, (although he haue giuen ſome properties to the starres,) reſerueth ſtill the ruling of them to himſelfe, and declareth that it is he which hath the ſouerayne gouernment, and diſpoſeth all things as he knoweth to be expedient. So much the more then behoueth it vs too marke these texts, wherin god telleth vs, that although the starres

haue their naturall courses and properties : yet notwithstanding they be not driven by their owne power, neither do they give influence to the world, otherwise than God commaundeth them, so as they obey his soueraygne dominion which he hath ouer all creatures. Therefore let vs not learne too gaze at the starres as though they had power of theriselves to do either good or harme : but let vs pray vnto our good God, that when it pleaseth him to make his creatures serue to our vse, he will also graunt vs the grace so to profite thereby, as he onely may be glorified. Moreouer when wee see thunder, lightning, tempests, and stormes : let vs assure our selues that seing they be at his commaundement and he maketh them to serue at his pleasure : we shall be safe if we be in his protection, which we shall then be, when we haue the [inward] witnessse that he hath receyued vs to mercie, and takeith vs for his children. Furthermore, whensoeuer wee thinke vpon Gods workes, let it be with such sobernesse & modestie, as we may learne, not to be to inquisitiue of Gods maiestie, but to hold our selues contented to bee taught 20

according to our measure and capacitie. And therewithal when he openeth things to vs by the ordinarie meanes of his woord, let vs open our eyes to consider them as wee ought to do, and yelde our eares to him to herken what he telleth vs, so as we may not be rechlesse in that behalfe. But as for the things that are to highe and profound for vs : let vs let them alone, and wayt for the day of full discouerie, wherevnto our good God calleth vs, which shall be at such time as we be transformed into his glory.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs feele them better than we haue done, and generally also to bewray our wants, to the intent to deface vs vterly & to make vs seeke our whole welfare in him : and therewithall to apply vs so to his seruice, that he may be exalted more and more among vs, so as wee on our side may acknowledge him to be our God, and he on his side acknowledge vs for his people. And so let vs all say, Almighty God our heauely father wee acknowledge and confesse according to the truth, &c.

### *The clj. Sermon, which is the fifth vpon the. xxxvij. Chapter.*

*And the first vpon the. xxxix. Chapter.*

33. Knovvest thou the vway of the heauen ? or canst thou set the rule therof vpon the earth?
34. Caust thou crie out alovvde to the clovdes, that the abundance of vvater may couer thee ?
35. Canst thou send the lightenings ? canst thou make them to vvalke, or vvill they say vnto thee, Lo here vvee bee ?
36. VVho hath put vvisdome into the hart, and giuen it vnderstanding ?
37. VVho is he that by his vvisdome can appoynt the heauen vvhat it shold do, or vwho can stay the barrelles of heauen,
38. VVhen the dust cloddethe and the earth hardeneth ?

*The. xxxix. Chapter.*

1. **W**ilt thou hunt the pray for the Lyon, or giue the Lyons vvhelp vwherevvith to satisfie him,
2. VVhen they be in their dennes or vvhen they lie lurking in their couertes ?
3. VVho prepareth meate for the Rauens, vvhen the yong ones crie vnto God and vvander vvithout meate ?
4. Knovvest thou the time vvhen the vvilde Goates do yean, or knovvest thou the caluingtime of the Hyndes ?
5. Canst thou tell the time of their goyng vvith calf and vvhen they should calue ?
6. They bovv theniselues, and make their yong ones parte from them, and cast out their ovyne sorovvses.
7. Their yong ones vvex fat and grovve vvith Corne : they go out & returne not to thē againe.



Ere the same matter is pursued still, that hath bene treated of these former dayes : which is, that men comprehend not the whole order of nature, but rather are conuictid of their own vnskilfulness, whereby they ought to take warning to humble theniselues before God, and to admittie all his doings for good and well done. Therefore it is sayd, that men know not the way of heauen : that is to say, that they wote not what order should be kept there, and yet notwithstanding that for asmuch as they see what God hath done, they ought to be amazed at so great wisedome as is shewed there. If we were put to the building of a heauen, at which side woulde wee begin ? Nay, if it were bur the making of the bodie of some one Starre or Planet, could wee bring it to passe ? Nowe, there is a great number of Starres, and therewithal great diuersitie in them, & more-

ouer great distinctiō & distance betwixt them : yea & the Planets are placed in such order, as that the Moone is neerest vnto vs, the sunne far aboue that, and other planets yet far aboue the sunne, and againe the starres of the skie hold the highest roome of all. Considering then that there is such varietie in the heauē, which of vs were able to cōpasse it in his vnderstāding, so as he might by parcelmeale set forth all the courses and order of them, in such wise as we see them ? and therfore not without cause doth the scripture say, that the starres are (as yee would say) the *Esa. 34. 4. 4* hosts or armies of heauē. For God hath there a furniture which ought to astonish vs all. Sith it is so, let vs learne to honour god : & for asmuch as he sheweth so infinite wisdome in the things that we see in the skies : let vs acknowledge that he hath wought aboue our capacitie, yea even in such wise as it is great wisdome in vs to taſt some parte of the things that are seene with our eyē, that is to say, to know the reason of thē & to referre them to a right end.

Now

Now it followeth not by and by, that because we haue a thing in estimatiō, therfore we be able to do it our selues. If we looke vpon a singular peece of woorke, wee shall be constreyned to commend him that made it (I meane euē among mortall men:) but yet doth it not therefore follow, that wee can do it as well as he: but contrarywise the same welliking of ours is a record that we vnderstand nothing at all of it in comparison. And now let vs come vnto God. Is it ynough for vs to cōmend him as a persone that hath made an excellent peece of woorke? No: but we ought to be rauished at his doings. Seing it is so, let vs come backe to this poynt: namely to submit our selues wholly vnto him, and not to attēpt any thing aboue our abilitie, nor to be hasty in iudging as we haue bene wont to be. It is sayd immediatly, *who is he that shall restraine [or stay] the barrelles of heauen?* The clowdes are so termed, not only in this text, but also in the Psalme, to make vs vnderstand Gods wonderfull power in holding backe the waters as it were against their nature. For wee know that the water sheadeth and sinketh downeward because it is of a heauie nature. And yet for all that, the waters are hanging in the ayre, and stay there nevertheleſſe. And whereof commeth that staying, but because God holdeth them fast shet vp, as it were in barrelles, tonnes, or tubbes? For the Hebreue woord that is set downe in that place, betokeneth properly a *Tubbe or a Waterpotte*. Yee see then that the clowdes are as it were Gods ve Telles, (howbeit not made of wood or of earth:) and without any thing to holde them in Gods onely commaunding of the waters to keepe themselues there, suffyzeth to make them stay there. And herewithall it is shewed vs also, that it stādeth vs greatly in hand that God should so shet vp the heauē, that it might not rayne continually. For what a thing were that: *The earth shold be alwayes in one Clodde, &c men could not sowe.* Likewise on the contrary part, if there should come no Rayne at all, *the Earth would be so barde,* so as it could yelde no frute, but would become like yron, so as men could get nothing out of it. Now then it is needfull that God should make it to rayne in conuenient seazon, and that hee should also reserve some time for fayre weather. VVe see it, and wee thinke it a thing woorthie of admiration: and must we not then be ouer-froward, if wee glorifie not God by confessing that it belongeth to him to order all things according to his will, and that it belongeth vnto vs to accept all his doings for good and righfull, even with acknowledging the weake-nesse of our owne wittes? For whosoeuer presumeth to murmur agaynst God, maketh him self wyzer than he, euen in despite of him. If wee yelde God his deserued prayse by acknowledging our owne ignorance, wee will take good heede that we iudge not of his workes. And so we see wherevnto all the woordes tende that are alledged here. Also it is sayde here exprefly, that it is not in vs to sende foorth the *lightening*, or the Planetes, or stormes to haue them in such wize at our commaundement, *as they shold say, lo, beere bee bee.* VVe may well commaund the Sunne and the Moone: but can wee cause the to make euer the more haste? Can wee eyther hinder or further their course a whit? No. Seing then that wee perceyue that by the one cōmaundement which God gaue at the creating of the world, whē he sayd, I will haue the Sunne to reyng over the day, and the Moone over the night, and that there shall bee a diuersitie of seazons, as Spring-time, Sommer, VVinter, and so forth: I say, Sith we see that by this onely one cōmaundement the heauen maynteyneth his course, and keepeth as perfect order as can be: ought not wee to confesse that it belongeth to God to gouerne all things, and that if wee take not all his doings

in good woorth, there is a diuelish prude in vs which shal not scape vnpunished? Therefore lette vs wey well this speech, where it is sayde, *that wee cannot sende foorth the Planets, Thunders, and Lightenings.* True it is that Iosua did once stay the course of the Sunne by saying, Sunne, *Iohn. 10.12.* Stande thou still in thy place, and go not foreward. But did he that by his owne power? Nay rather, God shewed in the mouth of a mortall man, howe mighty and effectuall his woord is. Iosuaze woordes were but a sounde that vanished away in the ayre: but for asmuche as hee spake them by the authoritie of God, and attempted not any thing vpon his owne head, the Sunne could not but obey him. Then if the Sunne obeyed a mortall mannes voyce because it was the commaundement of God: is it not a much more mighty thing when God hath in his owne Maiestie, in his glory, and in his everlasting Being, spoken & settled the course of the sunne and the moone and all the order of heauen? Therefore if we marke well these woordes to our owne profite, they wil make vs exalt our God as he is woorthie, and to submitte our selues wholly vnto him, & to holde al our cōcēyts and thoughts captiue, to *the ende wee take not vpon vs more than is lawfull for vs.* And surely it is to no purpose for vs to start out of our boundes agaynst him: for it is sayd here, that the Planēs and *the lightnings will not say here, I am.* Ought they to be at our commaundement? VVhen men will needs take more vpon them than is meeke for them, when they will needs worke spite agaynst him, yea and when they leape so farre out of square as to blasphemē him, can they chaunge any thing in the order of nature? Can they make the Sunne, or the ayre, or any part of the worlde to stande in awe of them? Is there any creature that will moue for them? God therefore doth mocke at our folie and pride in speaking after that maner. On the contrarie parte, wee see that the Sunne and the Moone and the Starres do say vnto him, *lo here we be.* For without speaking they do whatsoeuer God appoyneth them. They haue nother witte nor vnderstanding: and yet for all that, they be led by a secrete inclinatiō to execute Gods will, and whatsoeuer he bade them at the creation of the world. Sith wee see this, ought we not to reverence the Maiestie which evē the ſenflesſe creatures obey? Yc see then what wee haue to gather vpon this saying. Nowe it foloweth consequently, *that it is not in vs to bunt the pray for the Lyons, and to feede the Lyons whelpes their fill: nor to ḡ.ue the Rauens wheron to feede and to nurrishe their yong ones when they criē vnto God.* VVee know what manner of feeding the Lyons and other wilde beasts craue. It is not a two or three morselles that will satisfie them, but they require much sustenance bycause they bee beasts that deuour and swallowe vp much. Nowe who is hee that can finde them prouision? True it is that a Prince may well keepe some Lyons for his pleasure, or some other wilde beasts: but what Prince is able to finde foode and sustenance to all the Lyons in the world? nowe were there nothing else but this, that all the wilde beasts (as wee see) haue wherewithal to susteyne them, and specially of Gods prouision: is it not a ſufficient miracle to stirre vs vp to acknowledge the goodnesse of God? But wee shall ſee Gods meeting in this text yet better if wee haue an eye to our selues. VVhat letteth the Lyons & other wilde beasts to deuour all the men in the world? How happeneth it that wee be not a pray to them? If God ſhould let looce the Lyōs, Beares, Elephants, & al other wilde beasts which are many number and of diuers kindes: I pray you ſhould we not be destroyed out of had? what is the caufe then that the Lyōs are ſatisfied (notwithſtāding that they haue neede of great nourriſhment.) and that therewithall

*Psal. 104. c. 22.* the world is preserued and continued in his state, but for that God prouideth a remedie for the matter? According also as it is sayd that the light of the Sunne dtrueth away the wilde beastes, and maketh them to get them to their dennes, that men may haue libertie to go about their busynesse. For if God should not shet vp the wilde beastes after that maner, and giue men the earth to traffike and labour vpon, what a thing were it? Should wee haue any one corner to hide our heads in? Yee see then that the thing which is ment in this text, is that if God gaue not the Lyons their foode, all men should be quyte and cleare ridde of from the earth, and all should go to hauocke and destruction, and that Gods working after that maner compelleth vs to commend his gracious goodnesse, in that he pitieith vs, and holdeth vs vnder his protection so as wee perish not, as we must needes haue done if he had not a fatherly care to preserue vs. True it is that sometimes Lyons may well deuour men, and that happeneth chiefly in the deserte Countries and in the whole landes where there is greater store of wilde beastes. And when it commeth so to passe, God warneth vs thereby, that the same mischief should be vniuersall, if he prouided not otherwise for it. For when we see that wilde beastes deuour men after that sorte, therein wee haue fayre lookingglasses. VVhereof is it long that they followe not on forward, and that they raunge not out vnto mens houses, and consume not all? Muste not the setting of that stop in their way needes be of Gods hand? It is not mans pollicie that preuenteth it. So then, let vs magnifie our God for vouchsafing to feede the wilde beastes in such wize, as we liue in the worlde and inioy the benefites that he hath bestowed vpon vs: and furthermore vpon the reading of this text, let vs remember also how it is sayd in the foure and thirtith Psalme, that although the Lyons be so strong and seeke theyr pray with such violence, yet they suffer hunger: and although it passe mannes power to satisfie them and that they suffer hunger: yet will God alwayes nurishe those that are his. And this comparison is well worthie to be marked. For if God feede the Lyons which are wilde and terrible beastes, yea and irksome to our nature: how shall he not feede men which are created after his owne image, and whom he termeth his children? Specielly, ought they to doubt that he will nurishe them, whē they call vpon him as their father in true fayth, and when his holy spirite reigneth in their harts? Thinke wee then that God will forsake vs if wee flee vnto him for refuge, seeing he feedeth the wilde beastes, and giveth foode to the Rauens, as shall be sayd anon?

So then we see that this serueth vs to double vse. The one is, that wee muste holde of Gods wonderfull goodnesse in that he prouideth foode for the Lions and all other beastes, so as we be preserued in the middes of them: and the other is, that if God feede the Lions and wilde beastes: it is much more lykely that he will bee carefull to feede vs, because we be his children: and that seeing he comandeth vs to come vnto him, and to seeke him, he will deale vs our ordinarie bread, & feede vs because we haue not any thing but that which he giueth vs. This in effect is the thing that wee haue to marke vpon this text. Now it is sayd immediatly after of the Rauens, *That God feedeth them, both them and their yong ones, when they crie vnto him.* True it is that the little birdes haue not vnderstanding to crie vnto God, neither haue they speache to speake with, and much less are they led in that case by true faith: but yet notwithstanding for asmuch as they lacke foode, and haue no means to susteyne theselues in this world: therefore it is sayd that they crie vnto God, according as it is sayd in the Psalme, where the selfe same maner of speach is v-

sed. And this saying ought to bee weyed well, for it is a great confirmation of the things that haue bene sayd: that is to wit, that if God feede the wilde beastes which howle and crie and bray without knowing that there is a maker which should nurishe them: what ought they to do which are sure that God who hath set them in the world, reserueth to himselfe the office of maynteyning them, & of giuing them whatsoeuer they haue neede of? Thinke wee that he will fayle them? Againe, lette vs first of all marke what is ment by this woord *Crie.* *The Rauens birdes do crie vnto God.* VVhy so? Not for that they crie in fayth or vnderstanding, not for that they pray as men are taught to do: but for that they crie for want of means [to helpe theselues.] Behold then, the Rauens birds are a hungred, their darmes flye abrode to seeke their pray, and somtimes they finde none. In the meane whyle their yong ones are halfe starued, and no bodie prouideth for them. Now is God fayne to put to his helping hand, whither it bee by giuing them wormes to iobbe at, or by some other secret meanes. Thus ye see how the yong Rauens do crie vnto God. The like may be sayd of all other beastes: namely that when they be helplesse, they resorte vnto God: not that they do it of any vnderstanding, but the case is such as they may well wander in the world & be still destitute of al succour, so as there is no shift but that God much reach out his hande, and of his goodnesse giue them the thing they haue neede of. But now let vs return to the foresayd comparison betweene our selues and the brute beastes. For seeing it is sayd that God sheweth himselfe [bountifull] when the beasts are destitute of naturall meanes to helpe theselues, and that it is all one as if they repayred vnto him: what ought we to do? for although we haue abundance euuen till we be readie to perbrake our goods vp agai...: yet muste we alwayes vnderstand that the things which wee haue are giuen vs of Gods owne hand: and if we happen to suffer penurie and want, we be so much the more prouoked to repaire vnto him. Therfore men must not shrink backe, nor chafe vpō the bridle when they find theselues destitute of help. VVhat must they do then? Let them thinke thus with theselues: behold God calleth vs to him. And in good sorh he declareth and protesteth that his mind is (after a sort) to prouoke the beastes to repayre vnto him, and therein also to shew himselfe to be the [souerayne] gouerner: for otherwize he should leaue nothing in the world, but all should lie wast: howe much more then ought I to repayre vnto him? Now then let vs marke well, that whensoever we want prouision, so as we wote not where to become or which way to turne vs: it is asmuch as if God tolde vs that it is his charge to giue vs whatsoeuer is meeke for vs, & that by the same means he will haue our whole trust settled in him. And when wee haue such beleef and inward feeling: prayer & supplication must be matched with it out of hand. For whosoeuer braggeth that he wayteth for his sustenance and foode at Gods hand, and yet in the meane while vouchsafeth not to call vpon him for it, doth he not shew that there is nothing els but hypocrisie & leasing in him? Therfore faith must stirre vs vp & drie vs to cal vpō God, to the end we may confess him to be our fosterfather, and receyue our foode as it were at his hand, and vpon the receypte thereof acknowleage our selues to be nurisched by his mere goodnesse. Thus yee see after what maner we ought to put this text in vre. Furthermore it behoueth vs to come yet to a hygher comparison: which is, that sith we understand that God feedeth our bodies after that sorte, it is much more reason that wee should also seeke the nourishment of our soules at his hande. Although wee had meate and drinke in this worlde, and wee needed no more but too bowe

bow down our heads to be filled with it: yet is the foode of our soules to precious a thing to bee found here by lowe. Neuerthelesse, euен the corruptible foode is giuen vs by Gods hand, and he sheweth exprefly that it is hee onely to whom it belongeth to feede our bodies in this present trāistoric life. So then it behoueth men to repayre vnto him, cheefly when they will be fed spiritually. And if we haue not this consideration & skill with vs: the yong Rauens, the fowles of the ayre, and all the beasts of the world must be witnesſes and iudges to condemne vs: for God sheweth vs as it were to eyesight, that he calleth the to him when they be succorleſſe. And if he call the brute beaſtes to him, so as hee do his office in their behalfe: ought not wee to haue a right minde and true beleefe towardes him, so as wee may be throughly perſwaded that wee ſhall not bee diſappoyned in demaunding of him whatſoeuer wee haue neede of? This is in effect all that we haue to remember in this text. Now it is ſayd afterwarde, knowest thou the time when the Wyld Goates or the females of them doo kidde? knowest thou the tyme of the Hyndes, or how they boore themſelues at their Caluingtyme? Truly the example of all mankinde which wee haue in our ſelues, ought to be ynoough to reproue mennes follie in being ſo ſelfwize as to take vpon them to reaſon with God. For if a man ſhoule aſke them, howe wart thou created or begotten? Howe wart thou caried and nurriſhed by the ſpace of nine monethes after thou wart begotten and haddeſt taken ſhape in thy mothers womb? Howe cameſt thou out agayne in the ende? Couleſt thou anſwere direcely to all theſe things? They would ſtande a- bashed.

So then, man (without ſtepping a whit from himſelfe) ſhall finde it more than ſufficiently proued, that God worketh wonderouſly in his begetting. VVhat a thing is it, that a little creature ſhould bee ingendred, yea euен of corruption and filthe, and yet notwithstanding receyue ſuch ſhape as wee ſee paſtored in our bodies? Agayne, what a thing is it that the childe ſhould bee nurriſhed in vncleannessē and infection in his mothers wombe euен among all the excrements: and yet notwithstanding receyue ſuſtenance and growe ſo big as to finde meanes to come into the world? what maner of things are all theſe? Are they not ſuch excellent miracles of God as we ought to bee rauished at them? And therefore (as I haue ſayde already) we needed not to be ſent to the wilde beaſtes, nor to the Hyndes, nor to the Sheegoates, it had bene ynoough if euery of vs had conſidered after what maner he was borne and nurriſhed in his mothers wombe, and how he came out from his mother into the worlde. Neuerthelesſe it is not without cause that God ſendeth vs too the wilde beaſtes. And why? For women haue yet ſome helpe when they come to their deliueraunce: they haue other women to do them ſeruice, and one of them can ſuccour another. Agayne they be taught by cuſtome and experience, and they keepe themſelues from daungers: they conſider what is expedient for them, and prepare & furnish themſelues aforhand. Ye ſee then that the ſame ought to be eſteemed a greter miracle in the brute beaſtes than in women. For when the poore beaſtes are great with yong, they know not what they beare, onely they feele a cuberſome burthen, they may be greeued, they may rush their bellies agaynst ſomething to make their yong ones ſlinke, and the ſtruggling of their yong ones within them may after a maner caſt them in despayre. Howbeit God preſerueth them in ſuch wize as they keepe their frute: and althoſh the ſame be heauie and troublousome to the, yet is it preſerued as it were by miracle. For it is ſeen that the redde Deere, (I meene the Hyndes,) cannot indure

their owne fatneſſe: in ſomuch þat if they growe too fatte, they fal to fasting, and it is a proprieſe of theirs that they cannot beare with any thing that hindereth them: and yet notwithstanding they carie their yong Calues ſtill, yea euен with great payne: and ſpecially it is reported of them, that they haue exceeding great payne and greefe in caluing: according also as mention is made thereoſ in this text, where it is ſayd *that they boore themſelues* as though they ſhoule clive aſunder, and ſtrayne themſelues exceeding ſore. True it is that women alſo are fayne to ſtreyne themſelues: but the ſtreyning of the Hyndes is greater: in ſomuch þat they which haue had ſkill of the ſecretes of nature, ſay they are fayne to uſe a medicine, which is the taking of a certayne hearb to help themſelues withall, and that otherwise they ſhould ſtand at a ſtay, if they tooke not ſomewhat to haſte their deliueraunce. VVee ſee then here how it is: not for nougħt, that God ſendeth menne to the Hyndes and Sheegoates (for the kinde is not al togither certayne, but that is no matter of importance.) And why? For it is a ſtrauge caſe that the beaſtes which know not what they beare, ſhould notwithstanding haue the wit to beare out the burthen and to fence themſelues againſt it, as though God had taught them, or that it were ſayd vnto them, it behoueth you to preſerue your owne kinde and offspring. Seing then that the beaſtes haue ſuſh an inclination, is it not God that worketh it from aboue? For what would become of them if he gouerned them not? Againe, when the beaſtes come to bee deliuered, their brutiſhneſſe is ſuche, as it is no telling of them that they muſt keepe themſelues quiet, and that they muſt haue yong ones, and that they ſhall bee gladde of it, as it is ſayde vnto women that they ſhall *Iobn.6.c.21.* haue wherof to reioyce when they ſee a manchilde borne into the worlde. None of theſe things can bee ſayde to the beaſtes, for they knoƿe not what ſhall paſſe out of their bodies, nother can they tell whither the thing which they carie ſhall buſt their bellies and make their bowells fal out. And yet notwithstanding they keepe it ſtill, & afterward when they come to the bringing forth their yong, they know how to remedy their needes, without any ſucour. They make their yong ones cleane, and for all the peyne that they haue had, yet do they go abroade after them, ſo that they miſcarie not through their default. Seing then that wee perceyue all this: haue wee not cauſe to magnifie our God? And ſpecially when wee conſider the diuersitie of beaſtes, and yet ſee that they multiply after that maner; I pray you is it not proued to our faces, that God ſtretcheth out his arme and worketh by way of miracle? Neede we to go to ſchoole to vnderſtād it? Neede we to be of high capacitié, or to haue the matter debated with great and profound reaſons? There is not ſo ſlenderwitted and ignorant a person, but he knoweth as well the begetting of menne, as the ingendering of cattell and beaſtes to be a miracle of God, and that Gods hand muſt neeſes be perceyued there, according also as it beareth the whole ſway. And in knowing this, ought we not also to wonder at the goodneſſe of our God, which extendeth it ſelfe euен to the brute beaſtes? VVhen wee ſee him pitifull in that behalfe: ought wee not to glorifie him for the ſame? Ought wee not at leaſtwyzē too yeeld him the ſacrifyze of prayſe, when we ſee his power and wiſedome? Lo howe the ignorant are conuicted of vnrhankeſuſneſſe, if they ſet not their minde to the conſidering of Gods wiſdomē, power, iuſtice, and goodneſſe, which ſhewe aſviter themſelues euery where, yea euen toward the brute beaſtes. Now although mention be made here precisely of the Hinds and of the ſhee rockgoates or other wilde Goates: yet haue wee a generall lesson *Aaa.iii.* *to ga-*

to gather of all beasts : namely that God muste needs stretch out his hand in guyding the sayde order when he intendeth to multiply living creatures, and that by his guyding thereof they haue offspring and increase, and that without the same guyding, all things would come to horrible confuzion. And specially sith we know the sayd secretes, how there are peculiar difficulties in Hyndes ouer that there are in other beasts, as I sayd afore, and that therefore God giueth them the skill too seeke out the sayd hearbe : Let vs profite our selues by that knowledge. And who hath bene the Phisitiof of the Hyndes ? In what schoole haue they learned the skill to seeke outan hearb, and to know that it is expedient for their deliuerie, & for the voyding of their yōg ones out of their bodies? VVho hath shewed it them? VVho hath bene their teacher? Ought not God to be knowne and glorified in this cace? So then we ought to marke well these particular kindes that are set downe here before our eyes, wherein Gods glory sheweth it selfe lively. But yet must we also gather this foresayd generall lesson, that God worketh throughout, as shall be sayd hereafter of the Egges which fowles do lay, and whereoutof their yong birdes do come : for euen there also must Gods prouidece be acknowledged. Howbeit when we haue so applyed our whole indeuer to consider Gods doings in the wilde beasts, it behoueth vs also to come backe to our selues. For the cheefe poynit is that me should know Gods goodnesse, power, wisdome, and iustice according as they be shewed vnto them, and as they perceyue them and are partakers of them. Therfore whereas it is sayde here, that the caluingtyme of the Hyndes is not knowne vnto men : that is to say, that it is not in men to appoynt it : let vs vnderstand that we must not trie maystries with God, in going aboue to wreste our selues out of his subiection. And why? For before wee were borne, God hath shewed that our life is not in our owne hand, but at his order and disposition. It is well y-nough knowne how long time Hyndes do go with calfe, and men may iudge it by certayne coniecture. Nor that men do looke so narrowly to it : but if men marke from the time that the males and females go to rutte, he shall finde that they go full eight moneths. Very well, their caluinctime then may wel be knowne. But here it is sayd, knowest thou the Caluinctyme of the Hyndes? Yea : for that is not to the purpose that God speaketh : but yet hath he so ordered it. It is not for vs to know how long the Hynds should go with calfe : that is to say, it is not we that haue appoynted them eyther their monethes or their dayes. VVe be skilfull folke. Nowe then, seeing that God will haue the Hyndes to go with calfe full such a time, & that when the terme is expired, he deliuere them, giuing the helpe and guyding the matter as he himselfe hath ordeyned : It behoueth vs to conclude therepon, that he hath reserued the Lordship of all beasts to himselfe, and that in asmuch as he fedde them in their dammes bellies, he holdeth them in subiection after they be come foorth, so as he guydeth the at his owne pleasure. And when we haue so thought vpon the beasts, lette vs come to our selues. I would fayne start out to play the subtleheaded fellow in replying against God, saying : why doth God deale thus or thus with mee? VVhy doth he not sende mee mine owne desires? But when we enter into such murmurings to lift vp our selues after that fashion against God : let vs come backe to our birth and say, Alashowe cameſt thou out of thy mothers wombe? who tooke thee out of it? True it is that there were helpeſ: but yet must we come to that which is sayde in the two and twentith Psalme, that it was Gods had which tooke vs out of our mothers wombe. All the women in the worldc may beate their

braynes about it, but they can do nothing in that cace, except God worke with them, even by a wonderful power. Therfore if we do no more but thinke vpon our birth, we must needes stoupe to say, Lorde, before I came into the world thou diddest well shewe that I was in thy guiding. For in what cace was I when thou tookest mee out of my mothers womb, yea and of all the whyle that thou diddest maynteyne mee there? VVere it not a passing straunge thing, if the shetting vp of children there, were not an ordinarie matter among vs? VVee liue by the ayre : and whensoeuer we cannot take breth, by and by we be choaked out of hand : the life of man consisteth in his breath : do but stop our breath, and we be dispatched immediatly. True it is that the little babes haue some vent to take breath ar in their mothers wombe : but whereby? even by the nauill. And in the meane while, wherewith is the childe susteyned? with all maner of corruption : he lieth there among all maner of excrements, and all kinde of wretchednesse : in somuch that if it be considered how he is borne there by the space of eyght moneths, and howe he is maynteyned : a man may see Gods mightie hande, yea and that so passingly, as wee must needes be amazed to thinke vpon it, and acknowledge that it is God which gouerneth all things and which hath the ordering of vs all. And if wee bee not moued with such and so mightie workes of God, and stand astonished at them : I pray you must wee not needes be worse than hardharted? And if wee will not be touched by our owne record, the brute beasts must condemne vs, and beare witnesse agaynst vs at the last day. So then let vs learne to profit our selues by this doctrine, specially to confess that God is wonderful in all his woorkes, and that the order of nature is such a rootingglasse, as wee must needes be rauished to wonder at the knowledge of the things that are seenē there. Howbeit let vs alwayes knit it vp with the bridling of our selues, knowing for a certentie that wee be not of power, wit, and capacitie to judge of Gods doings, and therefore that wee must not fall to controlling of him, to aske why this or that is done. No: but let vs vnderstand, that when soeuer we go about to find fault in his doings, we shall be confounded, yea and bee driuen to perceyue our owne ignorance and weakenesse, euen to our vndoing if wee presume to auance our selues beyond our bounds. Then sith it is so, let vs learne to be contented with that which it pleaseth God to reueale vnto vs, and let vs restrayne our selues from this diuelish ouerweening which we see to be in ſome men : ſpecially when the cace concerneth matters that paſſe our capacitie : like as when it is sayde that God doth ſo dispoze all things, as it is not for vs to finde fault in any of his doings, notwithstanding that all bee guyded and performed by his prouidence. Herevpoſome do reply : as for mee, I canot beleue it : for I vnderſtand it not : and therefore I conclude that it is naught. How now thou vnhappie wight? wilt thou ſhet vp God in ſo small a roome as thy foolish brayne is? It is all one as if thou ſhouldſt ſay, I beleue not that there is a God, except I may ſee him before mine eyes and as it were betweene my legges. And what a dealing were that? But we must not do ſo. VVe muſt not presume to draw downe Gods maiestie vnto vs : but it behoueth vs to mount vp alofte and to ſend vp our wittes thither, to honour the incompreheſible greatnessſe that is in him. Yea and wee muſt mount vp thither with humilitie, without presuming any thing of our selues, but rather acknowledging that we do nothing but creepe here bylow. Thus ye ſee how it behoueth vs to put this doctrine in vre, according alſo as it is ſet before vs to the ſame end.

Now let vs fal down before the face of our good God  
with

with acknowledgement of our sinnes, praying him to open our eyes, that wee may learne to perceyue howe wee ought to be so beaten down in our wants and wretchednesse, as wee may be cleerely bereft of all pride, so as wee attempt not to vaunt our selues, nor too chalendge any thing at all vnto vs, but that we acknowledging that there is no goodnesse in vs, and that we be altogether vnprofitable, may resorte to our good God to receyue power and

strength at his hande to follow his will, to the end that in walking according to the same, wee may be brought to yeeld him prayse and thankesgiuing. And for the doing thereof, it may please him to tame the pride that is in vs, and which hindereth vs to prayse him as he deserveth, to the end that being all of vs made cleane, we may returnde vnto him with one comō accord, framing our selues peascably vnto his woord. That it may please him to &c.

### The. clij. Sermon, which is the second vpon the. xxxix. Chapter.

8. VVho hath set the vvild Assē at libertie, or vwho hath loozed the bondes of the vvild Assē?
9. It is I vwhich haue set his house in the vvildernessee, and his dvelling in the saltplaces.
10. He laugheth the multitude of the Citie to skorne, he heareth not thecri of the *Extercioner*.
11. Heseeketh out the mountaynes for his pasture, and searcheth after euery greene thing?
12. VVill the Vnicorne serue thee? or vwill he tarie at thy crib?
13. Canst thou tie the sayd Vnicorne vwith his line, (*to labour*) in the furrovves? or vwill he breake the cloddes of earth in the vallies after thee?
14. VVilt thou trust him because his strength is great, and yeeld vp thy labour vnto him?
15. VVilt thou beleue that he vvill bring home thy corne, and gather it together into thy barne?
16. Hast thou giuen the Peacocks their goodly vvinges, or feathers to the Stork and the Estrich,
17. VVhich leaueth hir egges on the earth, and maketh them vvhott in the dust:
18. And forgettest that the foote may treda vpon them, or that the beast of the fielde may breake them?
19. Shee shewveth hir selfe cruell tovards hir yong ones, as though they vvere not hirs, or as though hir labouring vvere in vayne, vwithout any feare.
20. For God hath depriued hir of vvisedome, and not giuen hir vnderstanding.
21. VVhen time is, shee mounteth on high, and skorneth the horse and his rider.



F wee had no more but some one only kinde of thing to looke vpon in the whole world: yet ought the same to suffyze to make vs to give glorie vnto God. For there is not any thing wherein he sheweth not himselfe such a one towards vs, as wee be compelled to honour him. But God perceyuing men to be still to negligent and slowe in knowing him, purposed too stirre them vp with such varietie, as they should no more excuse themselues of their not knowing him, after they had seene the infinite number of things that offer theselues to our sight both aboue and beneath. I say that if a man did but only thinke vpon himself without passing any further, he should well haue wherfore to magnifie God: or else if hee looked but vpon any one kinde of creature, wee may say the like. But if wee make our circuites and discourses, & after we haue seene Gods glory in one part of the world, wee turne our eyelight to another, and make as it were a numbering or perusing of his creatures: it is certayne that wee must needes be then moued, to confesse that there is such a perfection in his workes, as we be not able to magnifie him sufficiently. Lo why God doth here set vs downe many sundrie sortes of them. Not that here is a perfect storie and full reckening vp of the properties of living things: but yet notwithstanding, in the examples that are set downe here, we haue so much as ought to suffyze vs: like as now when mention is made of *wilde and vntamed Asses*, God sayeth it is not for vs to give them libertie. It is all one as if he sayd, that when we behold the wild Asses, we must thinke that if all the whole world were gathered togither, they could not giue the wilde Asses such a nature as they haue. Therfore lette vs confess that God hath disposed all things aboue our abilitie and power, and that our finding of fault with them commeth of to foolish rashnesse: and that there is

no more for vs too do but to lift vp our eyes to honour him which sheweth vs so infinite a power & mightinesse. After mention made of *wilde Asses*, hee speaketh of *Vnicornes*, or some other such kinde of beast: howbeit men commonly agree that it is the Vnicorne which is spoken of here. It is sayd, *that the Vunicornes will not be in subiection to vs, and that wee cannot occupie them as we do Oxen and Horses & Asses*: nor by any meanes tame them, *that they might till the ground, or drawe home our corne into the barne, or vnto the threshingfloore*. Sith it is so, let vs vnderstand that it is not for vs to ouerrule Gods workes: wee may well streyne our selues to it, but we shall never bring it to passe. For if wee cannot tame a wilde Ass or some other wood beast: how shall we rule the whole worlde? And if we cannot do that: how dare wee lift vp our neb against our maker, who hath ordered all things with such wise-dome, as no fault can be foud with him? Finally he speakeketh of *Peacocks and Estridges* or els (as some haue vnderstood it) of *Storkes*. Howbeit although the Storkes are spoken of in the second place: yet notwithstanding, the things that are added in the ende, cannot agree but to the Estridges, that is to wit, that they *despise the borse and the borseman* by reason of their swiftnesse: and agayne that *they forget their egges, and are so foolish that they lay them in the Sande* and thinke no more of them. There is then a great fondnesse in that foule, which agreeth to the Estridges rather than to the Storkes. So then the effect is, that if one mirour of Gods glory be not able to cōtent men: at leastwise the great varietie that sheweth it selfe euerywhere ought to stirre vs vp and moue vs to seeke God, and to submit our selues to him when wee haue founde him, yea euen with such obediēce, that although we perceyue not the reason of his works: yet we may not ceasse to hold our selues as prisoners, so as we grudge not against him in any wyze. Now let vs come to every part. VVhere the *wilde Asses* are spoken of: it is sayde *that God vntietb*

item and set:eth them at libertie, and that they go to seeke fes-  
ding in the mountaynes, and that they dwell in wildernes-  
ses and salt places : and that therewithall they shewe such as are  
in Cities and are subiect to tallages, imposts, and such other  
charges. The wilde Asses knowe not what any of these  
things meane : for they haue a free state. Now when God  
speaketh after that maner, it is to rebuke men for setting  
by themselves, and for forgetting their owne state. For  
most men are vnderlings, and yet we see how they brag  
themselves, so as it seemeth to them that the earth is not  
woorthie to beare them. And whereof commeth such ou-  
uerweening ? For if they compare themselves with the  
wilde Asses, they shall find that the Asses haue a more de-  
sirable thing than they haue, that is to wit, libertie or free-  
dom. Euery man cōfesseth freedome to be the chief be-  
neſite that we can enjoy. But so it is, that we be in bond-  
age, and the wilde Asses are free. And yet notwithstanding  
we fal to boating, and beare our ſelues in hand that  
there is ſuch an excellent woorthinesſe in vs, as we ought  
to be caried aboue the clowdes, and God ought to reach  
out his hand to ſet vs vpon his ſhoulders. Thus ſee wee  
the folie of men in that behalfe. And therefore lete vs  
marke well that God ment here to humble vs, and to cor-  
rect the pryme that is in vs, because we cannot refrayne fro  
eſteeming our ſelues beyond measure. And why is that ?  
Because wee think not vpon him, nor vpon his workes.  
Howbeit we neede not mount ſo high as vnto his mai-  
ſtie to humble vs : the very beaſts can teach vs and be our  
ſchoolemaſters : for we be not woorthie to haue other  
teachers than them. Neuertheleſſe it might be demau-  
ded whither the wilde Asses are to be preferred before me  
for that they rome abroade everywhere, and are not hilde  
in awe or ſubiection, nor can be tamed by man. The  
aſwer is, that if men had continued in their vncorrupti-  
on, they ſhould haue bene ſubiect to reaſon, not as in  
the way of bondage, but every man ſhould haue had ſuch  
rule of himſelf, as God ſhould haue reigned everywhere:  
there ſhould haue needed no lawes, no iuſtices, nor no  
ſwoorde to haue executed menne for doing euill : there  
ſhould haue needed none of all thoſe things. For every  
man ſhould haue bene as a lawe and rule to himſelfe : he  
ſhould haue had Gods lawe printed in his hart. And ſuch  
a willing ſubiection ſhould haue bene more noble and ex-  
cellent, than all the dominions in the world. But for as-  
much as wee be corrupted, it behoueth vs to be hilde in  
thraldome : for therein God ſheweth vs that wee be not  
able to rule our ſelues, ſith he will haue vs to be brought  
vnder awe of others. And not onely by lawes and ciuill  
order are men hild vnder the yoke : but also God ſuffereth  
hard and combersome charges to be laid vpō them, 50  
according as we ſee diuerſe times that when tyrants beare  
ſway in the world, they be ſo farre of from being fathers  
to their ſubiects : that they vexe them, pill them, poll  
them, and bite them as much as they can. In this behalfe  
then our ſtate ſerueth as it were too shame vs : and God  
teacheth & telleth vs that the beaſts in ſome reſpect haue  
a better time than we. Yet notwithstanding it is not to be  
ſayd, that God hath in all reſpects ſo viterly reiected me,  
that the beaſts are in better eace than they. For wee ſee  
that when he compareth his people of Iſraell to a wilde  
Aſſe by his Prophete Oſee : it is to ſhewe that there was  
nother reaſon nor manhood in them. Thou wilt be alone  
by thy ſelfe (ſayeth he:) that is to ſay, I cannot tame thee.  
For our Lord intendeth to hold vs in his flocke, and when  
we haue his woord, his meening is to play the teacher am-  
ong vs. Now if we canhot abide to be gouerned by his  
hand : it is againſt kinde, and we ſhew our ſelues to haue  
an vnamendable nature. Moreouer it is certayne that in

this ſubiection which God hath layd vpon men, we ſee  
ſtill ſome print of his goodneſſe, ſo as it is much more for  
mennes behoof to be ſubiect, (yea though they be han-  
ded amife and rigorously) than for the wilde Asses to bee  
ſo vntamed, and to stray abroade in the mountaynes. For  
in the meane while men are warned of their ſinnes when  
God chauſizeth them roughly and with mayne blowes :  
and his ſo doing is to draw them backe to repen-  
tance. And againe, whatſoever come of it, he ſheweth them that  
there is a diſference betweene good and euill : whereaſ  
the Asses are let alone ſtill in their brutiſhneſſe. Then let  
vs leare, that whatſoever ſubiection God hath layd vpō  
men, yet hath he not ceaſed to vſe continuall goodneſſe  
and fauour towards them. Howbeit, the warning that is  
giuen in this text, tendeth to this poyn̄t, that if men will  
needes be proude and make too great account of their  
owne worthinesſe and nobilitie : they deserue well to be  
ſent to the wilde Asses, and that God ſhould mocke the  
ſaying : Go to, what are you ye wretched ſoules ? For it  
ſeemeth to you that I ought not to reygne any more ouer  
you, but that you ought to be fellowlike with me. But yet  
for all that, you ſhall be ſubiect to many charges, ye ſhall  
not be able to liue togither without many troubls, com-  
playntes, and oucries, and every man ſhall ſtand in doubt  
of other : according as wee ſee that men cannot liue one  
with another, but there ſhal be miſtrut and hartburning,  
and one ſhall do another wrong by guyle, ſtill practizing  
one thing or other, and indeuing to ouercome their en-  
emisies by treacherie and maliciouſneſſe, ſo as they be full  
of poyon, and grinde their teeth when they ſee they can-  
not redrefſe their own harmes. Lo what the ſtate of men  
is : and in the meane while the wilde Asses ſpoil them-  
ſelues in the mountaynes, ſeeking for paſture and ſcor-  
ning all the policies wherewith men tyre themſelues ſo  
much. Then ſeing it is ſo, let vs leare to ſet leſſe by our  
ſelues : for the wilde Asses that wander in the mountaynes  
muſt teache you your leſſon, and make you to per-  
ceyue that ye are not ſuch as you weene your ſelues, that  
you ſhould make ſuich vaunting. Now we ſee after what  
maner it behoueth vs to apply this text to our inſtructiō.  
On the one ſide let vs vnderſtand, that God intendeth to  
humble vs by the example of the beaſts, too the ende to  
ſubdue all pryme in vs : and on the other ſide lete vs  
conſider, that althoſh our ſtate bee in ſome reſpect  
woరſe than the ſtate of the brute beaſts : yet notwithstanding  
God neuer ceaſeth to holde on with his graci-  
ous goodneſſe towards vs, & to turne the euill into good.  
In ſomuch that whereas wee haue not a free and vnbri-  
ſled life in this worlde, by that meanes wee bee taught to  
come ſo vnto him, as the ſubiection of men becometh  
better than the libertie of the beaſts, and our being in bo-  
ndage is more for our behoofe, than it is for the beaſtes to  
ſtray abroade without maſter or refreynt, or without  
knowing of any lawe or aught elſe. Thus ye ſee how on  
the one ſide we haue to conſider of Gods grace : and on  
the other ſide, to ſtoupe, that wee exalt not our ſelues in  
our own worthinesſe : but vnderſtand that our Lord ſub-  
dueth vs to himſelf. Now after that mention hath bene  
made in that ſort of the wilde Asses : by and by there is  
60 ſpeaking of the Vnicornes, which is a matter like vnto the  
other. God ſayeth that the Vnorne cannot be tamed : that  
we cannot vſe him to our coimmotiſe : that althoſh he  
be ſtrong and light, yet will he not till the earth at our plea-  
ſure, nor drawe the plough, nother will he draw the cart to  
bring home corne into the barne : to bee ſhort, hee is not to  
ſerue mans turne, but altogether for himſelfe. Here wee  
haue to note, firſt of all, that whiſreas the beaſts do vs ſer-  
vice, it is becauſe God tameth them, and putteth them in-  
to our

to our hands, to the end we should injoy them. And for proose thereof, why doth a horse suffer himselfe to bee ruled by a man, and draw the plough or the harrowes, and carie a rider or other burthen on his backe? How happeneth it that men do breake Mules, Asses, and Oxen? For a horse is strong ynough to withstand a man, and wee see he is a stoute and coragious beast. Howe then doth man get the maystrie of him? And surely if a man were not acquaynted with the taming of Oxen, their hornes were a terrible thing to looke vpon: the very shaking of their head were ynough to abashe a man: their great eyes and thicke neckes [would agast him]: and if they should bend their hornes at him, they were ynough to runne him through if he came neere the. Againe we see what huge bodies they haue. And how could men haue any vse of them, if it pleased not God to giue vs the maystrie of them? For as well might the Vnicornes be tamed as horses and oxen, if God had not giuen them that [diuerse] nature. So then let vs behold Gods goodnesse in applying those beasts to our seruice, which otherwise were abie to amase vs with their only looke, so as we durst not come neere them. A little childe will rule oxen, in somuch that when they be accustomed to the yoke, he shall keepe the there with a little sticke, he shall make them bow downe their thicke neckes, and stoupe with their brode hornes, and (to be short) he shall weelde them in such sorte, that whereas they were able to beare downe all things afore them, there shall be no resistance at all. Sith wee see this, let vs acknowledge that God hath shewed himself bountifull towards vs, seeing hee hath after that maner made such beasts subiect to vs, as were able to haue made vs affrayde (as I sayd afore) and will neverthelesse haue them apply themselues to our seruice, so as menne may tame them. Behold, the Eliphant is tamed, which is a passing terrible beast: for the very looke of him ouercommeth all other beasts. Truly he is as a muuntayne, and seemeth to serue of purpose to destroy vs: and yet notwithstanding, when he is subdued, he becometh after a sort tame: not that he keepeth not still some incling of his owne kind: but yet is it a wonder to vs that me can after some maner ouermayster him, and make him too serue their turne. On the contrary part, the Vnicorne being but a small beast, and hauing no more but a certaine nimblenesse in him, keepeþ alwayes his sturdinessse, in somuch that all the men in the world cannot by their cunning and strength bring him to subiectiōn. Sith wee see this, let vs be conuicted at leastwile by such comparison. And when we haue learned to acknowledge Gods goodnesse in that he applieth the beasts to our vse and profite, which do vs seruice: lette vs marke also on the other side, that it were not in vs to rule a Snyale, (as ye would say) if our Lord did not giue vs power ouer him. True it is that at the Creation of the worlde all beasts were giuen vnto Adam to haue Lordship and dominion ouer them. But we haue lost the possession thereof in that we be gone away from God, like as when a subiect committeth any lewdnesse or treason agaynst his Prince, his goods are forfeyted and he himselfe is quite out of fauour. Euen so is it with all me. For we should haue reigned feasably ouer all beasts, if we had not bene vnthankfull to our God, in breaking the allegiance which wee ought vnto hym. That then is the cause why we be bereft of the Lordship and souerayntie which was giuen vs ouer all beasts. Nowe seeing that the beasts should rise vp against vs, and wee could not injoy them, but that God reserueth the vse of them vnto vs, yea and subdueth some of them too vs according as wee haue neede of them: thereby we be warned, that it is an exceeding great madnesse for vs to lift vp our selues a-

gainst our maker, and that the beasts can wel ouermaister vs if neede require, & God needeth not to arme the Lions or Vnicornes, but can giue vs battell by lyce and fleas if he thinke good, and so make a scorne of all our prydē. Therefore seeing that sometimes we cannot by any meaſe rule the beasts: lette vs remember from whence the same commeth: that is to wit, from Adams sinne and our own naughtinesse, in that wee be stubborne against him that had made vs Princes of the worlde, and put all creatures into our hande. Let vs consider this and be sorie for our sinnes: and as oft as the wilde beasts do vs any harme, let vs bethinke vs thus: Behold, God sheweth vs our owne wants: and therupon lette vs pray him to graunt vs the grace to obey him in such wise, as we may beare his mark, that the beasts may know the power which he hath giuen vs as his children: and yet for all that, lette vs assure our selues that he intendeth to holde vs always in awe. Lo what we haue to marke in the second place. But now a ma might aske a question, why God keepeth still such kinde of beastes, seeing they do men no seruice. For it should seeme that the cause ceaseth why God should nourish them any longer: but let vs marke, that they cease not to be as beautifyngs of this world, to the end that men might behold the maiestic of God in them. And that is one reason sufficient ynough of it selfe. Againe (as I haue sayde already) they serue for our learning: God sheweth vs diuerse sightis in them, to teach vs by that varietie to vnderſtand his power, goodnesse, and iusteſſe the better. On the other ſide, they are a good instruction to vs, because that ſith we cannot haue the vſe of them, we muſt not preſume to exalt our ſelues to high. For even the very horses and oxen would rufe againſt vs and ouerrun vs: in ſomuch *Iohn.6.21.* as although God haue put them vnder vs, and will haue them to ſerue vs: yet notwithstanding now and then one ſtroke of a horses foote is ynough to ſlea a man. Sith wec ſee this, haue wee not alwayes a good leſſon to ſhrinke in our heads, and to giue ouer the making of too great braueries? Yee ſee then what wee haue to beare away here. Furthermore whereſore mention is made of the *breaking of the cloddes, and of tilling of the ground, and of carrying the corne into the barne:* it is to the ende that men ſhould be the better warned, that they had neede to be prouided of many helps at Gods hand. VVe could not continue in the world, if we had not meate and drinke: we could not liue two dayes, if we were not nourished. And who is he that giueth vs bread? Are men ſo able of themſelues as they can till the earth alone? No: they may well imploym all the ſtrength of their armes, and they may well digge and delue: but alas, al that is not ynough to make the corne growe for their ſuſtenance. And who ſhall clothe them while they be tilling of the earth? where ſhall they get coates, hozens and ſhooes? who ſhall furniſh them of all their neceſſaries: for wee ſee we be ſubiect to ſo many things, that onely meate and drinke will not ſerue our turne. VVhat a number of helps haue wee neede of to mainteyne vs in this wretched life? conſidering then that God had neede too giue vs ſuche an innumerable ſorte of helps: let vs therefore thiſke vpon the great number of benefits which he hath beſtowed vpon vs: as in that he hath ordeneſſed hoſes and oxen to till the grounde for vs, and to bring home the corne into our Barnes, and furthermore giuen vs ſuch ſkilfulness; that when we haue done amissiōn, by and by we haue a remedie at hand. Seing that God hath made vs to beholde his goodnesse after that manner before our eyes, let vs alſo conſider how deepeſly we be bound and indetted vnto him to ſerue him with all lowlinesse. For heſhold, the clafe poynſt that is ſhewed vs in this booke, is that menne ſhall neuer yeeld God his due

due honour, except they stoupe vnto him, without presuming to grudge against him, or without taking vpon them to teach him his lesson. And vndoubtedly it is not our schoole, that he ought to come vnto. He hath suche wisedome in himselfe, that (as hath bene shewed heretofore, and as shall be shewed further hereafter) we be constreyned, (I say wee be constreyned) to be abashed at the sight of Gods doings. And as wee be abashed in that behalfe, so also behoueth it vs to learne to gloriſe him: for that is all that we can do. Now let vs come to that which is sayd of the Peacockes and Estridges. *VVho is he* (sayeth God): *bat bat bgiuen so goodly wings to the Peacockes?* God sheweth vs in one woord, that one only fether is ynough to proue vs starke fooles, in that we cannot be contented with his doings. Let vs looke vpon a Peacockes fether: is there not so woderfull a workmanship in the same, as we wote not what to say to it, but only to gloriſe God? I say that euen the vnbeleeuers are compelled therewith. Seing it is so: I pray you are our witties able to reache so high as to the skanning how God gouerneth the world, and to the things that are much higher without comparison? Must they not needes come short? If one feather of a Peacocke rauish vs, and hold vs as it were in a gaze at it: what shall all the workeſhip which appeareth in the wholē worlē do? what shall the ſpeciall gouerning of mankind do? And yet notwithstanding, that is the thing whereat men do vitter their blaſphemies: that is the thing for which they chafe and ſtorime againſt God, beyng deſirous that he ſhould gouerne by their aduice and after their fancie. And that is because they haue not their own liking, nor are dealt with at Gods hand as they theſelues would wiſh. Yet muſt we needes be proued to haue fayled of our dueſtie, if we can conſider what he telleth vs. Thus yee ſee Gods meening in this teſte. Afterward he maketh a comparison with the wings of the Estridges: but that is rather to ſtay vpon that which is added concerning the fondneſſe, lightneſſe, and ſtrength that is in them. Alſo he ſpeaketh of Storkes: and that may be the rather to bring vs to the reaſonableneſſe that is in them: for there is more kindneſſe to bee ſound in them, than there is oftentimes in men. For when the yong Storkes are growen great, they reknowleſe their cammes, and feede them in their old age. — require that which they did to them in their youth. Surely if this were well conſidered, there needed none other doctrine to condenme the vnhankfulneſſe of children that are ſtubborne to their fathers and mothers, and could finde in their hearts that they were in the bottome of the ſea, and therfore would be very loth to ſpend themſelues in their behalfe, or to ſpare the meate from their own mouths to giue it vnto them. So then ye ſee a ſayre mirrour which we haue in this birde. But are not we more than guiltie, ſeing we acknowledge not our ſouerayne father that created vs all, which nurriſheth vs, in whose hand we be, and which wexeth not old that he might haue neede of vs? he giueth vs innumerable good things: and we conſider not ſomuch as to yeelde him his due prayſe: now ſeing we be ſo lewde and froward, neede there any other witness(es) than the Storkes to condenme vs? howbeit for aſmuch as God stayeth here longer vpō the Eſtriche: lette vs come to that which is ſpoken of it. Behold (ſayeth he) the Eſtrich mocketh both the boſe and his Rider. This ſerueth to ſhew the nimbleneſſe that is in that great birdbeaſt: for it is half a bird [of the ayre] and half a beaſt of the earth: and he hath ſuch a weightie boſie, as he can not mount vp to flie aloft, but flickereth in ſuch wiſe as he cannot be out gone. A man may well runne poſte after him, but he cannot ouertake him. For what with his halfe leaping vpon his Clees, and what

with his halfe flying [with his wings,] he paſſeth all the ſwiftneſſe that can be in horses, or in any other beaſtes. Marke that for one poyn̄. An̄ the ſame ſwiftneſſe is matched with pollicie, ſo as thofe beaſtes can take vp ſtones by the way and throwe them at ſuch as follow after them. Thus ſee yee two things in this Birdbeaſt: on the one ſide foolishneſſe, howbeit matched with aduiſedneſſe in gathering vp ſtones as he runneth, and in caſting them backward at ſuch as pursue him. This (I ſay) is one wonderfull thing that is to be ſcene in Estridges. On the otherſide there is ſuch foolishneſſe in them, that if they may once hide their heads, they thiſke that all their bodies are hidden, and yet the huge carkeſſes of them are ſcene ſtill. And as touching their egges, they ſitte not vpō them, but for aſmuch as they keepe in whote countries, they hide them in the ſand, & the Sunne giuing warmth vnto them, doth by that meanes hatch them. If a man conſider, on the one ſide the forecast of theſe Birdbeaſts [in defending themſelues,] and on the otherſide their foolishneſſe in hiding their Egges: ſhall he not ſee a wonderfull worke of God in guyding all after that ſort? Furthermore whereaſ mention is made of the ſtrength and ſwiftneſſe of this Birdbeaſt, lette vs underſtādē that in those things it ſurmounteth vs. VVe may well make our brags: but the Eſtriches go beyōd vs in that caſe. Marke this for one poyn̄, that men muſt not ſet ſo much ſtore by themſelues as they haue bene wont to do: for God will ſende them backe continually too theſe examples, which ſerue to mocke their foolish boasting. On the otherſide when wee ſee that theſe Birdbeaſts which haue ſtrength and nimbleneſſe, yea and pollicie also in other things, are ſo fond in one poyn̄, that they ſhewe neither wit nor ſkill: ought not wee to gloriſe Gods goodneſſe towards vs? For who hath giuen vs more underſtāding than the Estridges haue? Haue menne gotten it by their owne power? Is there eyther Gold or Siluer that can buy ſuch a marchaundize? Then let every man acknowledge how much wee be bound vnto God, for giuing vs ſuch diſcretion: and lette vs beare in minde that it behoueth vs to yeelde him his due prayſe. Thus yee ſee what Gods meening is in this teſte. Alſo whereaſ it is ſayd, that God bat bat bereft the Eſtrich of wifedome: lette vs underſtādē that it is to warne vs, that in aſmuch as wee haue reaſon and diſcretion, wee be ſo much the more bound vnto God, for giving vs ſo inestimable a benefitte and priuiledge. For what a thing is it to diſcernē betweene good and euiſſe, and to know what is our dueſtie, not onely for wal-king in this worlē, but alſo to attayne to the euerlaſting lyſe? what a principal thing is it, that we know how God hath created vs after his owne image, and prepared our heritage for vs aboue? ſeing then that we haue the ſkill to diſcernē betweene honestie and diſhonestie, and betweene vice and vertue: and that moreouer God doth ſo inlighten vs by his holy ſpirite, that the heauens are after a ſort opened vnto vs, and we paſſe aboue the world to come to the compagnie of the Angelles, and to the endleſſe glorie which is purchased for vs by our Lord Iefus Christ: in aſmuch (ſay I) as wee haue all this: how much ought wee to make of ſuch a treasure? And by the way, who is he that giueth it vs? For (as I haue eſt ſayde) we ſhould bee lyke theſe foolish Birdbeaſtes that are ſpo-ken of here, and wee ſhoule haue no more witte than the Eſtriches: but that God prouideth otherwyſe for vs.

Thus then yee ſee howe men ought to bridle themſelues, and to apply all their wit and reaſon to the hono-ring of God, and not aduaunce themſelues any more agaynſt him. But the cheſte thing is that they muſte obey him,

him, and consider that there is infirmitie still in themselves: & that it is yernough for them if they can in some small quantitiie discerne the greatnessse and heights of Gods workes, and that in creeping vpon the earth, they go forward still with all hūblenesse and modestie, knowing well that they cannot as yet attayne to the depth of Gods secretes. And that is the thing which I touched at the beginning for the better confirmation of this texte: namely that God on the one side intendeth to make vs perceyue his goodnessse, to the ende wee should haue no cause to be greeued or to be out of patience, as though he had given a better stare to the wilde beasts than to vs: and yet neuerthelesse to the intent to humble vs, wee see our selues in such plight, by reason of the corruption that wee caught by sinne, that the beastes do passe vs in some respects and particular poynts. True it is that we shall alwayes bee preferred before the beastes, and be placed in higher degree above them. Yea and whereas we haue not so great strength and nimblenesse as the beastes haue: the same is to our profitte, that is to wit, to humble vs with all: for otherwise wee would never be tamed. VVee see that although wee be put in minde of our weakenesse by many things which we behold: yet notwithstanding God is fayne to complayne of vs, that we be like wilde beasts, as hath bene sayde. And (which worse is,) an Oxe will know his owners cribbe where he is fedde: and an Asse or a Horse will know his maysters stable: but we will not know our maker: to be short, he can by no meanes tame vs. Therefore it is good for vs that wee haue not such force and strength as the wilde beastes haue: for what a 30 thing were it? how could we be delt withall? Moreouer by the way let vs alwayes beare in minde, that wee must haue recourse to the number of benefites that God hath specially bestowed vpon vs, and not vpon the beastes: according as it is sayde here of reason and vnderstanding. Howbeit lete vs not simply consider the reason that is common in all men: but let vs also come to that it hath pleased God to enlighten vs with the wisedome that is conteyned in his Gospell, and to open our eyes by his holy spirite, so as wee bee able to see his secretes which else should be hidden and incomprehensible to vs: [and therefore] let vs learne to magnifie him for the same. These be the two things we haue to beare in minde. And by the way lette vs marke, that whereas mention is made here of the *Estridges egges*: if God extend his prouidence to the hatching of his egges, even when they be left and forsaken: it is much more likely that hee will never forget vs, vs (I say) which are more excellent creatures. And in good sooth we see he hath prouided much better for mankind, than for those cattell. For hehold, the hennes of them are so foolish, that they forget their owne egges and their chickens that should come of them: but our Lord hath printed a kindnesse in women, that they know

their yong babes, and nurrishe them with their own bloud and substance. Seing then that our Lord hath set such an order in mankind: thereby wee know that he hath a fatherly care of vs. Howbeit wee muste not measure his goodnesse by that only: but let vs come to that whiche he sayeth by his Prophet: Can the mother forger her child? Although all the mothers in the world should forget their children: yet will not I forsake thee, (sayeth the Lord). God then on the one side sheweth himselfe a father, in that he holdeth the mothers at such stay in giving themselves willingly to the charge of nursing their children. True it is that we see not this in all mothers: for there are a number of these tender and nice things, that cannot finde in their hearts to take payne with their owne chil-  
dren, but a nurce shall bee more kinde to a childe that is none of his owne, than the owne mother is. Neuerthelesse the sayd kindnesse appeereth commonly. And whence proceedeth it? Euen of God, whose will it is to maynteyne mankinde by that meane. Moreouer when wee know his fatherly goodnessse which sheweth it selfe to his creatures: very well, surely God doth afore hande make vs to feele his fauour, and the care that hee hath of vs: howbeit let vs vnderstand, that in himselfe he surmounteth all that euer we can perceyue in this worlde, and that if we come vnto him with humblenesse, he will alwayes shewe himselfe as he is, that is to wit, the welspring of all mercie, and will pitie our aduersities and succour vs in them. Therefor let vs haue the sayd trust: and although we be wretched creatures, yet let vs not therfore ceasse to trust in him and to glorifie him: assuring our selues that if we yeeld vs teachable to him as his obedient people, he on his side will shewe vs that our acknowledging of him to be our God is not in vayne.

Now let vs fall down before the face of our good God with acknowledg'mēt of o're sinnes, praying him to make vs feele them better: and generally too open our eyes, that we may no more be puffed vp with prude and presumption, nor be any more drunken with our own vayne fancies, to stande in our owne conceyt, and to boast our selues: but that wee may rather learne to submitte our selues to him, to holde all our goodes of him, and to do him honour for them, acknowledging that if he continue not his mercie towards vs, we be vterly vndone at every minute of an houre: that by that meane wee may be alwayes held in his feare and subiection, and profite therein more and more, and that moreouer he may vouchsafe to beare with vs still, so long as he leeth vs yet hemmed in with so many infirmities and corruptiōs, vntill he have vterly bereft vs of them, and transformed vs vnto his glory and image. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the earth, bringing backe all poore ignorant soules from the miserable &c.

### The. clij. Sermon, which is the third vpon the xxxix. Chapter.

22. Hast thou giuen strength to the horse, or invironed his necke vwith neying?
23. VVilt thou make a horse afryad as a grassehopper (or Locust:) the neying of his nostrilles is terrible.
24. He diggeth the earth vwith his foote, he reioyceth, he goeth vwith boldnesse before the armed man.
25. He passeth not for scaring, he feareth not, nother shunnethe he the syvoord.
26. Let the Quier rattle, and the steele of the speare and of the shield.
27. He svallovveth yp the earth in rage and fiercenesse, and he passeth not for the noyze of the trumpet.
28. VVhen he heareth the trumpet, he sayeth, ha ha: he smellethe the battell a farre off, and the noyze of the Captaynes, and the shouting of the armie.

29. VVill the hauke take him to his fethers by thy vvisedome, or vvill he spred out his vvinges tovvards the South?
30. VVill the Eagle mount vp at thy commaundement, and make hir nest in the high places?
31. Shee dyvelleth vpon the rocke, and abideth vpon the hygh mountaynes in fortresses.
32. And from thence shee espieth hit pray, and hit eyes looke farre of.
33. Hir yong ones sucke vp bloud, and haunt vvhile dead bodies are.
34. And the Lord ansvered and sayd vnto Iob.
35. Is it learning to stryue vwith the Almighty? let him that reproueth God ansvere to this.



If we were dispozed to be taught of God, hee also on his parte would deale so with vs, as all his teaching should be to lift vs vp out of hand vnto himselfe, yea and that after so familiar a fashion, as a father talketh to his children. Howbeit, forasmuch as wee be harde to be gouerned, and in steede of yeelding our selues teachable, wee will needes bee ouerwyze: God is sayne to send vs to schoole to the beasts, as wee haue seene heretofore, and as hee proceedeth to do here still. For in speaking of *Horses* and of their nature, he sheweth that men knowe not his workes, when they will needes auaunce themselues after that sorte agaynst him. And therewithall he sheweth that vnlesse it please him, he will not vouchsafe to answeare any of our replies, but it shall be ynough for vs to be disproued by the brute beasts: Yea euен by the horses which are of householde with vs, so as he shall not neede to go farre to stoppe our mouthes. For he shall haue aduocates ynough to pleade his case, in the streetes, in the fieldes, and in the houses, and he will not rayse vp great Oratours among men, but will (as I sayde) content himselfe to haue the brute beasts [to pleade for him.] Furthermore here is no curious discoursing of the nature of horses: for God ment not too deale with such maner of processe, but he alledgedh simply the things that are knowne to the ignorantest sort. A man neede not to bee greatly practized for the vnderstanding of the things that are spoke here: for little chil- 40 dren knowe them, lyke as when hee spake of the starres and planets, he did it not after the maner of the greate doctours and Philosophers. VVhy so? Bycause fewe folke shoulde haue fared the better by it: for all haue not capacitic to conceyue it: but hee spake grossly of the Sunne and the Moone and of the things that are to bee seene. VVho soeuer hath eyes although he haue nother skill nor aught else, nor be a great Clerke: may notwithstanding comprehend the things that haue bene spoken alreadie concerning the Sunne and the Starres: he needeth no Astrologie in that behalfe. In like case is it here, where he speaketh of the beasts. Now then he keepeth on the self same course: and that is, to the intent that none of vs shoulde take excuse, as wherevnto wee be inclyned. Truely men are loth to confess their owne ignorance: but yet when it commeth to the excuzing of themselues before God, then they make a buckler of it, saying: This passeth mine vnderstanding, this is to curious geere for mee, I cannot fasten vpon it. For asmuch as most men take such lurkingholes: he sayeth that euен the ignorantest sort shall haue it proued to their faces, that they haue bene vnthankfull & malicious to him, and that they haue not knowne the things that were vterly apparant vnto them.

Thusthen yee see the cause why that when mention is made here of horses, the things are rehearsed simply in such sorte as they be knowne to all men both to great and small. Yea (sayeth God)? *Is it in man to giue such*

*strength as is seene in Horses?* Or specially to giue them so lustie and corageous a nature? For besides that horses are strong of limbis, wee see that they be partly b edde of purpose for the warres Men see how they cast themselues into the middes of daunger: and they are inflamed with such a furiousnesse, as a man would say *that they bee of one minde with the Trumpettes and with the great shoutes*, yea and that they do euē incourage the menne. Sith wee see this, and *that there is terriblesse euē in their nozelbrils*, so as he is a dreadfull beast of himselfe, and yet menne know but a small peice of Gods working in that behalfe, for he hath not vttered all his power there to the full, but hath onely giuen a little signe, and marke what he is able to do: if men consider it throughly, ought they to striue or checke any more? dare they nowe set themselues agaynst the living God? they durst not answeare a horse, they durst not rubbe him vpon the backe, they would be afrayde of him: and yet they bee not afayde of the infinite power whereof they see but a small droppe in all the horses of the worlde.

Ye see then what we haue to remember in effect vpon this streyne. And euē in the same we see that God hath vsed no superfluous language in speaking heere of the bardinessse of borses, and of their strength, and that men cannot scare them as Graweboppers, but that they runne vpon the speares and arrowes. It was needfull for him to speake so. And why? For wee be hardie and bolde ynough to carpe at God when we know not his glorie. And it is our ewne blockishnesse that giueth vs that boldnesse: for in asmuch as wee drawe a curtayne before our eyes, which keepeþ vs frō the sight of Gods glorie, that is the thing that maketh vs so brutishe. So then, because wee play the sharpsighted menne, and will needes comprehend all things in our owne fancie, to know the infinite power of God: therefore doth God treatise here of Horses, and set before vs the strength and power that is in them. And why so? To the ende we should bee rauished in wondering at his guyding. For it behoueth vs always to come backe to this poynt, that God hath not vttered his power altogether in horses, nor giuen vs there to vnderstande the vttermost that he is able to do: but hath set forth but onely as it were one droppe of his prouidence there. And yet for all that, if wee consider well what is sayde here: were it not that wee bee accustomed with the sight and handling of horses, euery of vs would runne away before them, and they would be terrible beastes to vs, specially at the sight of their boldnesse which they shewe in battell.

Thus ye see how wee must apply all the things to our instruction, which are rehearsed here particularly cōcerning horses. Yea and on the other side we must note the goodnessse of god, in that he tameth horses after that sort, to subdue them vnto men and to apply them to their lervice. Thinke we that a horse which is vntame of his own nature, yea and bredde as it were of purpose for battell, would suffer himselfe to be so ruled and weeldeed, if God had not cooled that great corage of his, to the intent that mennes

mennes turnes might bee serued? Durst wee do this of our selues? Then let vs conclude, that God sheweth vs his power in that he hath giuen such boldnesse vnto horses, and made them so fierce: and that he hath also giuen vs a singular record of his goodnesse and loue, in that we which are nothing, are able too breake horses after that maner to our owne vse, so as they suffer vs to trauell them, to put them to the Chariot and cart, too labour them in tilling the ground, and to take their backes to ride vpon them.

Seing then that horses suffer themselues to be so governed: no doubt but our Lorde sheweth vs how beneficiall he is towardes vs, and maketh vs too knowe him. Thus much concerning that poynt. But the chiefe poynt is the lesson that I haue touched: namely, that the same muste serue vs to reppresse our boldnesse. Therefore when wee bee tempted to murmur against God, or to gaynesay him in any thing: wee must cast our eye vpon the brute beasts, for they can teach vs, and we also are woorthie of such schooling, when wee will not hearken peaceably to our God to obey his simple voyce. Afterwarde he speakeith of *Hawkes and Eagles*. *Hast thou* (sayeth he) *giuen wings to the Hawke?* or *will be fly at thy commaundement when beforeth towards the South?* or when it seemeth that he would sticke vp into the Sunne? *Haste thou shaped the Eagles* (sayeth he)? *Is it thou that giuest them their nestes in the Rockes, and in the towers of the mountaynes?* that is to say in the high and loftie places? Art thou able to set such an order in nature? And whereas their yong ones feede vpon bloud, and are bredde therewith: is it thou that haste invred them to bee fedde and nurished with such a sustenance? *The Eagles finde where the dead bodies are, and they smell them out afare of:* yea and they be so sharpe sighted as they bee able too spie them out everywhere: and surely it is certayne that this soule hath the sharpest sight of all others. Is it thou then that hath giuen such nature to the Eagles, sayerh God? VVe see how God both aboue and beneath offereth vs mirrours (or rather liuely images,) wherein wee may perceyue his mightie power to humble our selues: and yet notwithstanding wee must consider also, that in the same there is wherewith to stoppe vs, when we bee so foolish or madde as to runne rushing agaynst him. And he needeth not to pleade his owne case or to open his mouth to speake one woerde: for looke how many creatures there are aboue and beneath, as many witnesses are there to confound vs viterly. No doubt but wee will be bolde ynough to aduaunce our selues agaynst God, as though wee would plucke him out of his seate with our blasphemies, and wee beare our selues in hand that wee may preuayle by our ouerboldnesse: but he hath stoppes ynough to cast in our wayes: for there is nother beast on the earth, nor bird in the ayre, which shal not beare witnesse agaynst vs. VVe see then that Gods case shall bee pleaded by his creatures without troubling himselfe with it: and yet notwithstanding, all that wee shall haue deuized agaynst him muste returne vpon our owne heads. Now although this lesson be easie ynough: yet is it very ill minded on mens behalfe. And for proof hereof, wee see the foules flie in the ayre, and wee see the beasts go vpon the grounde: and yet howe fewe are there of vs that wake vp, to thinke vpon God? dayly we haue store of temptations, and the Diuell breatheth into vs the spirite of grudging and hartburning against God: If wee bee not handled to our owne liking, by and by we fall too carping and wrangling, saying: who was aware of that which is shewed or done heire? VVe graunt well ynough that the thing is utterly apparant: and yet notwithstanding wee forget it, and it never commeth to

our minde agayne. The easier then and the commoner that this lesson is: the lesse excuse shall there bee for vs, and the more blamewoorthishie shall wee bee before God, for not minding the things which wee ought too haue knowne vnspoken too, or without putting in remembrance. And ought not this to be vnderstood of every one of vs? If wee thinke not vpon God when the Diuell commeth to pricke vs so againts him: what lettereth vs too do it but our owne malice and vnthankfulness? Seing then that wee bee so slowe, and the things that ought too be euer rediest with vs, come not to our mind: we ought so much the more to marke what is touched here, howe euery man should furnish himselfe aforhand with such warnings. Looke me then vpon the hawkes that fyle in the ayre. It is a straunge thing, onely to see that a liuing creature can cast forth it selfe and mount vp with such force, as it seemeth that it should pearce through the clowdes: and no doubt but wee would bee exceedingly abashed at it, if wee were not accustomed with it. For do wee surmyze that the same is done by haphazard? VVere it possible for the birdes to mount vp after that fashion, if God had not giuen them that nature? Nowe if wee see Gods hande apparant in a birde: which of vs shall take vpon him to teache God his lesson? for wee be confounded in a very small thing: and what proportionableness or nerenesse shall there be, if we make comparison betwene God and his creatures?

Agayne, if wee compare a hawke with the residue of the whole worlde: it is nothing. And if so small a portion of Gods woorkes ought to rauish vs and amaze vs: what ought all his woorkes to do when wee come to the full numbering of them, so as wee fall to discoursing of all the things which wee see bothe aboue and beneath? Moreouer when wee consider that the maiestie of God is yet hygher aboue all the Heavens, and so farre of from vs as wee cannot reache vnto it: doth it not become vs to stoupe to honour and reuerence it, and to bee restreyned from passing any further, whensoever the Diuell shall labour to make vs carpe agaynst it, or to grudge at it by any maner of meane? As for the things that are spoken heire concerning the nature of Eagles: it may beo takē, that their yong ones do sucke bloud anon after that they bee vnclozed, bycause that one kinde of Eagles do caste their yong ones out of the nest, so as they bee driven to shifte for themselves: and it is sayde that they bring vp none but the blacke ones: howbeit they that write of such matters, do varie in that poynt: for soone say that the Eagles do caste away their yong ones as bastard eagles, if their sight be not strong ynough to looke full vpon the shyning Sunne. But wee haue not to do with the curious poynts of the Philosophers, it is ynough for vs that God doth here shew vs the nature of Eagles in such wyze as it is knowne: and he vseth (as yee would say) that grosse fashion, to the intent we should haue no cloke nor excuse of ignorance. Looke mee then vpon the Eagles that are bredde to the pray: yea euen from the shell they haue the properte of sucking bloud: and it is a straunge thing that a bird should so feede and nourish it self with bloud.

Behold what a crueltie is put into them, needes therefore muste they haue that nature giuen them of another. And whence commeth the diuersitie that is betweene the birdes that live by pray, and the other foules? Must not that difference bee of Gods putting, who thereby sheweth vs suche signes of his prouidence, as wee bee forced to confess that it is he which gouerneth and ordereth all thynge, and that as the birdes made not their owne bodies, so also they gaue not themselves that inclination which

which they haue, but the same commeth from elsewhere, and God sheweth him selfe in such wyse, as we must needs worship his Maiestie? Thus yee see the chiefe poynt which wee haue to remember in this text. And therfore a man needeth not to go to schoole for the matter: lette him do no more but open his eyes, I meene euen the veriest idiot: for the thing that is shewed here is knowne to all men, and therefore wee must needs be condemned if we be so brutish and blockish, as not to know the things that are vterly apparant, specially seeing it is added, *that the Eagles resort thither as they perceyue any dead bodies too bee, and that they smell the dead carcasses afarre off, and spie out theyr pray too make their flight thitherward.* Nowe when wee see such things, lette vs vnderstante that our Lorde hath put a secrete moving into them: for it were impossible that the Eagles should haue it of themselues, but that God hath inured them to it, & imprinted I wote not what a thing in them, whereby he sheweth himselfe to be wonderfull.

So then, when wee looke aboue vs and beholde the diuersitie of workes, we be inforced spye of our teeth, to knowe that there is a Creator or maker which beareth sway: for if all beasts were of one nature and inclination: Gods prouidence should bee more darkesome than it is. Then by all likelihood it seemeth to be sayde, that it is nature which beareth the sway, according as wee see that when the Philosophers themselues had searched and considered things throughout: in steade of worshipping and magnifying God in his woorkes, they bent all their witte and understanding to forge a nature that should serue to deface God and his glorie, and therein the Diuell ruled them to their great and horrible damnation. But when as we see such varietie, that one bird is of one nature and another of another, and that the beasts also do differ: it can not be sayde, that this is one nature, as it might be if all living things went by one line, and men sawe one answerable conformitie in all beasts. If things were so dispozed, menne would by and by say, Nature, Nature: and they would never thinke vpon God. But now sith we see that one birde haith fearfulness, and another hath not: therein Gods working appeereth the better. The dooues (as wee see) are as fearefull foules as any can be: and contrarywise wee see that the Gosshawkes and all other birdes of pray are as hardie. Againe there are other foules that are very great, which yet notwithstanding giue not themselues to the pray. As for example, looke vpon the Swannes: will they feede vpon Carion? are they birdes of pray as the Eagles are? Seing then that there commeth such diuersitie before our eyes: God doth therein shewe vs his prouidence the more apparatly, and we be so much the more conuictid. And that is a thing well woorthis to be marked. For without going any further, if all men had one countenance, and all women likewyze, so as they were all of one stature, of one colour, of one making, of one looke, and of one mind: we should not so wel know that there is a creator that shaped vs, nor that hee dealeth forth the graces and giftes of his holy spirite in such measure as it pleafeth him: It would seeme that our mothers wombe shaped vs, or that it was the seede of our father that gaue vs substance and shape and all that euer wee haue. To be short, men would not thinke themselues beholding to God for any thing, nor yeeld him any honor. But when wee see such diuersitie of menne, so as one is bigge and another small: and their dispositions differ, so as one is sharpewitted and another dull, one is of great eloquence and vterāce in speech, and another is as good as halfe dumbe: when wee see all these things: muste wee not needes (if we be not tootoo malicious and fro-

ward) confesseth that God at his owne pleasure distributeth vnto vs the giftes of his holy spirit, and that it is hee which hath made vs and fashioned vs: according as wee haue seene heretofore, that like as when a woman hath *Leb. 11.b.10.* milked her kyne shee maketh her cheese of what fashion shee her selfe listeth, so God also dispozeth vs in such wyze, as wee wote not what to say to it, but that it is his hande that woorkest it, yea euen after a marauylous fashion. And therefore lette vs learne not to be blinde in suche diuersitie of things as God setteth afore vs: but whensocuer we open our eyes, and so many things come to our sight, so as one man hath this shape, & another hath another cleane contrary: lette vs vnderstand that God draweth vs to himselfe, and that forasmuch as he seeth vs slow in coming, he cheereth vs vp and pricketh vs forward, so as we be in a maner forced to go onward, except we will of malicious stubbornnesse withstand him, and carpe at him in saying, I see and will not see. There is yet another poynt, in that it is sayd, *that the Eagles gather togidher to the place where carsons are:* that is to wit, that sith the birds which liue by pray haue skill to seeke their feeding, and specially that the Eagles do smell a farre of where aught is for them to feede vpon: much more reason is it that wee should resort to the place where God sheweth vs that our life is. And therefore seeing that the birdes resort togidher for corruptible foode, yea and runne thither and take payne for it: what excuse is there for vs if wee on our side refuze our [spirituall] foode when it is offered vs, and haue not the wit to resort to the place where our life is? Shall there neede any other witnessesse against vs than the Eagles? according also as our Lord Iesus setteth foorth the same similitude vnto vs. For after he hath spoken of the greate troubles that shoulde bee in the world: he sayeth that where soeuer the dead carcasse is, thither will the Eagles resorte, according wherevnto *Luke. 17.g.* wee of this countrie may say the like of Rauens. Yee see then that these poore birdes haue a naturall inclination too seeke their meate and pray: and where shall wee on our side finde our lyfe? Should we bee so witlesse, when our Lorde Iesus Christe calleth and allureth vs vnto him, telling vs that when wee be come thither wee shall finde all that wee want, and bee inriched with all maner of good things, so as wee shall bee fully replenished with his nurishment and strenght, euen too our full contention?

Therefore lette vs thinke vpon it: for seeing wee haue such assurance, muste not the Eagles haue witnessesse agaynst vs at the great day, if wee bee rechlesse now? But lette vs come backe too the principall poynt which I touched at the beginning, according also as God concludeth with the same: namely, *Is it learning too contend with the Almighty? Lette him that correleth God answe too it.* Thus then serueth to shewe vs to what purpose so many things haue bene discoursed. For a man might thinke it straunge, that God intending to maynteyne his righteousnesse and to stoppe mennes mouthes that they should not carpe agaynst him, should speake of the Starres, of the tilling of the ground, and of the maner of sayling, and sette foorth the natures of beastes. To what purpose is all this? It should seeme that God seeketh rousing reasons. Yea: but when wee shall haue considered the poynt that I touched, we shall finde it much more auayleable for vs that hee maynteyneth his righteousnesse after that maner, than if hee had disputed of it without setting his creatures afore vs. And why? For wee must come backe to this conclusion, that although he should let vs alone with our babbling, yet shoulde we winne nothing by it: for wee coulde not criē so lowde as too beate his cares

*Math. 24.*

*e.28.*

*Luke. 17.g.*

*37.*

cares with it : hee could set many stoppes in our way : looke how many creatures there are in heauen, on earth, and in the sea, all of them shold rise vp & bend them selues agaynst vs, so as we shold not be able too come nigh God. Nowe we see that this maner [of dealing] which God vseth to daunt Job, and in his person all such as are impacient, or which will needes aduaunce themselves to high) is as fit as may be, and that he could not haue taken a better way to teach, than that which he hath hild heretofore. And that is the cause why I sayd, that it behoueth vs to marke well that conclusion. *Doth he then shew himselfe to be wise, which contendeth with the Almighty?* True it is, that forasmuch as the Hebrewe woerde that is sette downe here, signifieth as well *to Teach*, as to *Correct*, (for woerde for woerde it is thus: *Is it learning or correcting too striue with the Almighty?*) It might be taken as though it were sayde, doth the man that so quarelleth and striueth with God, prepare himselfe to bee chastized? No: but contrariwise he hardeneth himselfe. Now our true wisdome is to haue skill to challice our selues, and to know our own wants, that we may be sorie and ashamed of the, & haue none other helpe but to pray God to receyue vs to mercy and to pitie vs. That is the true wisdom of men. Then must we conclude on the contrary part, that such as do so lift vp themselues agaynst God, are starke fooles. And the meening will come awayes to this poynt, so as there will be no diuersitic of matter, but the doctrine wil tende awayes to this one marke: namely, That men are not onely misaduised, but also vterly destitute of witte and reason, when they take so vpon them to plead against their maker. And for the better vnderstanding heereof, let vs holde these two degrees that I haue spoken of. Let the first be, That our true wisdome is to ouermayster our selues. So long as a man standeth in his owne conceyt, or looketh so loftily, or is ouer scornefull: he dooth nothing but throwe himselfe headlong into decay, and the ende of it cannot be but deadly. Therefore there is nothing better for vs than to correct [or amende] our selues: that is to say, to beate downe our selues in such wise as God may weelde vs, and we acknowledge that we be nothing, but that we bee so full of wretchednesse as hee must bee faine to gourne vs, and we take our selues too bee beholding to him for all good things. Againe, for the seconde poynt, seeing wee bee needie, vnfurnished, and destitute [of all things:] let vs runne vnto him: who is the weispring of all power, wisdome and righteousnesse, and (to be short) let vs vnderstarde that it is he of whom we holde our life, and all the appurtenances thereof. Ye see then that the way to bee well taught or learned, is to be ashamed of our selues, and to flee vnto our God, and therewithal to condemne all our wicked deedes & sinnes, and too acknowledge that in our nature there is nothing but fowardnesse & corruption. When we haue learned to hate our selues after that maner: we be sure that wee haue greatly profited. But now, can a man amende himselfe when he intendeth to plead agaynst his God? Surely it is even as good as a draught of poysone to make vs madde, if the diuell can bring vs too the poynt too take priche agaynst God, or to bee discontented with him, or to accuse him of doing wrong, or to take displeasure that he shoulde handle vs otherwise than we our selues woulde haue him: I say, the diuell putteth a furiousnesse into our heades, so as we become starke madde. Then is it a verie awke thing for vs to chastise our selues when we be in such a chafe, and chawe vpon our brydle, and that although God afflxit vs, yet notwithstanding in stead of humbling of our selues, we ceasse not to be on fire againt him.

And therefore it is no teaching of ys, that is to say, it is no seeking of true and good learning, nother is it any right wisdome to stande so in contention with our God. Lo here a poynt which comprehendeth verie much, if we can skill to put it in vre as it shold be. But forasmuch as we be so giuen to toyes and so wilfull withall: God addeth that if we take vpon vs to correct him, wee must answere to this: that is to say, to the things that hee hath alledged afore vs. True it is that some restreyne that saying to this verse, That wee must answere for it if wee pleade agaynst God to correct him: and that forasmuch as we see it cannot bee, and that it is aloug: her apparant: wee must therefore conclude that wee haue no cause to pleade. But if all bee throughly considered, it is certaine that God ment to make heere a generall conclusion of the matters that hee had discoursed heretofore.

So then let vs marke, that when we wil not correct our selues willingly, yea euen by vtter absteyning from all murmuring, so as we keepe our mouthes shet, and go not about to finde fault with God by any meanes: we must bee inforsed to come to it: and when wee haue pleaded our fill, God hath ynoch wherewith to revenge himselfe of our foolish attempts. And why? For hee will arme all his creatures, and hee shall haue as many Aduocates and Proctours of law agaynst vs, as there are birdes of the ayre, fishes of the sea, or beastes of the lande. To be short, a man needeth not to go out of himselfe too bee disproued: for do we not see a wonderfull workeman-schipe of our God in euerie of the tippes of our fingers endes? Is there any of our nayles that witnesseth not that God is so excellent a workemayster, as we ought to be confounded as oft as we thinke vpon the least thing that he sheweth vs there. Nowe then we haue the true and naturall meening of the sentence, where it is sayde, *Let him that reproacheth the Almighty answere to this.* How beeit, it behoueth vs to marke howe profitable this doctrine is for vs. True it is, that all of vs will at the first sight say, that it is to lewde and heynous a dealing too gó about to reprove God: but in the meane while, who is hee that forbeareth to do it? We will well make countenance to haue that modestie: but yet there is none of vs all but hee starkleth if Gods hande bee anye thing rough to vs, or if things fall not out to our liking. And at whom do such starklings pushe? If wee thought that the afflictions came to vs from Gods hande, and that all the troubles whiche are seene in the worlde are iudgements that procede fr̄ m̄ him: and that euen when the good are persecuted, and the wicked beare sway, it is his will to exercise our pacience by that meanes, and too clenze vs from all our vanities, and (to bee short) to mortifie vs to the worldwarde: [I say] if wee wist this, they that are offended when they see that the Church hath no peace nor rest, and that good men are troden vnder foote and vexed, so es one is pinched with sicknesse, and another with pouertie, and in the meane while the wicked have their full scope, and are free of such inconueniences: I say, if wee knewe this, wee woulde learne to humble our selues. But contrariwise, when wee do so ranckle inwardly as wee cannot holde our selues from murmurung agaynst God, though it bee but euen within our teeth: I pray you do wee not accuse God of crueltie, as though he had no reason too handle vs after that maner? We will not with open mouth say that God is cruell and vniust: no truly, we will not say so: but yet do we tende to that ende.

So then wee see that this is a lesson that belongeth to all men: namely, that if wee take vpon vs too res-

proue God [or to finde fault with him] wee must aunswere to all his workes. But nowe let vs applie all our wittes, and let euerie of vs do what he can: and yet when wee haue debated vpon all the things afore rehearsed, I pray you is it possible for vs to aunswere them, and too replie vnto God in the things that he hath done and disposed in the nature and creation of things? No doubt but we shall finde store ynoch of follie in our selues, according as we see howe men ouershoote themselues, and the diuell also blindest them in such wise, as they sticke not at all to carpe at their maker. But it behoueth vs to come to the pith: Can we (say I) gaine say the order of nature as it is settled? Can wee denie the prouidence of God? Can wee abolishe his power which sheweth it selfe? Can wee say that hee hath not done and disposed all things with wisdome? Againe, can wee displace his justice which appeareth to vs matched with his goodnesse and wisdome? Can wee bring any of these things too passe? No, it is vnpossible. Now then, must not men needes bee blockish, when they will aduaunce themselves after that maner agaynst their maker? But what is to be done? To the intent we may fare the better by this doctrine, wee must begin at this ende: namely to feele how weake we bee to answe the thing that God will put to vs. Seeing then that we bee not able to fur-nishe our selues for it: let vs learne too humble our selues. After what sort? Let vs runne too the foresayde wisdome: which is, to correct our selues. Therefore when men haue looked well to themselves, and considered their owne wantis: there will bee no more cause for them to stande any more vpon their owne reputation, or too sooth themselves, or to beare themselves in hande, that they be able to do this or that: but they shal be faine to fall out with themselves, and to bee ashamed of theyr owne filthinessse. They will hate and abhorre themsel-

ues when they be so mortifyed: and it shall behoue them to offer God the sacrifice that is spoken of in the Psalm Psa. 51. d. 19 that is to witte, the sacrifice of a broken heart. VVhen wee bee come to that poynt: then is it true wisdome. Let the despyzers of God ruffle it oute, and let them fling abroade as it were at random as muche as they list: for they doo but worke their owne mischiefe, and in the ende after their mounting vppe, they must tumble downe againe. But let vs bee sure that in humbling our selues we shall haue a good foundation and stay, and wee shalbe vphild by the grace of our God. Thus see you the wisdome and power of our God, the which it behoueth vs to magnifie as in respect of his creatures, sith hee maketh vs to inioy so many benefits in this worlde. Also ye see our wisdome: which is; that in looking vpwarde and downwarde, too beholde the diuersities of his creatures which he sheweth vs there, we must alwayes resort vnto him to bee certified of his prouidence. And seeing hee hath graunted vs the grace to call vs once vnto him: let vs learne to come quietly vnder his hande, and to let him gouerne vs at his pleasure. And in the meane time if hee handle vs after a fashion that seemeth hard and combersome to vs: let vs take al paciently, and pray him to comfort vs, and strengthen vs in such wise in his loue, that howsoeuer we fare, we may not at any time go about to murmur agaynst him.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him that we may be so touched with them, as it may throughly beat vs downe before him, and make vs flee to his onely mercy, as the onely remedie for vs: and that hee not onely forgiue our sinnes past, but also gouerne vs in such wise by his holy spirite henceforth, as oure whole desire may be to walke in his obedience. And so let vs all say, Almighty God heauenly father, &c.

### The cluiij Sermon, which is the fourth vpon the xxxix. Chapter. and the first vpon the xl. Chapter.

36. Job ansvering the Lorde, sayde:
37. I am of base degree, and what shall I ansvere thee? I vvill lay my hande vpon my mouth.
38. I haue spoken once, and I vvill ansvere no more: yea tvice, but I vvill not turne againe,

#### The xl. Chapter.

- A**nd the Lorde speaking out of the vvhirlevinde sayde vnto Job,  
 2. Girde vp thy loynes lyke a valiant man: aske me, and I vvill make thee vnderstande.  
 3. VVilt thou disanull my iudgement? vvilt thou condemne me to iustifie thy selfe?  
 4. Hast thou an arme like God, or thunderest thou vwith such a voyce?  
 5. Cloth thy selfe vwith glorie and maiestie, be excellent, put on thy costly apparell.  
 6. Spread out the indignation of thy vvrath, looke vpon all the proude to bring them dovvne.



*Iob. 38. 2. 1.*  
 E haue seene alreadie that God too teach Job right humilitie, spake to him out of a whirlwinde. For al-though his onely voyce ought to be ynoch to astonish vs: yet notwithstanding, thereby hee sheweth yet better how hard we bee, in that hee is faine too vse some further meanes too abate our pride, or else hee shoulde not bring it aboue. True it is, that humilitie proceedeth of Gods spirite, and that suche as are stubbornly bent vntoo naughtinessse, do never submitte themselves willingly vntoo him, though hee giue them sufficient warnings and experience too leade them, and as it were too drue them therewith: but yet for all that, God in vsing the same violent meanes towrdes those whome he governeth by his holy spirite, intendeth

therby to shew vs the lewdnesse and frowardnesse that is in our nature, considering that he is faine to thunder and rore, or else we continue blockish still, so as we perceiue not his maiestie & power to submit our selues vnto him. Nowe is shewed vs the frute of the things that God hath done. For wheras hee sayth, *that Job graunted himselfe to be of base state*, and that it behoued him to holde his peace, and to keepe his mouth shet: therein it appeareth that God magnified not himselfe in vayne, and that his speaking so oute of a VVhirlewinde, was not withoute effect. And why? For lo, Job is tamed as a little lambe, and he goeth not about to repile anie more. Heretofore he had stryued, and taken vpon him to contend with god in mainteyning his owne case: but nowe is all that geere layde a water, and he sayth that hee dares not speake anie more: and whereas hee had gone farre forwarde in

the

the matter, hee leaueth off and forbeareth vtterly. Then let vs learne that if God thunder vehemently agaynst vs, it is for our welfare, although wee thinke it rough at the first sight. God (say I) must bee faine to scare vs: for wee on our side are dull vpon the Spurre, and not easie too bee brought in subiection, and therefore wee haue neede of great violence to abate the pride that is in vs by nature. Howebeit let vs marke also heerewithall, that when God shall haue spoken so, as it were oute of a whirlewinde, there is no excuse for vs, if we follow not 10 Iobs example in acknowledging the wretchednesse that is in vs, too the ende to become altogether quiet. And it is a poyn特 worthie too bee noted. For wee see dayly howe sharpe and rough God is, to the ende to ouermayster men, and to bring them home to him, and yet they be neuer the better for it. If God touche one with sicknesse, and chastize another with pouertie: is it not all one as if hee spake to them out of a whirlewinde? Yea and doth he not then rappe vs with maine blowes vpon our 20 heades? And yet for all that, verie fewe of vs doo amende. VVe shall see that some gnashe their teeth at him, some fal into a furious rage of rayling, and otherfome become wilfull and hard hearted, so as all that God can do to them shal not moue them. Iobs example will condemne such bluntnesse and sturdinessse. And why? For although Job was impacient for a while, and were carryed away with some pang that were in him: yet in the ende he gaue eare to the roring voyce of God, and the whirlewinde strake such a feare into him, as he corrected himselfe and hilde his peace. Euen so must we do: and therefore let vs bethinke our selues to come too conformitie. For after that God hath beene boystous towards vs, and scared vs: if wee continue wilde beastes still: surely wee shall pay verie deere for it. So then, although wee haue overshotte our selues, yet let vs not stande in it. If we cannot yeld our selues vnto God at the fist blowe: yet at leastwise, let vs beware that wee bee not wilfull, when we see that hee presseth vs, and compelleth vs in maner by force to bee obedient to him. Then if God vs 40 his ordinarie meanes, let not vs resist them. For what hope we to gaine by it? In the ende we must be sunken vnder his hande. Thus ye see what we haue to marke in the first place.

But heerewithall let vs learne to beare paciently the stripes that God giueth vs, assuring our selues that that is the meane whereby he intendeth to make vs readie too be subiect vnto him. And sorasimuch as it is good for vs, that of wi<sup>d</sup>e beastes hee shoulde make vs too become as sheepe and lambes: let vs not take such preparatiues too hart, but after Iobs example let vs say, *Lorde I see now I am of base state*. Truly it should seeme that this saying carrieth no great pith in it: but if we consider well the foolish ouerweening that is in men; we shal see that Job had profited greatly in that he could say, that he was of base state. If it be demaunded of whence wee bee come, [and what we be:] we will answere, that we be wretched creatures, taken out of the earth, so frayle as it is pitie to see, and fraught with store of infirmityes. VVee will confess these things with our mouth, but yet in the meane while wee will not ceasse to esteeme of our selues: wee forget from whence wee came, and whither wee must returne, and what our present state is: none of this commeth too our minde. Men then are (as ye woulde say) drunken, by bearing themselves in hande that they bee muche worth, and they challenge a worthinesse to them through fantasticall imagination. And therefore whensoeuer a nienan doth truly and vnfeynedly knowe howe to despise himselfe, and that he hath not aught in him wher-

fore he should aduaunce himselfe: it is verie much, yea it is great wisedome. And let vs marke well, that we shall neuer come to such reason, till we bee [throughly] touched with the Maiestie and glorie of God. For so long as men looke one vpon another, they take occasion too esteeme of themselves, saying: Am not I as well too bee lyked as hee or hee? This comparison then which men make one with another, blindeth them, and maketh them to thinke alwayes that they be I wote not what. But when we come vnto God, and he sheweth himselfe as he is: all this ouerweening of ours must bee faine to vanish away, and to disperse and come to nothing. And so wee haue to beseeche God to make vs perceyue his glorie, too the ende wee may enter into the sayde examination of our owne wretchednesse, and disable our selues in such wise, as none of vs may beguile himselfe any more by hi. owne foolish ymaginacion. And that also is the cause why Abraham (when God appeared to him) sayde, Alas, I am but dust and ashes. VVe will wellynough say so (in a maner all of vs) though God be farre out of our minde, & that we thinke not at all of him: howbeit, all is but hypocrisie and feinednesse, and we neuer do it hartily and earnestly till we haue felt what God is? And therefore let vs marke well the order that is set downe heere: which is, that after God had spoken to Job out of the whirlewinde, Job confesseth himselfe to be nothing, and that hee ought not to be so bold as to speake one way or other. Howebeit let vs bethinke vs well also, that whensoeuer God is so fauorable as to appere to vs, wee must not bee so foolish as too make any account of our selues or of our vertues. It is no maruell though the wretched Papists imagine a freewill, and ground the obteyning of Paradise vpon mens owne meritis, weening too make God their detter: And why? For they never were acquainted with the light of the Gospell, which bewrayeth mennen wantes, inasmuch as God vttereth his owne righteousnesse there. These sible soules then, neuer hauing felt what the power of God is, do abuse themselves with such deceytes. But as for vs, seeing that God telleth vs howe perfect his righteousnesse is, and therewithall discouereth our filthinessse, and sheweth vs that there is nothing but abomination in vs: wee must no more bee tyed too suche dotages, but vtterly disable our selues, that all pride may bee beaten downe in vs, and our God bee glorified. Those therefore that haue beene taught purely in the Gospell, must come too this poyn特 of wisedome, of vtter disabling themselves. And that is the cause why wee saye, that sayth bringeth menne too loftinessse. For after as God reuealeth his goodness vntoo vs, so must wee assure our selues, that his dooing so is by cause there is nothing but cursednesse in vs, and that wee shoulde bee vtterly vndone and forlorne, were it not that hee vouchsafeth too succour vs by his mercie. And so the doctrine of the Gospell bringeth vs to the meeldnesse of vtter abacing and disabling our selues in all things.

Nowe heerewithall Job sayeth, that he will lay his bandes vpon his mouth, and whereas he bath shoken once, bee will not fall to it againe: and that whereas he bath spoken twice, bee will do so no more. VVhereas he sayth he will lay his hande 60 vpon his mouth, it is a signe & protestation that he will not proceed any further: & that maner of speech is rife in the scripture. And it serueth to do vs to understande, that wee must restraine our foolish appetites, & that when our flesh tickleth vs to ipeake, we must resist it, as if it were by putting a muzzle or a bridle vpon our mouthes to refreyne them. If a man were so wise of himselfe as hee woulde not be tempted too speake amisse, hee shoulde not neede too laye his hande vpon his mouth, for hee woulde refreyne

refrayne of his owne accord, and hee shalld neithir stoppe nor barre. But nowe on the contrarie part, whereas it is sayde that we must lay our hande vpon our mouth: it is to do vs to wit, that we haue to fight against our fonde lustes and lykings, which do continually make vs to hastie in speaking, insomuch that our tongue shall still be sharpe sette to cast forth some thing or other that is nought worth, agaynst God. Heere then we bee warned of a vice that is great, wicked and hurtfull: which is, that we will needes be sharpe witted in pleading agaynst God, and set forth our selues with a brauerie, to the end to cloke our wantes with vaine excuses. Ye see then that the thing whervnto me tend & are wholly inclined, is that they woulde faine cloke themselues by hypocrisie, and rather condemne God, than suffer themselues too bee brought to reason, so as they will alwayes haue some lie or startinghole, yea and in the ende fall to spewyng ous of blasphemies. For when our tongue is venomous and altogether soked in lying and falsehooде: at the last it bursteth out [euē] against God. Sith we know this, haue we not good cause to mislike of our selues? And therefore whensoeuer we heare this maner of speech, that the holy men layde their hande vpon their mouth: let vs remember howe forwarde we bee to speake amisse. And specially when wee compare our selues with Job, if hee could not holde his peace without streyning of himselfe: alas, what shall we do? For we come farre short of profiting so much as he did. Ye see then that as touching the first poynt, men ought alwayes too mistrust themselues, whē they haue occasion to speake, knowing welthat their nature doth continually prouoke the to speake amisse, & that their tung is nothing else but a warehouse of leasing & hipocrisie, and that in the end it appeareth that there is nothing but poysen according as it is said in the Psalme, that the poysen of Aspes is vnder the tungs of those that are vnreformed. Vntil such time as god hath made cleane our mouthes, they can skill to viter nothing but cursednesse & bitternes. And therfore let vs learn hereby to refrayne our selues, even with a hatred towarde the euill that we haue heretoo much accustomed to, and to frame our selues to the meeldnesse and obedientnesse that are shewed vs heere by the holy Ghost. For inasmuch as we be so forward to speake amisse: it standeth vs in hand to indeuer to amend suche faultiness. And out of doubt it is not ynochough too haue acknowledged it, no nor too haue condemned it: but it behoueth vs also too redresse it. Did Job then lay his hande vpon his mouth? Haue the other holye Prophetes done as muche? Let vs follow them in so docing: that is to wit, whensoeuer we be prouoked to grudge agaynst God, though we haue never so fine shifstes to disguise the truth, and too turne it into a lie: let vs resist such lewdnesse, and fight agaynst such vngaciousnesse, seeing it is so vntowarde and condemned of God. And howe shall wee do that? By laying our hand vpon our mouth, that is to say, by putting a stop in our owne way: for it behoueth vs to brydle our selues as wilde beastes.

Therfore let every man looke neerely to himself: and if we happen to be afflicted, or to be crossed with some ouerhward thing, so as one of vs fretteth, another chafeth, and the thirde is so ranckled with poysen, as we be prouoked to speake amisse: let vs restrayn our selues. It were good wee did so (will some man say) but I finde it verie hard for me, and I do alwayes incline to the other syde. Yea, but it is ynochough if wee resist agaynst it. Not that wee bee not worthie to be condemned though we ouercome it: (for the verie onely ymaginacion and conceyuing of it in oure thought, is wicked and sinfull before

God:) but for that hee of his infinite goodness taketh it in good worth, when hee seeth that the euill lyketh vs not, but that wee labour to represso it. God then perceyuing vs to haue that inclynation, fayleth not to accept vs. VVherefore seeing hee is so gracious towarde vs: wee ought to haue so much the more courage to stoppe the wicked woordes, blasphemies, and moylings, that might burst out agaynst God. It is sayde that Job, hauing spoken once, leaueth off: yes and that seeing hee had spoken twice, bee woulde do so no more. VVherby he betokeneth first of all, that if wee haue gone too farre in speaking amisse, we must not therefore harden our selues as we see many doo, who when they haue once overshotte themselues and raunged farre out of square, wil not be brought backe againe, but play double or quit as they say. VVee must not do so: for although the euill be of continuance, and wee haue followed it to farre alreadie: yet must wee turne heade so soone as God warneth vs of it. Therefore let not men play the bedlems when they haue done amisse a long time togither, and doubled their euill doing: and when they haue cast forth a foolish heorde unadvisedly, and clapped two or three mo in the necke of it, let them not therefore growe spyefull agaynst God: but let them condemnē themselues double and treble, and therupon returne agayne into the right way. Thus ye see that the thing which wee haue too marke in this streyn, is that although we haue cōtinued to offend God a long time, it is neuē out of season for vs to turne a new leafe. The seconde poynt is, that we must not flatter our selues though we haue many occasions to do it, as we see of Job heere, who had many fayre colours: he alledged not some one reason alone for the maintenance of hys case: he had great store, and doubled his prooves in diverse sortes, insomuch that hee seemed to haue had matter ynough: yee woulde haue sayde that hee had beeene fully perswaded of it, and that hee had looked determinately to haue gone away with the victorie, and that hee had no sooner set downe one article, but he was able to haue come to another: and yet notwithstanding, nowe he giueth ouer all his replyes, and all the goodly likelyhoodes that he had to plead with agaynst God. VVhereas I haue spoken once or twice, (sayeth hee) I renounce it euery whit, and I will no more do so. Heereby we be taught (as I sayde) that although wee had neuē so many faire clokings, and thought our selues to haue verie good reasons and well grounded to mainteyne our case: they bee nothing worth, all must fall to the ground. And therefore let vs not any more flatter our selues in our fondnesse: for in the ende we must be faine to come to that which hath beeene treated of heretofore: namely that God will haue a thousand articles for one. Then let vs keepe vs from entering into contention with him, and also let vs stoutly withstande all the fancies which the diuell putteth intoo our heade. If hee go aboute to make vs chafe agaynst God, or if he tempt vs, and set vs on fire with grudging and stubbornnesse: let all this be thrust downe, though wee had whole hundreds of replyes that might seeme fayre and good.

This done, it is sayde that God began yet once againe to speake out of the whirlewinde, saying vnto Job, Gyrdē vp thy lyones lyke a man, whiche saying wee haue hearde heretofore. Nowe a man might thinke it straunge that God shoulde still speake terribly vntoo Job, and as it were desie him, and mocke at his presumptuousnesse: seeing hee was vtterly caste downe in himselfe. But heereby a man may see, that when we be humbled, there is yet still some remanant of pryde hidden in vs, which appeareth not but before God, and hee must bee fayne

to purge vs of it. It is certaine that when Job confessed himself to be a wretched creature, and a man of no value, he vseth no feynednesse, but spake as his heart gaue him. Ye see then, that hee was fully tamed and come too a meeke and humble minde, desyring to be wholy obedient vnto God, and yet for all that, he needed to bee chasteized still, and to be better schooled, to the end he might acknowledge himselfe to bee as he was, and therewithal yelde all glorie and prayse vnto God. And why so? Because (as I sayde) there is always some backnooke: and although men be brought vnto God, and be desirous too frame themselues to Gods will: yet are they not throughly clesed of all pride at the first, but God perceyeth that there is still some secrete disease behinde, the which it behoueth him too amende. Lo heere a verie notable text. For haue wee once slightly confessed that Gods afflictiong of vs is rightfull, and acknowledged our sinnes: wee woondre that he shoulde go forwarde still in handling vs roughly. It will make vs to say, howe now? Ought God to be so rigorous towardes mee? For he knoweth that I haue humbled my selfe: and whereas I haue done amisse, I haue acknowledged my faultes, yea euen my faultes, I confess them, I accuse my selfe of them. Is not that ynough for him? VVhat would he haue more? It seemeth then to vs, that God after a sort doth vs wrong, if hee strike vs still when wee haue once in a woord or twaine confessed our selues to be sinners. Yea? But let vs looke at Job: he had not onely confessed himselfe to bee a man of no value, but also thought it [with his heart,] and had restreyned himselfe from replying any more, and was striken in feare with the glorie of god that had appeared vnto him: and yet notwithstanding he needed still too haue God to thunder at him, and to shewe himselfe terrible too him in a whirlwinde to make him more astrayd. If Job hauing bin throwne downe after that sort, had neede too bee put in feare still, to the ende hee might knowe himselfe better, and feele his owne wretchednesse, & forget al rebelliousnesse: alas what had we need of? And yet notwithstanding ye shall see a number, which haue nothing in them but hipocrisie, and yea very shamelesnesse, who wring their mouth aside too say, It is true that I haue done amisse. And when they haue once said that word, as it were but in way of scorne & mockerie: if men accept them not in posthast as righteous, and handle them not verie nicely: it seemeth to the that they bee vnreasonably dealt with. But (as I sayde afore) although wee haue felt our sinnes yea euen earnestly, and confessed them without feyning, and desired harteily that God shoulde governe vs, and haue all dominion ouer vs: yet dooth it not followe but that there is some naughtiness lurking still behinde, though it bee not knowne of. Truly (to our owne seeming) there is no pride in vs, because we see it not presently: but within a day or two it woulde bee seene if God remedied it not. And therefore let vs not thinke it straunge, that God shoulde speake vnto vs in a whirlwinde as in a thunder, euen when he shal haue scourged vs till we can no more. Let vs not wonder though God continue to speake vntoo vs so, for hee knoweth good cause why too do it. And although we perceyue no faultes in vs, yet let vs not ceasse to condemne our selues. Yea and although there were none at all in vs [presently:] yet doth God know that we might fall into them to day or too morowe, yea euen euerie minute of an houre: and [therefore] God in chasteizing vs, vseth a preservative medicine. VVherefore let vs beare paciently the afflictions that God sendeth vs, assuring our selues that by that meanes he procureth and furthereth our welfare. But nowe let vs come

to the matter that God handlith here. First of all, hee defyeth Job in saying, *Gyrde vp thy loynes lyke a lustie stowte fellowe.*

True it is, that in the Hebrewe there is but the one woordeman: howbeit the same importeth as muche as a valiant, hardie, stout, or courageous man. His meining then is, Shewe all thy valiantnesse. And therein we see that God speaketh not onely to the person of Job: but also to all mankinde without exception: as if he should say, let men bring all the force that they can, let them put themselues in as good array as they list, and let them come with all their furniture: and what shall they gaine agaynst mee? This therefore is as a defiance that God maketh both to great and small to shewe that they cannot bring any power that shall be able to match his: and that is the first poynt. Howbeit it seemeth that this is verie commonly knowne: for there is no man but hee woulde bee adrad, to take vpon him to match himselfe with God. If it were demaunded of them whether it were their intent to mount so high, as to dispossesse God of his superioritie ouer them: they woulde aunswere, no I trowe: were we not worse than madde then? But yet notwithstanding, in carping agaynst him wee do it. If wee justifie our selues and excuse our faultes, is it not a spying of God? Is it not a warring agaynst him? Therefore when we enter so into battell with him, wee beare our selues in hande, that wee bee able to make our part good, according as in verie deede if a man bee not afraide of Gods Maiestie, hee will presume to compasse the things that hee taketh in hande, and hee will not by anie meanes bee hilde backe. Then if our rashnesse do carie vs so farre away as to fight agaynst God: it is a token that wee imagine there is as great power in our selues as in him.

And therefore not without cause doth God defie vs heere everyone of vs both great and small, shewing that it is a madnesse in vs too bid him battell after that sort, and that wee shall never bring our enterprise about. And let vs marke well, that when God sayeth, *Gyrde vp thy loynes lyke a man:* therein he declareth, that our presuming so vpon our owne strengthes, is to no purpose. VVhat maketh vs so bolde as to presume to bee righteous, and to desire too seeme wise: but that wee surmize the thing that is not? If wee were not overtaken with that fonde opinion that there is some valour in vs: wee would never be so bold as to encounter after that fashion with God. Therefore here is expresse mention made of mens power and strength, to the end to shew that all that they weene themselues to haue, is but smoke: and that they may wel make theselues beleue that they be strong, but yet God knoweth and taketh them to be as they be. Herewithall he sheweth that he will haue no counterfeit humilitie, as we see the woon of many men is, which do but lie when they pretend humilitie before God: that is to say, they confess the thing with their mouth, which they thinke not with their hart. Among the Papists there is much preaching of humility: but yet for al their saying they be but wretched sinners, they cease not too haue a cleane contrarie meining: which is, that they deserue well before God, and that although they bee sinners, yet they haue their satisfaccons to redeeme themselues out. Ye see then that the Papists are swolne with pride like toades, and yet in the meane while pretend to condemne themselues always as guiltie before God. Yea and what a number are there euen among vs, which are ful fraught after that maner with pride? To bee short, men cannot shew any signes of humilitie but in way of mockage, because they beleue themselues to be of some valour. For

this cause God declareth heere, that when wee haue throughly tryed all our owne strength, and well considered what is in vs: we shall finde in the ende that all is nothing, and that it is not for vs too arme and apparell our selues any more, to encounter agaynst him. Ye see then that the thing which wee haue to marke in effect, is that our Lord bereueth vs not of the things which we haue, to the ende too haue any aduantage of vs: for when wee haue well looked about vs, let vs but onely consider what maner of ones we be: and then shal we wel see that there is neither power nor strength in vs wherewith too bende our selues agaist him. Whereas mention is made of *girding vp the loynes*: it is spoken after the maner of that time, and of that countrey also, bycause men went in long garments: and when they did set forth eyther too battell, or to journey, they gyrded vp their loynes to weeld theselues the better. God the shew eth here, that when me haue done al that they can, in the end they shalbe cōfounded. And therefore let vs not attempt to vaunt our selues, for it shall always but argue the more foolish pride in vs. But let vs win our spurres by condemning our selues, as which is the onely meane for vs to get favour in Gods sight, according as it is sayde that we shall bee quitt at his hand, if we leaue to condemne our selues. But if through pride we fall to iustling against his hand which is to strog for vs: wee muste needes bee crushed and broken too peeces vnder it, and seele that it is to heauie a load for vs to beare. Nowe it is sayde further, *VVilt thou ouerthrowe my iudgements, and condemne me to iustifie thy selfe? If thou intend to do so, se [first] if thou beest able to leate downe all the proude folke in the wорlde.* Here God entereth into the case which he hath to pleade agaynst lob: that is to wit, whether of them shall be more righteous: Not that lobs intent was to blasphem God so lewdly, as I haue sayde afore: for hee would rather haue dyed a hundred thousande times, than to haue conceyued so cursed a thought, as to purpose to condemne God. But yet for al that, whosoever a man will iustifie himselfe, or hath that imagination running in his head: he must needs condemne God: and if he will needes mainteyne his owne case, he must needes ouerthrow the judgement of God: This matter hath beene layd forth afore: neuerthelesse it must needs be brought to remembrance againe, and it is no superfluous repetition which the holy Ghost setteth downe heere. Therefore let vs marke well, that whosoever a man undertaketh too mainteyne his owne case as rightfull: his meening is too condemne God, howbeit not directly. And although he intende it not of set purpose in his heart: yet dooith hee it [in effect.] VVhy so? For God cannot bee iust, and a judge also, vntill wee be all damnable.

So long as men haue any righteousness in themselves, howe shall God be their Judge? But he condemneth vs all at once: nowe if there bee righteousness in vs, then doth hee vs wrong. Therefore must all our owne righteousness be cast downe: that is too say, wee must acknowledge that there is nothing but iniquitie in vs, and that we haue not one sparke of vertue in vs that is allowable, but all is starke filthinesse, dung, and infection. Til we be come to that point, god cannot be ludge of the worlde. And therefore whosoever will mainteyne his owne quarell, and make himselfe and othermen belieue that hee is pure and innocent: ouerthroweth gods judgement to the uttermost of his power, and therewithall condemmeth him as cruell. It is sayde that too the ende that God may bee righteous, all mouthes must bee stopped, and all the worlde confesse themselues indaugered vnto God. These are Sainct Pavles wordes

in the thirde too the Romanes. Sith it is so: on the contrarie part there shall bee no more righteousness in God, but hee shall bee viterly defeated of it, if wee on our side, haue our mouthes open, so as we may come too replie agayste him, and too pleade our owne case. VVee see then that it is not for naught sayde heere vnto lob, that hee ment too ouerthrowe Gods judgement, and to condemne him in iustifying himselfe. Now if this befell vnto lob, who had an angelicall holynesse, and did always euuen in the middes of his temptations protest himselfe willing too give the glorie vnto God, yea and gaue it him without feyning: alas, what shall become of vs who are so frayle? Haue wee beeene trayned long aforhande in the feare of God as he was? Haue we had practise of it? Haue wee giuen our selues too it? Haue wee such knowledge as was giuen vnto him? Haue we such humilitie? Alas we bee farre wide. And yet notwithstanding we see he ouershorte himselfe, yea euuen so faire as to condemne God by clearing himselfe. Then let vs consider what our murmurings are, when God layeth any affliction vpon vs. Howe go we to worke? Like wood beastes: our passions are so headie as it is pitie too see. And therefore it may rightly bee layde too our charge that wee labour to ouerthrowe Gods iustice, too the intent he might no more be judge of the worlde, and that we condemne him in going about to mainteyne our owne righteousness. This ought to teache vs well too holde our selues short as oft as wee intende to pleade agaynst God, and thinke our selues too haue a good case. [It ought to make vs say thus in our heartes: ] Alas who am I, that I shoulde fall to exalting of my selfe agaynst him that hath made and fashioned me? Or that I shoulde intende to rob him of his righteousness? It cannot bee but that God hathe all perfection of righteousness in himselfe. And therefore if I ouershoot my selfe after that sort in striuing agaynst him, must hee not confound me, and must not the same needes turne to my destruction? Lo what ought to holde vs in awe. Therefore whosoever we happen to grudge agaynst God, and cannot recyue afflictions at his hande: let vs enter into our owne minde, and consider with our selues that it is all one as if we woulde bereue God of his righteousness, and put him off from beeing anie more ludge of the worlde. And seeing it is so: let vs keepe oure selues from suche blasphemies, and abhorre too come therewithal: knowing that if wee bee once entered into it, it is as a deepe Dungeon wherout of it will bee harde for vs to get out againe. Then let vs not lift vp our selues any more against God, but rather let vs in all cases humble our selues too him. Lohowe we ought to do. The residue shall be reserved till to morow morning.

Nowe let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him too make vs feele them better than wee haue hitherto done, and that we may learne more and more to glorifie him, yea euuen in such wise as we may be viterly throwne downe, knowing that there is nothing but all wickednesse and cussednesse in vs: and that in glorifying him, wee on our syde may haue our mouthes shette as in respect of presuming any thing, and not be carryed away by the example of the proude, which thinke themselues to bee as much rule as God, but learne to knowe what wee be, to the ende we may yeeld our selues wholy subiect too his Maiestie, that by that meanes hee may acknowledge vs and auowe vs for his people, and wee on our part consider howe muche wee bee bovrde vntoo him. That it may please him too graunt this grace, not onely to vs, but also to all people and Nations of the earth, &c.

*The clv. Sermon, which is the second vpon the xl. Chapter.*

*This Sermon is yet still vpon the 4.5. & 6. verses, and then vpon the text whiche is added heere.*

7. Cast thine eye vpon the loftie to pull them dovvne, destroy all the yvicked, and rase them out of their places.
8. Hyde them in the dust, binde their faces in darkenesse.
9. And then vvill I say that thine ovyne hande can saueth thee.
19. Looke vpon Bemoth vvhom I made vwith thee, he vvill eate hay as an Oxe.
11. His strength is in his loynes, and his force is in the nauill of his bellic,
12. He setteth vp his tayle as a Cedre, the sineyves of his Coddes arc interlaced togither.
13. His bones are as brasse, and his small bones are as barres of yron.
14. Hee is the beginning of Gods vvayes, he that made him casteth his syword agaynst him.
15. The Mountaynes bring him forth grasse, and all the beastes of the feeld play.
16. Hee keepeth among the Reedes, and in moyst places.
17. The shadovves shall couer him, and the VVillovves of the Riuers hide him.
18. Beholde, hee drinketh vp Riuers, and is not astonished at it : he hopeth that Iordan shall passe through his throte.
19. A man vvill take him by the nose vvith a hooke, and strike him through.



Ec sawe yesterday, that when men chafe and frette in their aduersities, they go to law with God, intending to condemne him by iustifying themselves.

For although a man speake it not with his mouth : yet in verie

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ende if hee go about to cleere himselfe, he condemneth God.

And who shall haue the better ende of the staffe ? That is the cause why it is sayde, that when we haue layd our strength together, it shall be nothing, neyther shall we ever be able to match him that hath created vs, and holdeth all things in his hande.

And now it is shewed vnto vs what we bee in respect of God, to the ende to make vs lay away all our crowing at him. And in good sooth, the loking of men to their own state,

and their considering therwihal what the glorie and maiestie of God are, is the thing that should bring them vnto lowlinesse.

For if men looke but singly vpon themselves, they will not leauue for that, to presume and to lift vp

themselves still vnto some vaine trust. But when they lift vp their eies aloft, and beholde God, and afterward come downe to themselves : then are their combes quit cutte.

Therefore it is sayde, *Is thine arme like the arme of God ? or*

*rarest thou with such a roye as he doth ?* Now if a man looke vpō his own arme, yea or vpon all the force of the world:

what shall he find in comparison of the infinte power that beareth sway ouer all ? True it is (as I haue sayd alredie)

that men are foolish ynoch to think their own strength great, so long as they looke no further. But as soone as

God sheweth himselfe, all other things must needes be as

it were brought too nothing. And too the end that this

thing may touch vs the better, Job is willed to cloth him-

*selfe with glorie, power, and maiestie.* After the same maner

Psal.104.4. speaketh the Scripture of God. And (as the thing it selfe

sheweth) what else is the heauen than an imperall or

kingly robe of God, so as we be inforced too a reverent-

nesse by the beholding of his creatures ? For there is not

any thing which serueth not to set forth the maiestie of

God, to the end that we should honor it as it becommeth

vs, and as it deserueth. But now let vs go seeke out the

like apparellings : who shall be either the Tayler [to make

them] or the imbroderer [to decke them ?] VVhere

shall we finde such stuffe, that we may clothe our selues

with the like glorie that God is clothed ? Needes then

must men bee out of their wittes, when they will bee so blinde and forgetfull, as too grudge at God, and to take part against him, and to prouoke him against themselues. 'Do they not deserue an horrible condemnation ? Yee see then that the thing which we haue to marke heere in effect, is that whereas mention is made of Gods arme, we haue an exposition of it heere. As howe ? Gods arme of it selfe is inuisible : not that hee hath anye armes or handes : but in speaking so, we meene his whole beeing. God then in himselfe is vknowne vnto vs : howebeit, he sheweth himselfe in his woorkes, insomuch that the heauen (as I sayde) is his garment. Somtime it is termed his seate, but therewithall it is sayd also, that it is a visible shape of his maiestie. As much is too bee sayde of the Earth. Too bee short, both aboue and beneath God sheweth himselfe to vs, not in his beeing (as I said afore) but in the things which we are able to comprehend, insomuch that they are a witnesse too vs that there is an infinite Maiestie in God. And therefore let vs learne, that although we cannot attaine too mounte so highe as too know God : yet notwithstanding, forasmuch as he leaueth vs not without witnesse, but sheweth himselfe to vs as much as is for our besy bofe : let vs learne (I say) to behold him euuen in his creatures, and to applie all thingsto this vse, namely that wee may perceyue how there is one God which hath made & doth gouerne all things. Moreover astouching that which is sayde of the roring voyce : True it is that men will cry out too lowde, according as wee see howe they whet their tonges to blasphemie and spye God. It is sayde in the Psalme, that the wicked Psa.73.b.9. thinke it not inough for them to be proude among men, and to accuse one falsely, and to defie another, and too worke treasons and wicked practises : but they also cast vp their groynes agaynst heauen, and assault God himselfe : and theyr prude is so greate, that they dare busle agaynst the Maiestie of God. Nowe then yee see that men rore, but yet will God make them holde their peace wellynough if hee list. And after what maner ? VVee haue scene heeretofore (according also as it is sayde in the Psalme) that the Thunder is Gods voyce.

Then sith the Thunder maketh the hillies too rore, so as the ayre is after a sort clouen asunder, the Earth quaketh, Trees are torne vp, and the Rockes are shaken: I say when wee heare all this, whiche of vs shall presume anie

Psa.29.5.

77.d.20.

more

Bbb.iiij.

more to speake agaynst God: For he hath a voyce that can welynough put vs to silence. Let vs crie alowde with full throte, yet will God be heard spite of our teeth, and all our moylings must fall to the ground. Furthermore, although God thundre not after such a fashyon, yet must he needes stoppe all our mouthes in shewing vs his will, and make all our outcryes to be layd downe. He needeth not to come downe from heauen to doo it, nor to shewe himselfe heere in visible shape: but like as hee made all things by his woord, and all things are vphilde by the power therof: so will hee by the same cause vs to folter, not only in our tongues, but also in our wits and in all our powers. God then hath diuerse maners of speaking, whereby he putteth men so to silence, that if they would carpe agaynst him, they shall haue no audience: and therfore let vs learne to holde our peace willingly, and too put in vre yesterdayes lesson: which was to lay our hand vpon our mouth (that is to say, to resist the diuelishnes of our pride, notwithstanding that naturally we be bold to aduance our selues against God) and therewithall learne to giue glorie 20 simlie vnto God, in confessing that there is nothing but wretchednes in our selues. VVhe we be once so contouned with our owne good will: Gods voice will not onely not be dreadful any more vnto vs: but also it wil cheere vs vp, and he wil opē our mouth that we may speake freely. VVherof commeth it that the faithfull can vaunt th̄selues against the diuell & despise death? VVherof cometh that boldnes of ours, that we cā cal vpō god as our father, & protest our selues to be his childrē: It is because we hild our mouthes shet when wee were condemned, and haue 30 learned that we be nothing but vanitie. Therfore when we haue our mouthes shet after that sort, so as we chalēge not any thing to our selues, ne maintein our own quarel, but passe vnder condemnation willingly: God of his infinit goodness giueth vs libertie to speak, not only among men, but also before him, & to call vpon him frankly, not doubting but that our voice is caried vp to his throne by his Angels, & there both heard and accepted. Ye see then that the things which they gaine that simlie hold their peace to graunt that all glorie belongeth vnto God, & to 40 disable themselues vitterly: is that they haue their mouthes opened, as hath bin declared. But contrariwise, all they that will be talkative, and pufse vp themselues with their pride too maintaine their owne righteousnesse, must bee faine to feele how terrible Gods voyce is, and besides that, let them crie out as much as they list, yet will God spye of their teeth breake them in peeces, and then shall all their crying ceasse and vanishe away. And howe shall that bee done? For he hath an ouerterrible voyce. Nowe after the speaking of this: there is also another reason alledged to humble men withall: which is, that God defyeth them, to wit, whether they can destroy the prowde with a looke: or whether they can roote out all the wicked. If they can do that: then shewe they themselues, that they haue somewhat whereof to boast. But if they cannot: bowe dare they commence any quarell agaynst God? Heere is still the same comparison that I haue touched: which is, that when we knowe what God is, and what his nature and office are: wee must fall to considering of our selues on the other side, too the ende the same may give the greater glosse, both to Gods incomprehensible glorie, and also too the manifolde miseries that are in our selues. To bee short, we be done too understande in this Text, that it belongeth too God too destroy the prowde with his onely looke, and to roote out the wicked vitterly, insomuch that when they shall seeme too haue their full scope, and to be in their cheefe ruffe: then shall they be swēpt away cleane from the earth. God chalengeth this

to himselfe. But nowe, can men doo the like? Haue wee a looke that is able to destroy our enimies, and specially to make cleane riddaunce of the wicked? Furthermore, let vs marke heere, that God speaketh not of an absolute or lawlesse power (as I haue sayde erst) but of a power that is matched with rightfulness. And that is the cause why mention is made purposely of *the prowde and wicked sort.*

Therefore let vs marke well these two things: namely, that God doth here magnifie himselfe, forasmuch as hee can with his onely looke ouerthrow and destroy the wicked: & yet notwithstanding spareth his creatures, and vttereth not his sayd power but vpon the prowde and the wicked. God then is almighty: but yet howsoeuer the worlde go, he will haue his righteousnesse knowne to go with it, and he will haue men to confesse (according as the thing iselfe sheweth) that his so doing is to vanquish the affections and lustes of all such as yeelde and submitte themselues to his maiestie: and that on the contrarie part, he thundreth vpon al such as presume to much vpon themselues, and becomme prowde, and vse replying and encountering with God, too make him their mortall enimie. And as we haue spoken of Gods voyce before, so must wee nowe speake of his looke or countenance. The faithful beseech God to shew th̄ his countenance: for that is the thing wherein consisteth all our ioy, happinesse, and welfare, according as it is sayde in the Psalme, Lord shew *Psa. 80.4.*  
*b. 8.4.20.* vs thy countenance and we shalbe safe. That is all our welfare, that is al our contention, that is al that we can wish. VVhat is the thing then that is most to be desired of vs? It is Gods countenance: like as contrariwise when he turneth his backe vpon vs, and hydeth himselfe from vs, we must needs be as forlorne and out of heart: for there is not any thing wherein a man may finde rest: but onely in knowing that God hath a care of him. So long then as God vouchsafeth too haue his eye vpon vs, wee haue whereof to be glad, for we be sure that he will mainteine vs, and that wee shall not neede too bee afraide of anie thing. But if God forget vs: we be at our wittes ende, and not without good cause. For we be as it were left vp to Satan to pray vpon, and an hundred thousand deathes beset vs rounde about, & there is no remedie for vs. VVee see then that Gods looke is a thing to be wished for, specially if we come to him with all humblenesse, and with a desirousnesse and true intent to stick vnto him. But if we looke aloft as it is sayde in another place, and haue a forehead of brasse, and be puffed vp to vaunt our selues before God, as it were in spite of him: then must he be faine to looke vppon vs with another maner of countenance, which shall not serue too cheere vs vp, but to destroy vs vitterly. Then needeth there no more but one looke of God too rid all men quite and cleane out of the worlde, when they cast a prowde looke against him. And therefore let vs learne that which is sayde heere, namely that Gods looking vppon the prowde sort is to destroy them vitterly. And why? Because that they haue had a wicked looke. VVherefore let vs cast downe our heades, and go vnto God to do him obeysance: & therewithal let vs pray him to lighten our eyes, that we may seeke him as our fa-  
ther, and he looke vpon vs in such wise, as we may haue thereby all perfectnesse of ioy and true contentation to rest our selues vpon. But by the way it is shewed vs in this streyne, that (as the Scripture speaketh oftentymes) it is *Psa 18.6.28* Gods office to ouerthrow such as aduaunce themselues, *Mat. 23.4.12* according as it is sayde that who souuer exalteth himself *Luk. 14.5.11* shall be brought lowe. *G. 18.6.14.*

Then let vs marke well, that God is at deadly & vnreconciliable fode with al such as kepe not within their boouds

Psa. 37. b. 9. ne acknowledge their own slendernes by humbling the selues, but will needs make themselues greate men, so as God must be sayne to incouter them, and they two must iustle together. VVere this throngly well considered, wee should not neede so many sermons to bring vs to lowelennesse. For is it not a horrible thing, that woormes of the earth should come of set purpose too fight against God? But yet so it is, that all such as presume of themselues, all such as think they be of anye valour at al, all such as beare themselues in had that they be eyther wyse, or vertuouse to or ryghtuouse: al such (say I) do make warre against God. Though they speake it not with their mouth: yet is it all one: for so it is in verie deede: and therfore God telleth vs that a man cannot iustifie him self, but that in so doing he assateth heauen. Now then, if we were throughly per-suaded of this doctrine, that all proud folkes are Gods enimies and prouoke his wrath against themselues: wee would walk in another maner of meeldnesse and simplicite than we do. But what? It seemeth to vs that God ought to shrink away to make vs roome. Marke I pray 20 you how men besorte themselues. Neverthelesse if wee would nowadayes herken to this doctrine to frame our selues therafter: wee should at length perceiue by expe-rience, that it is not for nought sayd, *That the countenance of the Lord is upon the lofty ones, too roote them out of the world,* and that none but the meeke ones haue the euer-lasting heritage. Howbeit to the intent we may profit the more by this lesson, let vs marke well who be the proud ones. For the prude is not always knowne vnto men too condemne it: but whosoeuer trusteth in his owne strenght, 30 whosoeuer presumeth vpon his owne ryghtuosenesse or wisdome, whosoeuer setteth himselfe in his owne greatnessse and credit, and (to bee short) whosoeuer [wilfully] overpasseth his bounds [in any thing:] the same is a proud bodie before God. And how is it that men ouerpasse their bounds? Euen when they thinke them-selues to haue any spark of goodnessse of themselues. For vntill such tyme as we bee (as yee would say) quyte and cleane emptied: there is nother meeknesse nor meeldnesse in vs. Furthermore when God shall haue giuen vs 40 any grace and bestowed the giftes of his holie spirit vpon vs: let not the same make vs to set vp our bristles against him to offend him. If we haue a good and sharp vnder-standing, the same commeth not of our owne moother wit: and therfore we must not take occasion to exalt our selues for it: for we bee so much the more bound vntoo God. Again, let him that is greatest, indeuer to serue the smallest, and let him not despize those whom God hath inhonored, by setting them in like degree with him. Then if we imagin that there is any thing in vs, or if we be puf-fed vp with prude to disdeyne our neyghbours by reason of Gods gracieuse gifts: it is a presumptuousnesse that offendeth God and prouoketh his vengeance against vs. VVhat is to be doone then? If wee will not haue God against vs, let vs learn to distrust the things that are in our-selues, and not conceyue any presumption that may lift vs vp, but (to be short at one woord) let vs say, wee be no-thing. Again, if God aduaunce vs in honor aboue other men, or if he indue vs with any vertues: let vs acknow-ledge the same to come of him. And furthermore let vs be louing, and forbear to do our neyghbours wrong, or to despise such as are Gods children as well as wee, or at leastwise are created of one selfsame likenesse and nature with vs. Thus much concerning that it is sayd, *that it is Gods office too beste done the pride of all men with his looke.* And he addeth therunto the wicked, to shewe that he is an enemie to all wicked folk in generall. Howbeit forasmuchas it can hardly bee auoyded that prude and lofti-

Ab. 2. 2. 4. 5 nesse should not beare sway, forasmuchas the wicked sort rushe foorth into all euill, as who bee despysers of God: therfore heere is a more expresse and long discourse of these *lofty ones*, which forget themselues and beleue, that they bee able to woork woonders of their owne power. For if men were not so proud as to despysse God: surely they would hold themselues still, and not giue the brydle so to their lustes. Needes therefore must prude carye vs away, when we vse violence and outrage towards our neyghbours, for when we deuour one, and fleece another of all his goods, and shewe all the spye and malice that we can: it is a token that there is no feare of God in vs, and that we know not so much as that we be mortall men. For he that knowes how he hath but as a iourney to passe through this world, and that his lyfe is brittle and transitorie: will certainly brydle himself, if it were but euē in that only one respect. And therefore needs must men be bewitched, and vtterly ignorant what themselues are, and what their state is, when they ouer-shoote themselues. And verely that is the cause why the Prophet Abacuck (when he sayeth that the rightuorse man shall liue by faith) auoucheth on the contrarie part, that all loftiness shall bee beaten downe. VVhat mee-neth he by all loftiness? he meeneth all sturdinessse against God, and all skornefulnessse against men.

Howbeit hee vseth the woord *loftinessse*, because men forget themselues, and are as it were out of their wits, when they ouershoote themselues after that sort to chafe against their God. But now it might bee demaunded, whither God doeth roore out al proud folks out of the world. For by al lykelyhod he rather spareth them, and layeth the reynes of the brydle looce in their necke, so as they triumph at their pleasure. Howbeit let vs marke, that it is not for vs to appoyn the terme, too say that at such an hour God shall confound and de-stroy all proud folke: he will doo it, howbeit in his due season. And therfore although the proud folke do beare sway, and God seeme to let them doo what they list, yea and that they laugh [in their sleeues] as though there were no power to represse them: yet hath he still his of-fice which belongeth vnto him, namely of rooting out the proud and wicked sort with his only looke. Yea, but (as it is sayd in the scripture) sometimes he hydeth himselfe from his faithfull ones, not that he euer forgetteth them or is not carefull of them: but he sheweth not himself in outward working, to the intent to try our fayth and pa-cience. It may seeme to vs that God hath forgotten vs when we be in any danger, and specially when wee feele the blowes, and finally when we see death present, and in 50 the meane whyle we perceiue not that God myndeth to reache vs his hand, and yet euē then we crye vntoo him, Alas, Lord where art thou? why hast thou forgotten mee? Such complaints make we according to our fleshly vnderstanding: and so God seemeth not too looke vpon the proud, when he suffereth them to cast foorth their poysen after that fashion, and beareth with the numbers of outrages and enormities which they commit. Yea, but forasmuchas their tyme is not yet come, let vs tarie till God open his eyes vpon them, and then shall they be de-stroyed. Then if they be borne withall for a tyme, and God winke at them: let vs assure our selues that their tyme is not yet come wherin he will looke vpon them in his wrath, to roote them out, as I sayde afore. Now this lesson ought to serue to double vse. For the faithful ought to take comfort at it: and although God deliuer them not from the tyrannie of the wicked at the first brunt, yet haue they cause to rest vpon him. VVhy? For he hath not giuen ouer his office, no though they exalt themselues against

gainst him: but their tyme is not yet come. He stall feedeth them as men do Oxen: and like as men knowe when it is tyme to kill the Ox, so doeth God knowe well yngough the day of the destruction of the proud and of all the wicked. Ye see then how first of all the faythfull ought to be pacient, when they see God delay the rooting out of the proud and wicked sort, and therfore that they must hold themselves quiet till the thing bee doone. In the meane whyle let the proud sort bethinke themselves, and let vs be afrayd to flatter our selues. If God spare vs, let vs not thinke that wee be scaped out of his hand: nother let vs gather the more boldnesse to attempt one thing or other, vnder colour that he beareth with vs and winketh at vs. And why? for in the end he will looke vpon vs, and then shall our faults be bewrayed to our greater confuzion.

So then, let vs marke well that although men perceiue not Gods iudgements in eyesight day by day, yet must they not therfore ceasse to walke in feare and carefulnesse, but the rather bee bridled by the wrode of God. 20 For herein also doeth our sayth shewe it self: namely if in the midds of our aduersities we can fasten our eyes vpon Gods gracieouse promises. And on the other side when the state of the wicked seemeth too bee better than the state of the godly, let vs not ceasse to hope continually for the euclastisg lyfe, although it bee not to bee seene. VVhyso? Bycause God hath promised it, and whatsoeuer commeth out of his mouth cannot bee deceyuable. Yee see then after what sort wee ought to put this lesson in vre. But now let vs see if wee can doo the like thing 30 as is reported heere of God. Can wee destroy the wicked with one only looke? Can wee rid the earth of all proud folke, as God can doo when he thinketh good? Alas, what are wee? So then, let vs learne to give glorie to him which sheweth himself to be iudge of the world, which hath all power in his hand, and which vseth such order and vprightnesse in it, as no fault can bee found therwith. And although things seeme oftentimes troubliseme and out of orderto vs, yet let vs not ceasse too looke still to the p̄dwer that God sheweth therewithall, 40 and to his goodnessse: And then if wee have cleare eyes, surely wee shall never misse to espye and discerne that God gouerneth the world ryghtfully. Yee see then that the way to put this lesson in practyze, is that when wee knowe God in himself as he is, and that he hath vittered himself by effect and experience: wee must come downe to ourselues, and examin our owne weaknesse, that wee may humble our selues, and not attempt to quarell with Ged who hath the perfection of all ryghtuousenesse and power in him. This in effect is that which wee haue too heare in mynd. And specially let vs wey well the saying that is added for a conclusion: that is to wit, *that if a man had that [power] he were able too sauē himself by his owne hand*, as it is were sayd, that God confesseth, that then a man myght passe him. Therfore when any of vs hath the power that is spoken of heere: he needeth not to resort any more to heaven for refuge, nor too call vpon God to sauē him: for every man myght sauē himselfe. The saying of this, is to bring men to knowe that they haue neede of another bodie to sauē them than themselues, and that they haue not their lyfe in their owne hand, nother can by any meanes warrant it. Let vs consider then that we liue not of our selues, nor haue any meane to maynteyne ourselues, yea and that although the whole world fauored vs, so as it myght seeme that wee had all things at will: yet are we nothing, but must bee fayne to depend wholly vpon our God, and be sauēd by his hand. Let that serue for one poynct. Now at the first sight, it

seemeth too bee a meetly common thing, and men are taught by nature to resort vnto God: but yet for all that, see yee not the drunkennesse or rather madnesse which caryeth vs away, so as euerie of vs is of opinion that he can sauē and warrant himself? And who hath told vs that, but Satan, who hath put this false dotage into our brayne that there is some power, some ryghtuousenesse, and some wisdome in ourselues? So then, let vs marke, that Gods vpbrayding of vs that none of vs can be sauēd by his owne hand, is no common schoole poynt. For it serueth to shewe vs that wee must distrust ourselues and all our owne powers, and be so vtterly disabled, as wee may haue no rest, stay, nor contentment but only in him. VVhat is it then that saueth vs? It is the hand of God. And wherfore? Euen for his owne mere and free goodness only. For if man had any thing of himself, God would not enuye him for it, but would rather say, verye well, let vs part stakes, this is mine, and that is thine. For hath God anie neede to borrowe of vs? Hail he neede to catch any of our due and ryght from vs, to furnish out himself withall? No no: let vs not imagin any such conceyts, but let vs confesse that there is not so much as one droppe of safetie in ourselues, but that we must run simly vnto our God.

This is it which wee haue too marke in this streyne. Neuerthelesse it is true that sometymes the wicked shall bee destroyed and throwne downe by mannes hand, for to that end is iustice ordeyned: but can they that set in the seate of iustice and hold the sword in their hand, do any thing of themselves? Is it not bycause God hath appoynted them, and bycause it pleaseſt him to bee serued by them as by instruments? So then, it is not meeto that the meanes which God hath ordeyned in this world to set out his maiestie, power, and ryghtuousenesse, shuld deface him and hinder the knowing of his glorie: but rather that they should giue him the greater bryghnesse. Furthermore wee see how he woorketh when it pleaseſt him, without the putting to of mannes hand. In conclusion it is told vs heere, that God hath created beastes, bothe in the Sea and on the land, even terrible beastes which are able to make vs to quake, to the intent we shuld bee no more so saucie as to come to set ourselues against him.

And heere is expresse mention made of *Bekemot*. Now the wrode *Bekema* signifieth simply a Beast, and vnder that name are Oxen and all other beasts comprehended. Heere it is sayd in the plurall number, *looke vpon Bekemot whom I created with thee*: and although the wrode *Bekimoth* bee the plurall number in the Hebrew: yet is it spoken but as of one beast and no mo. Howbeit forasmuch as God ment too betoken heere one sort of beastes: that is the cause whiſt he setteth *Bekimoth* in the plurall number. Neuerthelesse it cannot bee coniectured what kynd of beast it is that he speakeſt of, except it bee an Elephant, by reason of the howgenesse of that beastes bodie. But it is evident that he speakeſt not heere nother of Oxen, nor of Horses, nor of any ſuch other beastes: for it is sayd, *locke mee vpon Bekemot which eateth bay as an Ox*. Ged then maketh an expresse difference betweene that kynd of beast wherof he speakeſt and Oxen. And therfore without troubling ourſelues to much [for the matter,] let vs marke that God in this text hath chosen a kynd of beast more wonderfull to vs than any other. The ſame is the Elephant, which hath ſo ſtrong a bodie, that it is sayd of him, *that his [greate] bones are as brasse, and his little bones or griftles (as men terme them) are as barres of yron*. For it is an incrediblē thing to vs which are not acquaynted with it,

but

but they which see those beasts ought to be afryd at the only looke of them : the bignesse of them is so howge, as they seeme to bee things made by arte [and not by nature.] But if wee were wyze ynoch, we needed not too go out of ourselues to behold the maiestie of God: howbeit men must bee sent to the beasts bycause of their vntankfulness, in that they knowe not God as he sheweth himself vnto them. Therfore by reason of our blockishnesse and vntankfulness, we haue neede of such mirrours as are set before vs here in respect of the Elephants 10 and other like beastes. Seing then that wee perceyue that God hath created those beasts of such bignesse and shape although wee had none other warrant of his power: yet haue wee good cause too hold downe our heads and too worship his hygh maestie which sheweth it selfe in those wilde beasts. And it is purposely sayd, that these Elephants were created with vs, to the intent too shewe vs, how God hath made the difference [betweene things] as he himself listed, and that he hath set a wonderfull order in the world, so as men must needes bee rauished besides themselues when they thinke theron, at leastwyse if they haue the discretion too marke the things that are wyde open before them. Behold, a man that hath but a little bodie, is neverthelesse appoynted to bee a Lord and mayster in this world. VVherfore are all things created, but only for our vse? And wee see an Elephant is so strong, that he is able to strike downe a greate sort of men with one stroke of his foote. Then sith wee see such things, and that there is such order in the world: it doth well shewe vnto vs, that God hath doone vs greate fauour in making vs so little as wee bee, and yet notwithstanding that he hath shewed himself in the brute beastes also. In somuch that if the knowledge of the things that be put into ourselues be not ynoch for vs: if we looke vpon the beastes, there wee shall finde things too astonishe our witts. And therewithall also let vs marke wel, that if gouerning should go by greatnessse, then myght the Elephants well reygne ouer vs. But what? wee see they suffer themselues too bee ruled by men like little colts in a stable. Also wee see on the other side, that God hath left them destitute of manie things. Behold what howge bodies they be, and yet notwithstanding they can-

not bow their legges, but are fayne too stand continualy: for if an Elephant bee downe vpon the ground, hee cannot get vp again.

Now when we see such a force on the one side, and such a default on the other, (that is too witte, that those beasts cannot bow their legges, but are fayne too sleepe standing, insomuch that if an Elephant bee layd flat, he cannot ryze again alone, but a man were as good too rayze vp a whole house): ought not such a sight too make vs to glorifie Gods goodnessse? For wherof is it long, that the Elephants deuour vs not all? They eate hay as Oxen doo. Seing then that these beastes which were able too excute such crueltie as to roote out all mankynde out of the world, doo feede of grasse in the mountaynes, and hyde themselues vnder the shadowes of trees, and yet notwithstanding breake not out intoo such rage as they myght doo by reason of their howgenesse: wherof commeth it but of that it was Gods will too tame them, too the end to giue vs roome to dwellon here beneath? Again, wheras wee bee hemmed in on all sides with so manie sortes of other wyld beastes, could wee continue vndeuered one day in this world, if God restrayned not their rage with a secret brydle? Therfore let vs learne to looke so vpon Gods woorks, as we may worthily magnifie his power, goodnessse, wisdome, and rightousenesse, by humbling yea and even by vtter disabling of our selues, according as in dedee we be nothing.

Now let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs so to feele them, as wee may allearne too walke in his feare, and to put vs wholly intoo his hands without presuming any thing vpon our selues, but rather acknowledging our weaknessse and infirmite, and beseeching him to help vs: and that forasmuchas wee should be ouercome a hundred thousand tymes a day, if he were not our defence, sheld, and safegard: it may please him to gard vs from all our spirituall foes, and too deliuere vs from all our temptations by giuing vs power to outstand them, till he haue taken vs out of this earthly lyfe, which is a continuall battell. That it may please him to graunt this grace, not only to vs, but also too all people and nacions of the earth, &c.

### The clvj. Sermon, which is the third vpon the xl. Chapter.

*And the first vpon the xlj Chapter.*

*This Sermon is yet still vpon the last ten verses, and then vpon  
ib. text beere folowing.*

20. Canst thou dravve vp Leuiathan vwith a hooke, or bind histung vwith a corde?
21. VVilt thou put a hooke in his nozethrils, or perce his chavves vvit an angle?
22. VVil he make much intreatance to thee, or vvill he speake thee fayre?
23. VVill he make a couenant vwith thee, and vvilt thou take him a seruant for euer?
24. VVilt thou play vwith him as vwith a little bird? or vvilt thou bynde him for thy yoong mayds?
25. Shall the companions make a feast of him? or shall the merchants deuide him among them?
26. VVilt thou fill the baskets vwith his skin, or the fisshers dorser vwith his head?
27. Lay thy hand vpon him, remember the battell, and go no further.
28. Behold, his hope is disappoyneted, and shall he not fall dovvne at the sight of him?

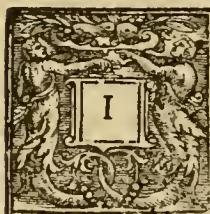
### *The xlj. Chapter.*

**T**HERE is no man so cruell that darethi vvake him vp: vwho is he then that shall stand in my presence?

2. VVho vvill preuent mee, and I vvill saufie him? All that is vnder heauen is myne.
3. I vvill not conceale his members, nor his povver, nor the comlynesse of his making.

4. VVho

4. VVhovvill open the forepart of his garment, or vwho shall come to him vvith his double brydle?
5. VVho shall open the gates of his face, and the rovves of his so terrible teethe?
6. His scales are as strong sheelds, fast set as the print of a seale.
7. One of them is clozed to another, so as the vvind cannot get through them.
8. They be shet one vwithin another, they cleave together, and cannot be sundred.
9. His neezing is like the shyning of light, and his eyes are as the davvning of the day.
10. Out of his mouth go lampes, and sparkes of fire leape out.
11. Smoke steameth out of his noze as out of a seething potie or cauldron.
12. His breath setteth coles on fire, and flame flassth out of his mouth.
13. In his necke dvvelleth strength, and labour is reiected before his face.
14. The parts of his flesh are knit together, every one is substantiall in it self vvithout fleeting.
15. His hart is substanciall as stone, and hard as a neather milstone.
16. The mightie are afayrd vwhen he riseth vp, and the vvaues are troubled.
17. VVhen the svvord toucheth him he vvil not stay [for it] nor for the speare, nor for the dart, nor for the haubergeon.
18. For he regardeth yron as stravve, and brasse as rotten vvood.
19. The Archer cannot put him too flight, the stones of the sling are turned into stubble vntoo him.
20. He esteemeth darts as much as stubble, and laugheth at the shaking of the speare.
21. Vnder him are sharp stones, and he spreadeth out sharppoynted things vpon the myre.
22. He makeith the deepe too feithe like a cauldron, and maketh the sea like a pot of oyngment.
23. He maketh a path too shyne after him, and esteemeth the deepe as an old thing.
24. His dominion is not vpon the earth, and he is made to bee afayrd of nothing.
25. He beholdeh all hygh things : He is king ouer all the children of pryde.



Shewed you yesterday, that after God had set foorth many living things of the earth too witnesse his power and glorie, heere he bringeth in, on the one side the Elephants, & on the other side the whales. And it serueth to conclude this matter, that al though men see noi Gods being, yet ought they to perceyue what his maestie is, only by beholding the beastes which he hath created, and specially such as are able to fray vs with their looke, to the end that God might be glorified so much the more at our hand. Again, wee sawe yesterday what was discoursed concerning the Elephant, which is a terrible houge beast, and ynough too scare vs out of our wittes. Now then if we tremble at the sight of a beast: should we play the bold fellowes against God, to contend with him when he chastizeth vs, and to stomacke the matter when he intendeth to humble vs? Should we be such fooles as to murmur at his iustice, or to gaynsay him in any thing, or to desire to deface or diminish his soueraintie? So then, seeing that the beastes do make men to tremble, let the consider their owne madnesse in matching themselues with God. Howbeit before I go any further, wheras heere is so long a discourse vpon the sayd kind of beastes of the land which I sayd was an Elephant, (albeeit that it be named heere by the generall terme of Bebemotb) and also vpon the Leviathan: we haue to marke therupon, how men haue bene of opinion, that by an allegorie the diuel is spoken of heere, rather than eyther the Elephant or the VVhale, and that they haue gone about to proue that fantasticall deuyce of theirs by this, that in the end it is sayd, that the sayd whale is the king of the children of pryde. But in speaking of the other kynd of beastes that I touched yesterday, it was sayd, that God maketh them to eate bay and grasse like Oxen. VVe see then that his intent is to shewe vs Gods myghtie power in the things that are to be seene, and not to descrie the diuell to vs. As touching the woord Leviathan, through the

whole scripture it signifieth a VVhale: and we see it to be so in the hundred and fourth Psalme, where the Hebrew woord Leviathan is translated a VVhale: and it is well y-nough knowne, that there the Prophet speaketh of Gods wonders which men see in the sea, yea much more than vpon the land. There is one peremptorie reason to shewe vs that we must take this text simply as it stádeth, and not shifstingly. For we haue seene heretofore how it was gods intent to teache men after a grosse and hornely maner, according to their owne small capacite, and that his dooing therof is to the end that his mightie power should be the better proued vnto them. Moreouer he ment also to vprebrayd them with their follie, in that they dare set themselves against him, forsoomuch as the verie beastes are able to reprove them. VVherfore let vs marke well, that heere God giueth men a lesson, therby to skorne their pryde, in sending them to the brute beastes: but this could take no place, if it were spoken of the diuell. And wheras his will was, that the whale should be the king of all the children of pryde: it is not for that the beast hath any such affection. But rather it is sayd to compare men with the VVhale, as if our Lord should say, It is true that men will lift vp their sheelds verie hygh, and fetch leapes aboue the cloudes: but when they haue gathered all the force they can, and presumed to the vttermost, what is it in comparison of the VVhale? VVhen a man hath vaunted himself to the vttermoste, let him but come to encounter with a whale, and the whale shall haue more cause to vaunt himself than he. For if a man compare him with a house or a Tower, if a man compare him with artillerie, or if a man compare him with a mountayne: he shall finde all these qualities in him, yea he shall finde such terrible force in him, as is able too turne vp shippes vpside downe. And where is the man that can approche vnto such strength? VVe see then that God hath shewed expresly, that wee shall always be ouercome by the VVhales, and that therefore our pride is to fond: and specially that when wee become so bold as to lift vp ourselues against him, and too

Psa. 104.4.

26.

go about to plucke from him the things that belong too him, and to robbe him of his ryghtuousenesse: in so doing wee must needs bee put to shame, yea euen without Gods comming downe from heauen, and without any shewing of his maestie: for the verie beasts are inough to maynteyne his honour. Neuerthelesse truely, by conueying the discourse from the one to the other, a man myght wel vse this similitude of the whales and the Elephants, to make men perceyue how greatly the power of the diuell ought to fray vs, seing he is termed the prince of the aire and of the world. Not without cause doth God give him that title: for it is to the intent that seeing we be so weake of our selues, and haue so myghtie and strong an enimie, we should walke in feare. Therfore we may well from the one to the other take a good warning, that if we wil not be subiect to God, we must be bondslaves to Satan, and he shall ouermayster vs well ynough, so as wee shall haue no strength to withstand him. As for example, wheras the creation of the world is spoken of, Moyses treateth not of the Angels: for he ment to be a teacher to the little and vnlerned ones, and therfore he setteth down but only those things which are seene with our eyes. But yet for all that, the present lyght which is perceyued, must leade vs yet further: that is to wit, to the espying out of the lyght of the heauenly kingdome by fayth, though it bee hidden from vs presently. And forasmuch as we see Gods maestie shyneth foorth euery where: let vs vnderstand that there is a farre greater fulnesse and perfectiō of lyght in the Angels, and in all things that concerne the heauenly lyfe. Yee see then that it is a good conueyance, when we goe so by degrees from the least things too the greatest, and from the lowest to the hyghest. But yet howsoever we deale, wee must hold vs still too the simplicitie of the text: for it is an euill thing to dally with the holie scripture by transforment of it into allegories, norther ought allegories to be drawnen but out of a naturall mee-

*Gen. 1. 22.* 22. as we see that Sanct Paule doth in the Epistle to the Galathians and in other places. Therfore let vs come backe again to the matter we began with. God doth heere make his triumphes bothe by sea and land, to the end that men should knowe, that they shall alwayes be confounded in their pryme, if they set themselves against him. And after he had spoken of manie other sorts of beastes, heere he setteth the Elephants before vs, which are so terrible, as they must needs amaze vs: for in the howge bignesse of their bodies, we behold miracles without number. VVe see on the one side how they surmount vs; and we see on the other side how god hath not giue the things which he hath voutsafed to giue vs, yea euen of his owne free goodnessse. And therfore let vs learne that we shall gayne nothing by exalting ourselues: for we shal be surmounted by the brute beastes, when we haue done all that we can & yet notwithstanding our vnthākfulnesse bewrayeth it self, in that we yeld to slender and nigardly a recōpence vnto God, for the benefits that he hath bestowed vpon vs. For of whom is it long that we be not brute beastes? As it was said yesterday, *Was not the Elephant created with vs?* Are we made of any preciouser mould than he? Is there any qualitie in vs, why we should be more excellent? No: there is nothing that maketh a difference betwixt vs, but God. Now we see that the Elephants which haue so terrible a force, are notwithstanding not so hold as to bend themselfes against vs: they go and hyde themselves in moist places, and cannot haue any couert that is commodione for them. Seing it is so: we see on the one side how greatly we bee bounde vnto God, and therfore wee ought of good reason to acknowledge our owne weaknessse when mention is made of the brute beastes whom we durst not

come neere, no nor so much as looke vpon them. How should we do then, if God restreynd them not? Now after this, God leadeth vs too the sea, and sheweth vs that there also we haue wherwith to pull vs downe: not only by reason of the greate multitude and diversitie of fisshes that are there to be seene, insomuch that euen the heathen and misbelieveng wryters were constreynd to say, that wheras men sawe manie miracles vpon the land, the sea was the true storehouse of the woonders of nature: but also euē in respect of anye one sorte or kynd of the: as for exāple let vs take but only the whale, and is it not an increible thing to see sohouge a creature, living in the water, who were able to fashiō the mould off so great howge, & strong a beast as that is seene to be? For by lykelyhod it should come foorth to pray vpon the land, and there shuld not be foode ynough to suffize him in the water. Also we see what is in his bones, or in his backebones, which are more than bones: they bee (to see to) yron and steele: and it is a woonder to looke vpon his fleshinessse. Therfore a man had neede of greate riches that shuld intreteyne such a bodye. And who can sted his turne but only God? For he hath appoynted the world to keepe him, and therfore hath he provided all things for him. VVherfore, sith wee see this, let vs learne to submit ourselues to him, or else there shall neede none other judges to condemne vs than the brute beastes, nother shall there neede any other euidence too cast vs, than the creatures that are dispersed through the world, as well in the waters as vpon the land. If we beare away this singlenesse, it will stand vs in better sted than all the curiosse expositiōns that can be deuyfed, as when these Allegorimakers searched out his ribbes and backebones, and treated also of his skin and of this and that, and to be short, there was not that pece of him, wherein they found not some toy or other. But this is as it were to make the holie scripture a noȝe of wax, by transforming it from the naturall sense. VVherfore if wee beare away but this one foresayd article, that there shall neede none other witnesse to cast vs before God, thā the things that are shewed in the brute beastes: shall wee not haue profited greatly? Howbeit before we come to that condeming in Gods sight, we haue a good instruction now giuen vs to receyue. And first of all, to the intent wee may not be ashamed to be taught by the VVhales and Elephants: let vs vnderstand that Gods sending of vs too them, is euen bycause of our vntowardnesse, for that wee bee so spytfull, so stroward, and of so wicked and crabbed a nature, as we cann̄ be brought to reason. Therfore is God fayne to shame vs by sending vs to the beastes. Also there is such wilfulstubbornnesse in vs, that whatsoeuer is told vs, though our wants be layd opē to our faces: yet do we euer seeke some startkingholes, & shun Gods iudgement to the vttermost of our power. God then must be fayne to breake this hardenesse as it were by mayne force, and to make vs to bow vnder him. And therfore if the Elephants should treade vs vnder their feete, and trāpē vpon the bellies of vs: we be well woorthie of it seing wee wil not glōrifie him that hath made them as well as vs, nor yeld him his due honour. Howbeit let vs take it in good worth that God st̄ndeth vs to the to schole, to learne to humble our selues. Besids this, we deserue to be swallowed vp of the VVhales and too haue the sea to ouerwhelme the whole earth, and so it should do (as hath bin declared heretofore) were it not that God of his graciuose goodness voutsafeth to lodge vs heere, and to maynteyne vs notwithstanding that we deserue to be drowned every minute of an houre. VVherfore let vs be contented that God gineth vs instruction bothe vpon sea and land, and that all things are ordeyned to turne to our welfare, according

ding also as they shall, if we turne them not away by our owne rechlesnesse, ignorance, and naughtiness. Thus yee see the cheef poynt which wee haue to marke in this text. Howbeit before I vnfold this description peece by peece, let vs mark what is sayd here: for God declareth to what intent he speakest so of the Vvhale. *Vvhale is he* (sayeth God) *that can stand in my presence?* Seing that no man dareth waken vp a whale, no nor come neere him (sayth he): who is he that dareth maynteyn himself before mee? This is the comparison that I haue touched a'readye: that is to witte, that if the creatures (which being nothing of themselues are but a small portion of the power that is in God,) do astonish vs: what will his infinite maiestie doo?

*Esa. 40.6.12* What is all the whole world in respect of God? It is sayd that he holdeth bothe heauen and earth, and that he needeth not to stretch out his armes too imbrace that greate circuit, but it is al of it shet cloce in his hand. Now a whale (how houge a masse of fleshe so euer he haue, yea and though he can do neuer so much in the sea) is but a verie small peice of it. So then besides the infinite number of other fisshes greate and small that are in the sea, (all which God hath made and gouerneth,) the whales also are comprised there. Seing then that God in his glorie comprehēdeth all things, yea and comprehendeth them as nothing: ought not wee to be sore astonished before him, when a sillie beast scareth vs, as is shewed hierer? And for confirmation therof it is sayd, *rhat all things are bis.* For if a man should say, it is true that a whale is a terrible thing, but God is not so: Yea, would God answer? and what is a whale but as a dart that I shall cast, or as a stone out of a sling? Then it behoueth vs to knowe, that God hath printed some marke of his power in whales and other greate beasts, to the intent that men should knowe how that the same proceedeth from his hand, and that he serueth his turne with them, to apply them so such, vse as he listeth, insomuch that a whale ought in our sight to bee considered as if God shuld cast a stone out of a sling, and the ayre rang of it, so as we were astonished at it. Seing then that al things are so in his hand: we haue good cause to tremble before him. Neuerthelesse our Lord meeneth not too drive vs from him: but yet must wee needs bee abashed at the first brunt, to the end we may yeeld him his deserued reverence. So then, he calleth and allureth vs to him, to the intent that we should find all ioyfulnessse there, but yet can we not come at him, till we haue bene vtterly beaten downe.

Therefore there must first go afeare before, to daunte vs in such wise as wee may not be able to stand, but may find ourselues vtterly vndone and cast away, if God shuld vtere his power against vs. It behoueth vs to knowe this: and then shall all our feare be asswaged, that is to wit if we hold him for our father. But yet for all that we shal never yeeld him his due reverence, except he daunte vs and tame vs in such wise, as wee knowe not where to become. That is the thing which we haue to remember in this streyne. And so let vs followe this generall lesson, that it is vnpossible for a mortall creature *to stand before God.* And how should he stand? For first and formest he must needs cast vs flat to the ground, and afterward set vs vp againe. But if we will hold our owne, and fail to playing the lustie tall ladds: we shal never bring our purpose to passe, but it shal rather be the cause of our decay. The woord *stand* then betokeneth that a man can never haue a good case in maynteyning himself to be ryghtuouse and wise, but must first of all be vtterly disabled, and acknowledge that God hath all myght, power, and ryghtuousenesse in him, and that we cannot be but ouerwhelmed in our owne nature. True it is that God not only would that we should stand,

but also lifteth vs vp aboue the heauens: not in respect of our bodies as yet, but by raysing vs vp when we be beaten downe.

Then let vs marke well that there is greate oddes betweene mennes desy ring to be somewhat of themselues, by taking vpon them to bee wise and ryghtuouse, and betweene vtre disclayming of all goodnessse, and therupon to resort vnto God, and to pray him to set them in good state for somuchas they be vtterly bereft of all glorie and haue nothing in themselues but shamefull confusion. When we haue learned this lesson, that no man is able to stand before God, so as we acknowledge that there is nothing in vs but filthinesse and dung, that all the gay like lyhood which wee weene ourselves to haue, is nothing but vanitie, and that all the opinions which we haue conceyued do but beguile vs, when we be once throughly perswaded of this, then wil God lift vs vp, and we wil think ourselues so behoden too him and to his mere grace for all things, that we wil glorifie him as our father, and as the giuer of them vnto vs, yea even without being bound therunto, and without finding anie desert in vs. And it is a general principle of our faith, that all flesh must keepe silence before him, and that it behoueth vs to vnderstand, that if there be any lustinessse in vs, it withereth away out of had: there needeth but one blast vpon vs, and by and by we fade away without hartinessse or strenght, and al our ryghtuosenesse is but cursednesse. I pray you mark this general principle of our faith, to the end that the grace which is manifested to vs in our Lord Iesus Christ, may be knowne, & we haue our recourse thervnto, not looking eyther for the beginning or for the full perfecting of our saluation elsewhere, than in Gods voutsafing to work the same freely: that is to say, without any bynding of him too it on our side, or without bringing any thing of our owne in that behalfe. And that is the cause why he expressly addeth, *wbo wil preuent mee, and I will satisfie him?* As if he should say, that if wee will pleade against him, he must needes be in our det, and bee bound vnto vs, and we must haue some ryght and interest. And where shall the man bee found that may preferre his title vnto God, to say that God is bound yntoo him? But wee see cleane contrariwise, that wee hold all things of him, and that he on his side oweth nothing vnto vs: and yet notwithstanding we be so wilful as we wil needes contend with him.

Now let this be extended generally to teache vs that wee must humble our selues vnder Gods myghtie hand, confessing him to be bothe wise, ryghtuouse, and myghtie in al things that he doeth, as Sainct Paule sheweth in the eleuenth to the Romaynes. For although he alledge not that text as taken out of the holie scripture: yet doeth he reherse the same doctrine. And to what purpose? There *Ro. 11.35.* he treateth of Gods free election, and sheweth that God chose whom he listed to be heires of euerlastinge lyfe, and also that he forsooke whom he listed. If a man should demaund the reason why: it is not for vs to knowe it, neither is it lawful for vs to seeke any further than his will, which ought to bee in sted of al reason vnto vs. Not that he doeth any thing vniustly: but bycause the secrete of his mynd are hidden and incomprehensible to vs, and his wayes are vnkowne to vs. Howbeit forasmuchas it is hard for men to hold themselues quiet, when they heare that doctrine: (according as we see how these doggs bark against it nowdayes, and these gloriouse beggers intending to play the greate doctors, say they comprehend it not: and who art thou thou wretched dogge. Dost thou not comprehend it? Get thee vp vpon thy dunghill and learne to knowe what thou art) forasmuch then as men are so proud that they cannot find in their harts to submit them

themselues to that doctrine: Sainct Paule twiteth them with this saying: VVho hath giuen aught vnto God? You step foorth here with greate boldnesse, yee alledge your owne vertues and your owne strength: therfore it is meete that you should shewe God what he shoulde do, and that nothing be doone otherwyse than you appoynt, and so, that he is greatly bound vnto you. Now if ye pretend such matter against him: come on, and let vs knowe what it is that you haue giuen him. And if yee knowe that he is nothing behoden vnto you: how dare yee murmur a-  
 gainst him? Now seing that Sainct Paule dealeth after that maner, and wee knowe his meening in the case of Gods everlasting election: therevpon wee haue to remember, that it is one of the principles of our fayth, [to beleue] that God holdeth not any thing of vs, and that we can not alledge that he hath receyued aught at our hand: but that all glorie must be giuen vnto him, and wee not think that he is our vnderling, or that he is any thing bownd vnto vs. But all the matter lieth in the well practizing of this lesson, specially that when our flesh tempteth vs to pre-  
 sumptio and pride, we may be restreyned with this bridle: and consider: How now? with whom matchest thou thyself? For if thou wilt go to lawe with thy God, it behoueth thee to be well armed to answer him. And what wilt thou say to him? Seing thou haste nothing but wretchednes & cursednesse in thee, would it not stād thee in hād to submit thyself to him with all obedience and humilitie? And further let vs marke also, that by those words, all the righteousenesse of men is beaten downe, and it is shewed vs that all that euer we can imagin concerning the merit or deseruing of works, is but a drunkennesse of Satan, who hath so bewitched mennes understanding with an opiniō of deseruing to Godward, that the kingdome of heauen was made as it were a wages. In poperie nothing is more common than to say that men can purchace heauen. And how? By their meritorious woorks (as they terme them.) And although the papists be forced to confess that wee can do nothing without Gods grace, and that wee haue always some imperfections in vs: yet doo they mingle their owne woorks with Gods grace. A man (say they) must prepare himself to receiue Gods grace: not of worthinesse, (they be forced to graunt our owne vnwoorthinesse) but of conuenientie, bycause (say they) it is conuenient and seemely that a man should offer and dispole himself afore hand to receive Gods grace. But is not this an expresse belyng of the holie Ghoste? Behold here a saying which is cleere ynough and needeth no gloze, *who is he that bath preuented me [or bene a fore hand with me]* sayeth the Lord? Then let vs marke well that heere God bereeueth all mankynd of the false and diuelish opinion wherwith they are so besotted, by saying that he is not bound vnto vs but we vntoo him, so as wee cannot bring aught vnto him, nother doth he receiue any recompence at our hands by the seruice that wee do vntoo him, for he hath no neede of vs. Now we see in effect, that all the wis-  
 dome and righteousenesse of man is beaten downe and brought to nothing. For there are twoo things that make vs to lift vp ourselues against God: the one is when wee weene ourselues to be wiſe, and the other is when wee think we haue some righteousenesse and worthinesse of ourselues. Howbeit God sheweth vs on the one part, that we may wel prate and prate, but in the end he will put vs to silence well ynough. VVhyso? For what title can wee pretend against him? Then let vs forbeare to be selfwyse, and learne to be sober and lowly, and let vs acquaint our selues with Gods woorkes so farre foorth as he sheweth them to vs, always restreyning our selues with this bridle, that wee passe no further than is shewed vs in the holie  
 scripture. If we do so, we shall be gaide alwaies by the holie Ghoste.

Let vs then keepe ourselues from saying, O I would faine know such a thing. Let vs not be selfwyse in seeking whatsoeuer we haue a mynd vnto, when we ought not to knowe it: but let vs be contented with that which is opened to vs in the holie scripture, and specially with the things that may edifie vs in faith and the feare of God. And if we meete with a thing that seemeth strange to vs, yet let vs consider that God hath spoken it, and therfore we must receiue it without gaynsaying. Furthermore if God let a thing alone and tel vs it not: it behoueth vs too stoppe there without going any further, and we must not be inquisitive after our owne fancies. Therfore mark it for a schoole point, that it behoueth vs to bridle our toungs, & to suffer ourselues to be the schollers of our God, seing he doth vs the honour too teache vs as well by his owne mouthe, as also by his holie spirit. The second point con-  
 cerneth our righteousenesse, that being conuictēd to haue no worthinesse at all in vs, and that when we haue done neuer so much, yet we can bring nothing vnto God, wee shoulde yeld ourselues giltie. But (which is much worse) men are so farre of from giuing themselves to do good: that they employ all their force and powers to do euil, vntill God haue reformed them. So then, if we knowe (and put it in vre,) that we must not pretend to haue any worthinesse or deseruing in ourselues, but yeeld God the honour to graunt him to be almighty, then are we throughly humbled in all respects. This in effect is the thing that we haue to beare away in this text. Now too knyt vp the matter, although it were not needfull, no nor expedient to stand vpon euery woord of this long discourse that is made of th<sup>e</sup> whale: yet let vs assure our selues that this is not superflououse. VVe looke but sligly and as it were glaucingly vpon the recordes that God giueth vs of his maiestie. But were our Witts well setled too marke what God sheweth vs, to the end we might honour him accor-  
 dingly, we needed not too go out of our selues: for wee shuld find presidents ynow bothe of his power and of his will, so as we should behold bothe his myghtiness & his goodnesse within vs, without going any further. And that is it which S. Paule meeneth by saying, that forasmuchas we haue our life, mouing, and being in him: we be suffi-  
 ciently conuictēd. Though we ope not our eyes, yet doth God make vs to feele with our fingars, that he dwelleth in vs: and he setteth forth himselfe in such wise as wee ought of dutie to do him honour. But what? we notwithstanding do fall to studioresse: wheras if we were well aduised and of good discretion, there shuld neede (as ye would say) but the tippe of ones little finger to hold vs in obedience vnto God. Howbeit forasmuchas wee ouer-  
 passe that, and make no greate reckening of Gods woorkes: therfore here is made a long discourse, yea and that altogether vpon beasts. Seing then that God maketh here a long anatomie: it semeth long in deede, but yet is it not super-  
 flououse. And why? By cause we be so fleeting, that wee despise Gods miracles how greate and noble so ever they be.

Thus ye see what we haue to marke in the first place. Now herewithall it is sayd, *wilt thou hold him in thy ser-  
 vice? or wil thou put bookes into his nozze? or wil thou  
 play with him as with a spancell or a bird?* It is too doo vs  
 too wit, that wee bee so much the lesse to bee excused,  
 if wee acknowledge not our maker, seing wee finde  
 our selues confounded in making comparison betweene  
 vs and a whale. And yet for all that, when m. indisperte  
 of Gods woorkes, in their owne brayne, and controi him  
 and are not contented with him if hee woork not a ter-  
 their

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28.

their lyking: it is all ope as if they would ouerthrowe him. And is that possible? Behold, there is a brute beaste which men cannot tell how to tame. True it is that this comparison is not peculiarly fit in all respects, neither is it requisite that similituds shuld match fully and answerably in every poynt. But it serueth to shewe, that if a sillie beaste which hath nother reason nor vnderstanding, hath such force in him as to make vs afraid of him and to runne away: what shali he do which hath made and fashioned all things? Again, if a man dare not *waken vp a whale*: how dareth hee 10 step forth to make warre with the liuing God, as all they do which fall to carping and quareleng with him as much as in them lieth? Behold, our Lord would sayne shewe himselfe gentle and louing towards vs: and in verie deede we see how he is willing to beare with our weaknesse, & we play the madmen and wild beastes, and fall to carping at him openly, as though we were at defiance with him. And are wee able to abyde his presence? Shall it not bee much more terrible to vs than the presence of a VVhale? Again, seeing it is said that the whales *doo make the deepe too seethe like a cauldron, and iumble the sea together like a pot of oyniment* (according also as it was sayd of the Elephat, *that he would make the Riuere of Jordā to passe through his throte*) I pray you if we were agast too see a beaste at that point to swalowe vp houge waters: how much more agast ought we to be at the maiestie of God? It myght seeme to vs that the VVhale might be choked in the middes of the waters: and yet notwithstanding he is so greate and houge a beaste, as he cutterh the sea asunder, maketh it to boyle like a pot with his snorting and neezing and (as it is termed heere) ouerturneth shippes, and is like to swallowe vp all that commeth in his way: and shall our Lords neezing be no greater than a whales? Yes, he hath a snorting that is spoken of in the Prophet Esay and also in the hundred and fourth Psalme, insomuch that if God do but 20 104. i. 29. suffice or blowe vpon vs, we must needs be destroyed at the first blast. Seing then that there is such terribleness in the nozethrils of a beast: what is there in the breth of god which is the welspring of ali power, eyther to set vs vp & quicken vs, or to ouerthrowe vs and vndoos vs? VVee see then that these parts are not set downe and touched there without cause, and that these kinds of beasts are not picked out from all other, but for good instruction: at leastwyse, if we haue the discretion to apply all these thinges to God, and to make such comparisons as I haue spoken of. VVheas mention is made of the *baranesse of the whales flesh and of his bones*: it behoueth vs to come to this consideratiō: How now? VVhat shal become of vs if God list vp his hand against vs? See how the whale ouerturneth greate shippes and drouneth them in the sea, and hath not God barres of yron farre harder to strike vs downe if he list to touche vs with his hand? Now let vs go iustle with him [when we wil. Seing then that we perceiue so well how infinite the power of Gods had and arme is, specially whē he is armed against vs: we may well see that this treaſting after that sort of the VVhales flesh and bones, is no ſuperfluouse talk. But on the other ſide let vs conſider alſo, that if a beaſt haue ſuch power in him, in ſomuch that it is ſayd of him, *that he laugheth at the ſhaking of ſpearēs, and*

*is not afraide of the ſword or of any other weapon: thereby it is ſhewed vs, that if wee be armed with the power of our God, we be in good ſuretie, and haue no cauſe to be afraide or to take thought for any thiſg.* VVee ſee that it is God which hath giuen ſuch ſtrengthe vnto beaſts: and why theſhould not we truſt to his protection? Furthermore let vs mark wel, that al the ſtrengthe and power that is in VVhales or in any other beaſts, ſhal perifhe, how terrible ſo euer it be, according also as it doth perifhe when it pleafeth God. Therfore it behoueth vs to beare in mind, that wee muſt not truſt in ourelues, for that is to great a folly: but wee muſt repaire to him who hath al power and might in him ſelf. And that we may profit the better by this leſſon: let vs mark, that forſomuch we ſee Gods had lifted vp, & troublē to be through the whole world: we muſt on the one ſide leaſne to diſtruct ourelues, and as it were diſable our ſelues by knowing our owne infirmities: and yet notwithstanding not ceaſe to glorie in God, ſeing we be vphilde by his power. Lo how we ought to walk in lowelinenſe on the one part. And on the other ſide, whē we reſorte to our God and leane vnto his fauour and protecſiō: we may defie al our enemis, not only of this world, but also euē Satā himſelf with al his power, & al that euer he is able to praetize. I thus ye ſee that the two thiſgs whiſh are requiſite, (ſpecially when our Lord warneth vs of any peril, and we ſee thiſgs out of order) are that wee muſt haue an eye to our owne weakeniſſe, and vtterly diſtruct our ſelues, and yet notwithstanding, in diſabling our ſelues not ceaſe to looke vp to heauen, not douting but that we haue a good warrant, forſomuch as we be mainteyned by him, but in any wiſe not preſumyng vpō ourelues. For as for him that thinketh he hath any power in himſelf, what caſe he do but ouerthrowe himſelf. Then let vs leaſne, not to chalendge aught to ourelues, but rather to abace ourelues vtterly: and yet notwithstanding to conceiue ſuſh boldneſſe vpon truſt of Gods protection, as we may not doubt but he is able yrough to defend vs from a hundred thouſand deathes, ſobeit that we reſerue our ſelues wholly vnto him, & truſt that he wil always guide vs with hiſ hand, and that al though we muſt be ſaine to paſſe through the troublē & diſordres of this world, and be inuironed with a hundred thouſand deathes: yet notwithstanding he will make vs to feele hiſ help, & giue vs power to get out of it, till he haue drawne vs fully to himſelf, and that we bee come too the endleſſe reſt which he hath prepared for vs.

Now let vs fall down before the face of our good God with acknowledgement of our ſinnes, praying him to make vs ſo to fele how poore and miſerable we be, that vpō the knowing of hiſ goodneſſe and loue towards vs, wee may couet nothing but to yeld him hiſ due glorie for beſtowing ſo many of hiſ gracieouſe benefits vpon vs, as in that he hath made vs Lords and Maifters of hiſ creatures here bylowe, which were 2ble to ſcarce vs out of our witts, ſo as we may not be vntiaſful for ſuſh priuiledge and prerogatiue as he hath graunted vs, but do him homage for all the benefits that we haue received at hiſ hand, wayting to haue him increase them, euē till he haue brought vs too the full perfection. And ſo let vs all ſay, Almighty God heauenly father, &c.

### The. clvij. Sermon, which is the firſt vpon the. xlij. Chapter.

I Obansvered the Lord and ſayd.

2. I knovve that thou canſt doo all thiſgs, and that no thought ſhall be kept backe from thee.
3. VVho is he that darkeneth ſecrets vwithout knovvledges? I ſpake and vnderſtoode not: theſe thiſgs are vwyonderfull aboue mee, I haue not knovyne them.

4. Herken therfore and I vvill speake : and I vvill aske of thee too the end thou mayst teache mee.  
 5. I haue herd of thee vvith myne care · and now myne eye hath seene thee.

Job.39.d.37



E sawe heretofore the frute that grew of the declaration which God made vnto Job : and wheras he doubbled his woords, it appeered more euidently vnto vs, how much he profited by that correction. He had alredye repented : and now is he touched more to the quicke. And so we see that whē God hath once taught vs, oftentimes the same profiteth vs but in part : and although we think there is nothing amisse, & that we be come to the right point: yet shal it be but a little preparatiue to it. God therfore must be fayne to hold on in teaching vs, that the doctrine which wee haue herd may be the better rooted in our harts, and wee be the more moued with it and settle our selues wholly in it. To be short, we see that repentance is not perfected at the first dash, but that after God hath planed vs, he had neede also to poolish vs : like as when a man maketh a pece of woork in wood or stone, he must haue much heawing about it. The same way also must our Lord take with vs: or else we shall haue but a small entrance into re-pentance, and the same wil vanish away byandby, or else continue a rude and vnperfect thing. And that is the cause why we must suffer God patiētly, if after once correcting of vs for our faults, he cōtent not himself with one stroke of the rodde, but pay vs double : for that is for our profit. Furthermore when wee haue herd any good instruction for our welfare, if we haue receiued the same, let vs assure ourselues it is but with smal tast, so as we be not yet rightēly repented, but haue neede to go to it new again. VVherefore let vs not leave the doctrin which we haue herd, but let vs indeuer to profit dayly more & more, knowing that it behoueth vs to draw neerer & nerer vnto God all the days of our lyfe, & to be stablished stil more and more in his feare and loue. Or else without that, we be vnstedfast & returne to our old byasse: & whē we think ourselves to be wholly brought home, it shal be nothing but a smoke that will vanish away out of hand . Ye see then what wee haue to beare in mynd. Also according to Iobs example, when we haue cōsidered our faults one day, let vs streyne ourselues to knowe them yet better the next day, and to be the more greeued at them. For if we think we haue discharged our dutie with the saying of one word, or with the conceyng of some one good thought : we deceyue ourselues. So then repentance must always be a conquerour, insomuch that if it be vnfeyned, it must be doubled. But now let vs come to that it is sayd heere, *I knowe that thou canst do al things, and that no thought shal bee kept backe [or letted] from thee.* Some expound this, as though Job yeelded all power and might vnto God, and therewithal also an infinite forecast to prouide for all things & to guide them: as though he should say, Lord I knowe thou haste al things in thy hand, and that nothing is hidden frō thee, and that thou art priuie to all things. But it is a common maner of speche among the Hebrewes, to say, No thought shall bee letted from thee, that is to say, whatsoever thou haste ordeyned and commaunded, yea and whatsoever thou haste intended in thy mynd, shall euery whit of it be redily executed, so as thou shall not neede to trouble thyself, as though thou were letted or as though thou couldest fayle in any thing. Then let vs marke that this is spoken simply of Gods infinite power, and the twoo sayings are verified bothe of one thing. God therfore is al-

mighty. As how? For looke what he purposeth in his mind, he can execute it byandby without any lette. But it should seeme that Job heere confesseth not all that hee ought to do: for he had protested heretofore, that God ruleth the world: but yet he ceassed not to murmur against him. It seemeth then that he hath not profited a whit, and that he returneth stil to the foresyd article, that although God be almighty, yethe fayleth not now and then to vse ouergret rigour, so as the poore creatures suffer to much, and are tormented to excessively at his hand. Howbeit we must cōsider, that heere Job acknowledgeth God almightyssse after another maner than he had doone at ore, that is to wit by humbling himself vnder Gods mighty hand: in acknowledging that it is not for mortall men too resist him nor to checke against him. Sometymes wee can say that God hath all things in his hand and guiding : but in the meane whyle we will not cease to fret and repyne if he do not all things to our lyking. And wheroft commeth that? Euen of that we haue not throughly conceyued his hygh power to submit our selues to it, nor considered that he being almighty guideth all things iustly and vprightly, so as it is good reason that he should handle vs and weelde vs as he listeth, and we keepe out mouthes shet, without replying to any thjng which he doth. Therif we acknowledge Gods almightyssse by viter disabling of ourselues vnder him, and by confessing it to be good reason that he should reigne and haue all authoritie ouer vs, and that we should obeɪ him, yea and that not by constreynt, but of a meeke and meeld mind: that is doubtlesse a true cōfessing that God is almighty. But if we will take vpon vs aboue him, and handle him after our mind, & have him to followe our wills, and to do according to our conceyts and imaginacions: alas, it is an euill acknowledging of his almightyssse: for we would bee his fellowes, yea and we would be aboue him to in that point. Therfore let vs mark well, that Job treateth of Gods almightyssse in an other sense heere, than he hath done heretofore. For he worshippeth God in his souerein dominion, and acknowledgeth that althings must needs be guided by him, & that it is his office to governe men, and that we haue no cause to murmur when he affliccteth vs, and that although things be hard & troublesome, yet we must always come to this point, that inasmucha he is righrouse he cānot deale amisse, and that it becometh vs to please him and to yeeld ourselues prisoners to him, to be handled and guided as it pleaseth him, and moreouer to bold al good things at his hand. Thus ye see in what wise we ought to acknowledge God to be almighty. Now in the second meber, Job defineth what Gods almightyssse is, and how it behoueth vs to cōceive of it: for he speaketh of Gods thoughts. VVe see many fantastical persons, who when they talk of Gods almightyssse, fal to gazing at this and that, saying: If God be almighty, why doth he not such a thing? If God be almighty, then can he do this. Yea, but we must ne traunge abrode so after our own imaginacions, Gods almightyssse ameth not at our dotages nor at any common thing. VVherat then? Gods almightyssse and his wil are things inseparabla. God is almighty: but is it to do whatsoever man hath forged in his brayne? No sic: but it is to accomplish whatsoever he hath ordeyned in his owne purpose. So then let vs learne to knit these twoo thingstogither, as meily his almightyssse and his will. And that is the cause why Job said, *that no thought shall be letted, kept backe or re-*

cc. stey-

streynd frō him, that he shuld not execute it; not the things that men conceiue and determine, (for it is not for thē [to have their wills]) but the things that God hath ordeyned & which he knoweth to be good. Now we see after what maner Gods almightynesse ought to be knowne of vs: namely to the end we shuld not doubt but that al things shal be done which he shal haue determined, not by taking cōsell at our hāds, but bycause it is at his aſignment to appoint what is good to be done forſomuchas he is the fountaine of al wiſdome. For al these things are ſo in his hand, as nothing can hinder his accōpliſhing of whatſoever he hath deuiled. This wil bee the better vnderſtode by the practiſing of it. Such as blame Gods almightyneſſe without cause or reaſon, fall too ſeeking of by matters, ſaying: VVhy doth not God ſuch a thing ſeing he is almighty? yeſt Is it for vs to make him play tricks to and fro? It belōgeth to him to determine & appoint, & afterward to bring it alſo to paſſe. Yet notwithstanding, thoſe [foreward' fellowes] take no heed of graūting al power vnto God, whē it cometh to the point that they ſhould truſt in him. And yet 20 the verie thing whervnto we ſhould apply Gods almightyneſſe, is that he wil not faile to keepe his promis, and that forasmuchas our welfare is in his hand, wee are ſure that none euil can betide vs, and that ſith he hath vs in his protection, we be out of doubt that no enimie ſhal preuayle againſt vs. This (ſay I) is the cauſe for which we ſhould mind Gods almightyneſſe, according as it is ſhewed vs where it is ſaid that no man ſhal plucke vs out of Christs hād who hath taken vs into his keping. And why? For the father who hath committed vs to him, is stronger than al. VVhy & to what end hath Ieſus Christ alledged to vs the invincible power of God his father? It is to the end wee ſhould be quiet, and not doubt but he wil ſave vs, notwithstanding all the attepts that Satā can do or deuife: for God is almighty. Herein we ſee that we muſt ioyne Gods almightyneſſe with his good wil, euen ſuch as he ſheweth it to be by his word. If we be once at that point, we ſhall not give ourelues the bridie to gaze & raunge abrode: & yet ſhal we haue alſo wherwith to beate backe the ſkernes of ſuch as can find in their harts to play with Gods almightyneſſe as with a tenniſbal. As for example, looke mee vpon the Papiſts, who wil neeſt haue the breade to be chaunged into the bodie of Ieſus Chrlte, and that the thing which was but bread before, ſhould become god: & to proue their ſaying, they alledge, whynot? is not God almighty? Yes: but is it to that end? Then wil him to darken the ſunne, & to turne the moone into water, and to make the earth too be in heauen, and heauen to be in Earth. Is it not a playne mocking of God when we fall to treating of his almightyneſſe after that maner? Is it not an ouerthrowing & peruerting of all order, and [a laboring] that there might be no more diſference betwixt whyte and blacke? Is it not a wicked rending alſunder of Gods mightyneſſe power, and a laying of it opē to all reproche? And wherof cometh this? It is bycause the Papiſts haue not yet learned the leſſon that is ſhewed vs heere: that is to wit, that God is almighty to accomplish whatſoever he purpoſeth too doo. But where is there any purpose of God in this behalf? It becommeth vs to looke whither God do will it or no. There fore when we haue Gods will [for our warrat]: thē muſt we alſo extend his mightyneſſe power to the performing of the things which he hath ordeyned in his will. But let vs not think that our Lord wil haue mē to make his almightyneſſe roue and raunge where they think good. VVherefore let vs beare the leſſon in mind that is ſhewed vs here, for ſeing that God hath ſhewed vs his wil concerning our welfare & ſoulhelth, affiuring vs that he wil mainteyne vs to the end, ſuccour vs in all our necessities, liſt vs vp whē

John. 10. e.  
28. 29.

we be downe, and ſtrengthen vs in our weakeſſe, ſeing (ſay I) that we haue Gods wil apparent in al theſe things, let vs not doubt but he hath his hād ſtretched out to per forme whatſoever he hath ſpoken to vs. Ye ſee then that Gods hād and his mouth muſt agree togither. His mouth (that is to ſay his determinacion or will) muſt go before: and afterward his hand muſt bring to paſſe the things that he hath determined. Now haue we theſe two things that is to wit, first we muſt ſubmit ourelues wholly to Gods ordinance in this world. And why? For his will is good & beſides that, wee knowe alſo that it is his charge or office to gouerne, and that it is good reaſon that all creatures ſhould ſuffer themſelues to be ruled by him; and not take libertie to rule themſelues, but ſubmit themſelues to him in al points and al respects. VVhen we be once fully per ſuaded of this, we ſhal haue profited greatly for al our life after. Now heere followeth immediatly, *Who is he that hydeſt ſecrets without knowledge?* God hath heretofore vp braided Job herewith. And it ſhould ſeeme that Job met to cōfesse it to be ſo in deede, that is to wit, that he had wrapped vp Gods wiſdome in his own foolish words. For if we reaſon of Gods woorks after our owne abiliſie, and take vpon vs to be iudgers of them: it is a hyding or wrapping vp of his ſecrets: that is to ſay, a brabbling (as men terme it) even without ſkil. For we would be to wiſe when we talk after that faſhyon, and haue not bene taught afore. Ye ſee then that: wee may take this teſt for a confeſſing of the thing that had bin caſt in Jobs teethe: as if he ſhould ſay, a laſ Lord, rightly haſte thou condemned me heere before, 30 in that I tooke vpon mee to wrap vp thy ſecrets without knowing whervnto my words and reaſons ſeſted. I know now that I haue delt foolishly: for it was for mee to haue accepted ſimply whatſoever it had pleased thee to appoint, and I haue taken vpon mee too play the maſter before I had gone to ſchole myſelf. So then, Lord I acknowledge that thou haſte of good right bewrayed my folly. Now if we take it after that maner: then dothe Job make a confeſſion, wherin he attributeth ſuch a wil vntoo God, as is matched with al knowledge: for here is as it were a cōtrarietie betweene God and men. God keepeth his will and determinacion ſecret: howbeit he knoweth cauſe to do ſo, and he hath always a reaſon redy ſhaped. On our ſide, when we go about to diſcouer more of Gods will than is lawfull for vs, we do but intangle it more and more: & all that is done without ſkil, inſomuch that the more wee go about to ſhewe ourelues ſkiſful, the more we bewray our owne beaſtlieneſſe. So on the one ſide let vs learne that it is for God to keepe his ſecrets to himſelf without making vs priuie to thē, ſpecially when he ſeeth the ſame too ſurmount our ſmal capacitie. God openeth the things vntoo vs, which he knoweth to be meete and expedient for vs, as hath bin declared heretofore, but yet muſt he refue many dark things to himſelfe. And why? For we bee too weake as yet to mount ſo hygh. Thus then yee ſee that God may conceale his ſecrets: howbeit, that is with knowledge, for he is not ignorant of any thing, nother is it bycause he is not able to ſhewe vs why he doth this or that: but bycause we be not able to conceyue the things which as now are incompreheſible to vs. Now as for vs, truly 40 when we would knowe more than is permitted vs, wee will well ynough alledge ſome cunning ſhift, and deuize many cauſes: but yet at length wee muſt needs bee conſounded in our owne woords, and wheras men ſtreyne themſelues too bee wyſe without following Gods woord, they alwayes ſhewe their owne fondneſſe, how wauering their wittes are, and that there is nothing but lying in them. VVill wee then haue a pure and cleere vnderſtanding too ſpeakе of Gods woorks according

Job. 38. a. 2.

ding to skill? Let vs come to his schole: let vs heare him speake: let vs beare away his sayings: and specially let vs haue such sobernesse, as not to couet to knowe more thā he sheweth vs. VVhen we be come to that point, then shal we speake rightly, and to the edifying of our neighbours, so as they shal bee confirmed in it more and more. But if we passe the bounds that God hath set vs, and will needs gad astray further than we haue leauie: there will be nothing but vanitie and vntruthe in our doings. Thus ye see what we haue to remember vpon this verse. And therfore Job addeth, *I haue spoken I wist not what: these things are maruelous aboue mee, and I haue not understande them.* This confirmeth the thing that I said euen now. Job confesseth that he had spokē without skil. As how? Because I understande not the things that I speake of, sayeth he. It is as much as if he had sayd, I haue put foorth myself to vnadvisedly. And why? Because those things were to maruelous for me, and I haue not knowne them. And heere we haue to marke, that the cause why Job graunted himself to be ignorant, is the lyghenesse of the secrets wherof he would haue spoken. 20 God made him to feele his hand, but yet did he not conceyue the cause why he shold be so afflited, and ther-  
Job. 3. 6. 7. vpon he entered into these deepe temptations to say, what  
9. 10. 13. 14. meeneth this that I am pinched with such extremitie? Cā-  
16. 17. 19. not God finde in his hart to dispatch mee out of hand? I  
23. would faine that he had destroyed mee. He maketh mee to linger in peine. He knoweth that there is nothing in me but frailtie, and that I am but a wretched creature: and why then suffereth he mee to be so long time in extremitie? If I were the wickeddest wight in the world, he could 30 do no worse to me, and yet notwithstanding he knoweth that I haue serued him vncorruptly, & that I am no such persone as I ought to be so cast out frō among men. These are the debatings wherinto Job was entered. And why? For he preaced to farre into Gods secrets. Now to correct himself he sayeth that those things were to woorderfull for him.

Therefore let vs marke wel, that when we come vnto God and fall to talking of his works, we ought to consider that they bee to hygh secrets for our weake wit to reache vnto. And I say it behoueth vs to haue the same persuasō, as wel of Gods prouidence in general, as of the things that belōg to his spiritual kingdome. Then if it be told vs that God ordereth al things, & that there is not any thng done in this world without his wil: it is a secret which it behoueth vs to mark wel. For although euery man graunt that God is souerain Lord and gouerner: yet notwithstanding whē we come to this point, that the things which we se to be so troublesom & out of order, ceasse not to be guided by the secret prouidence of God, who holdeth the sterne aboue & turneth things to such end as he thinketh good: we wote not where we be. And what is to be done in that case? VVe must reverently consider that wee be not able to mount vp to so hygh a secret, and therfore honour god in the things that wee knowe not, vntil he revele vnto vs the things that are hiddē frō vs as yet. VVerē this throughly wel knowne, these doggs that bark so against Gods prouidence, and rayle vpon the doctrine that is conteyned in the holie scripture, would sone ceasse their pratling. There are at this day certaine drunkards or braynlesse fellowes, which wil say, that if god gouern al things, it must follow that men sin not any more, or else that their sins ought to bee fastered vpon hi n. Such blasphemies shal a man heare. And why? Because such naughtipacks cannot finde in their harts to yeeld vnto this point, that Gods prouidence and his maner of gouerning the world, are a wonderfull doctrine ou'reaching their capacitie. They leauie nothing vnto God, but wil needs determine all things af-

ter their owne mind. And what a gaunging is that! Therfore let vs marke well, that Job telleteth vs heere for a general principle, that when Gods works and the scanning how all things are done heere bilowe, do come in questio: it behoueth vs to bee alwayes so reuerend mynded aforehand, as to think, How now? Heere is a dungeon to deepe for vs, and therfore we must not presume to speake after our owne vnderstanding, but simply worship God, and be sober without inquiring ouerfarre: and in the meane whyle conclude that yet notwithstanding God guideth al things, and nothing commeth too passe at aduenture, but according as he hath determined of the same, as this doctrine hath often bene handled more at large heretofore. Marke that for one point. And for a second, let vs learne that whatsoeuer things concerne the spirituall kingdome of God, ought to be taken for woorderfull things aboue vs, accordingly as saint Paule speaketh of them. The sensual man (sayeth he) vnderstādeth not the secrets of God: 1. Co. 2. 19. d. 14. according as it said that the benefits which God hath prepared aboue for his chosen, are so excellent, as no eye can Esa. 64 b. 4. see them, nor mynde [of man] conceyue them. Then seeing it is so, let vs learne to pray God to inlyghten vs by his holie spirit, and too make vs stye aboue the heauens, namely by the power of faith (for our naturall wit can neuer atteyne thither): and that when wee have obteyned, that we may also haue the fore sayd modestie of not passing beyond the measure of our faith, as Job treatheth therof anon after.

Ye see then that the first point which we haue to mark in this streyne, is that Gods woorks, and specially his promises cōcerning our euerlasting welfare which are cōtayne ned in the gospel, are woorderfull things aboue vs, and therfore that we must step not rashly, malapertly, nor presumptuously to them, but reverently pray God to make vs to taste his secrets so farre fyorth as is for our behoof, and to open the things from day to day which are dark to vs, and not suffer vs to passe our bounds, but that wee may take profit by the things that he shall open vnto vs, and tarye his increasing of our faith. And so let vs neuer speake nor thinke of Gods secrets, but with all reverence and humilitie.

Furthermore wheras Job confesseth that he speake he wist not what, forasmuch as he accuseth himself of rashnesse, let vs also learne by his example, to cōdemne all the talk that we shall haue cast foorth before wee haue bene taught by the mouth of God. And let vs not be ashamed to confess our owne follie, when wee haue shewed our beastlynesse [in speaking] without good ground. Let vs not do as they do which clatter when they be rebuked: for such do but gather more poysōn, and they think it well done of them to go through with the matter, and to say, Tush I wil never say otherwise, I am stil of the same mind that I was. Let vs not haue any such hardhatednesse in vs: but when we haue bene ouerbōld in speaking to hastily, and some wandering woords haue scaped vs, before wee were wel grounded in Gods truthe: let vs acknowledge our follie: and renouncing our overhastiness in speaking at aduenture, let vs say with Job, *I speake I wist not what.* But herewithall it behoueth also too bee wel aduisēd for afterward, and to practize the forealledged lesson of beleeuing [or of being sure of our matter] before we speake. And let vs beware that wee beleue not aught, but that which our God hath shewed vs. So then wee must come to this point, that our fayth be grounded vpō the woord of God, and that the holie scripture be all our wisdome. VVhen we be once come to that knowledge: then may wee speake, yea wee may speake of the things that passe our vnderstanding, inasmuchas God shall haue

haue shewed vs them by fayth, as wee haue sayd afore. Howbeit, it is not ynoch enough for vs too acknowledge our faults: but we must also resort to the remedie out of had, according as Job hath gien vs example therof. For after he had sayd he had put foorth himself without vnderstanding wel what he spake: he addeth, *Heare me and I will speake: I will aske of thee, to the end thou mayst teache mee.* Heere Job pretēdeth to repprese himself, because he sawe he had plaid the looce colt, in not keeping himself within his bounds. Then his confessing of his fault is not after the fashion of many men, which think themselves quite discharged with saying at one word, I haue done amisse, and by andby after returne to their old byasse, and are alwayes new to begin: he doth not so: but he sayeth, Lord, seing there hath bene such folish rashnesse in me, and that I haue so farre ouer-shot myself and run astray: now poze thou mee, & when I haue bin well taught in thy schole, let me speake simply as thou haste taught mee, and let it not be fal mee any more, to put foorth the things wheroft I haue no skill. This is in effect the matter that is cōteyned in this verse. And wher-  
as Job sayeth, *beare mee, I will speake:* his meening is not too crave audience to speake what he listeth (for he had done so to much alredy): but he excuseth himself in saying immediatly that his questioning with God shall be to be taught at his hand. Therfore let vs mark, that there are two fashions of speaking vnto God. The one is when me pleade against him, and lay forth their interrogatories, and make their obiections, and think themselves too be very wyse. It is a lewd maner of speaking whē we presume to enter so into disputation with God, or to reply against his doings. Let vs keepe ourselves from that kynd of speche, for it were better that our tungs were plucked out of our heads. Although this be an ouercommon vice: yet is it a detestable vice, and such a one as is not in any wyse to be borne with.

Therfore (as hath bin sayd afore) let vs learne to keepe our mouthes shet, that we speake not of ouerown head: but when any imaginacions come in mynd, let them all fall to the ground. For wheras I say it is not lawfull for vs too speak: I meene that it behoueth vs to haue stay of ourselues, not only for our tungs, but also for all our affections. Not that we be able to do so much, that we shuld not still feele some tickling lust of desirousnesse to seeke somewhat to farre, and of disputing against God: but because it behoueth vs to fight against it and to beate it down. And that is the sōbrietie whervnto it behoueth the faithful to be brought by the gospell, that they may simply giue glorie vnto God by confessing theselues to knowe nothing. Then must all Gods children practise this point: namely, not to presume to speake so at randō of whatsoeuer thing they thinke good. But there is another kind of speaking that is good and holie, which they must followe: and that is to inquire of God that he may teache them. For we see many that foade theselues in their beastliness, and if a man labour to bring the to the truthe, they be both too come at it: they play the brute beasts that they might knowe nothing, & so they become vtterly dul. Therfore it behoueth vs to speake, howbeit but as in asking counsell of God, that is to wit by desiring him to teache vs, after wee haue cōfessed that we haue no skill at al, that we be void of all light, reason, and vnderstanding, and that there is nothing but darknessse and lying in our owne wit. After wee haue confessed this, let vs come to aske counsell at Gods hand, saying Lord we beseeche thee voutsafe to shew vs whatsoeuer is good for vs to know. Neuerthelesse, verely it behoueth vs euēn in that behalf also to haue a bridle to hold vs backe: for else we might aske God more than shall bee requisite, as many men do, who would haue all things too

passe through their heades. They wil peraduenture come vnto God, and aske at his hand. But how? with such excessiue curiositie, as their asking is never at an ende. But when we aske ought of God, it must be alwayes with this exception: Lord shew vs the things which thou knowest to be expedient for our welfare, so as our knowledge may be to our edifying, both in trusting to thy goodnessse, and in the feare of thy name. And further, forasmuch as thou Lorde knowest our slenderesse, shewe vs thy will according to our abilitie. For when we eate honnye, no doubt but it is sweete in taste: and yet notwithstanding wee see that a man shall be swolne with it, and the sweetnesse will go neare to make him burst. Euen so is it with vs: if wee seke too high knowledge, the same wil in the end turne to bitternes. VVe may be beguiled at the beginning, because it will seeme to be a goodly thing, and suche a one as wee may attaine to the knowledge of it. Yea: but let vs consider what hapned to our father Adam. He would nedes know *Gen. 3. 4. 4.* the difference betweene good and euill, more than God *5.4.22.* had given him, and therby threw himselfe headlong into the dungeon wherein we be yet still at this day. Sith it is so, let vs not couet too great a glorie: for in the end it will be no glorie to vs, as Salomon sayth: but like as honnye *Prov. 25. 4.* euen by reason of his swetenesse, turneth into bitternes *27.* if a man eate to muche of it: so is it with vs when wee bee more inquisitive of Gods will and works than is lawfull for vs. Therefore let vs not couet to know more of them than we may wel away with, except we intend to be overwhelmed. Nowe it is expressly sayde, *Heare mee, and I will speake, I will aske of thee to the intent to bee taught.* If wee come to God to learne at his hande: it behoueth vs to yeelde our selues teachable. And what is the first point of teachableness? It is that we take him for our mayster and obey him fully in anything that he shal list to tech vs. For when a yong child comes first to schoole, if he will needes chooze his bokes after his own lyking, to say I will learne such a science, or I will bee taught suche a thing or such a thing, before he haue gone to his Apece, so as he will be a great Doctor, before hee haue the meane whereby to bee taught, or be come to the place wher learning is to be had: I pray you is that a scholerlyke modestie? But if a scholer that takes a man to teach him, ought to submittre himselfe wholly to him: what ought we to do to God? VVhat comparison is there in that case? So then let vs marke well, that if we desire vnfainedly to be taught of God, wee will not followe our owne lustes, to say that hee should shewe vs whatsoeuer wee haue conceyued in our owne heade: but wee will ho de vs contented with that whiche hee knoweth to bee for our welfare: and to deserue that it belongeth vnto him. And for that cause Job concludeth, *that heeretofore bee had bearde speaking of God, but nowe bee badde seene him wibbis eye.* As if. hee had sayde, Lorde, it is true that heeretofore I haue hearde speaking of thy maiestie, but nowe I knowe it after another manner: and that is to the ende to submittre myselfe wholly vnto thee. Job maketh comparison heere betweene the knowledge that hee hadde hadde before, and the Reuelation wherein God opened himselfe so manyfestly vnto him, that hee was vtterly abashed and touched with suche feare, as hee could doe nothing but glorifye God, as wee see hee dothe. Howbeit, it ought too suffize vs too haue hearde God spoken of: for thereof also proceedeth knowledge. Fayth (saythe Saint Paule) commeth by *Ro. 10. 4. 17.* heering. And fayth bringeth vs perfect wisedome, as it is saide in another place. And what desire we more, than to *1.Cor. 3. 4. 6.* know that we be the children of God: & that it is known *1.Iob. 3. 4. 1.* by faith, as Sainct John saith in his Canonicall Epistle. *1.Co. 2. 6. 10.* And ageync S. Paule sayth in the first to the Corinthians, *11. 12.*

that

that by faith we enter into Gods secrets, yea euen into the deepest of them. For his spirit dwelleth in vs, too warrant vs the things that enter not into fleshly vnderstanding. Faith then proceeding of hearing, bringeth vs to a true perfection of wisdome, and therfore it ought to satisfie vs to haue heard God spoken of. But here Iob ment to betoken, that the knowledge which he had had, was as when we haue speaking of a thing that we haue not seene, for when we see a thing we be the surer of it. The let vs mark well Iobs meening. It is not to refuze the doctrine wherwith we be taught when Gods woord is preached to vs: but to do vs to vnderstād, that if the doctrine do but only beate our eares, it is a dead thing, vntil God revele himself in such wise, that wee knowe him as it were by eyesight. And when is that done? Dayly when the Gospell is preached. For there must God speake to vs after two sorts. He speaketh to vs by the meanes of a man, which is appointed to be the minister to teache vs: And again he speaketh to vs by the working of his spirit, when we be so touched inwardly, as we fare the better by the doctrine, and haue our harts perced with it: for without that the voice vanisheth away, and is but an vnprofitable sound. There are many that here the gospell speak dayly: but the more it is preached to the, the more do they growe hardharted. And that is it which is spoken in the Prophet Esay, Go to this people and tell them, they shall see with their eyes and

heare with their eares, but they shal not vnderstand: and why? Because they haue a hard hart, which cannot by any means be softened. VVe see then that if God woorke not by his grace, men shall alwayes continue stubborne. And therfore when God speaketh to vs, he must bee faine to discouer and shewe himself too vs, and to make vs to see him. And how? Not by bodily sight: but by perceyuing his maiestie in such wise, as wee may learne to reuerence him, and to put ourselues wholly into his hand, that he may haue all authoritie and dominion ouer vs.

*Esa.6.6. 9.  
10.  
Math.13. b.  
14.  
Mar.4.b.12.  
Lu.8. b.10.  
Io.12.f. 40.  
Act.28.f.26.  
Rom.11.4.8.*

Now let vs fall down before the face of our good God with acknowledgement of our faults, praying him to make vs feele them more and more, to the end we may come to him with true repentaunce, & he not suffer his dayly calling vpon vs (as well by the doctrine that is preached to vs in his Gospell, as by the corrections that he sendeth vs,) too be vnprofitable to vs, but that we may learne to be confirmed more and more in the feeling of our sinnes, so as we may craue forgiuenesse of them at his hand, and seeke the remedie of them in his goodnessse, and therewithall desire altogether to be taught in his schole, and to yeld our selues teachable vntoo him, euen till hee haue rid vs of our ignorance, and stripped vs quite and cleane out of al the wayne trusts wherin we be wrapped as now. That it may please him to graunt this grace, not only too vs, &c.

### The. chvij. Sermon, which is the second vpon the. xlij. Chapter.

6. Therfore I abhorre it, and I repent in dust and ashes.
7. After that the Lord had spoken these vvords vnto Iob, he sayd vnto Eliphaz the Themanite: my vvrath is kindled against thee, and vpon thy tvvo companions: for ye haue not spoken rightly before mee as hath my seruant Iob.
8. Therfore take yee seuen Oxen and seuen sheepe, and get ye to my seruant Iob, and offer sacrifice for your selues: and my seruant Iob shall pray for you: and I vwill accept his face, to the end that your folly be not layd to your charge: for you haue not spoken ryghtly concerning mee, as hath my seruant Iob.



E sawe yesterday what it is too percyue Gods presence and to be touched with his glorie, bycause that without that, it is impossible for men to come to good order, whatsoeuer be sayd vntoo them. For eyther they will play the deaf folkes, or else let slip all that is spoken to them, as experience sheweth too much. Therfore it is requisite that when God speaketh, he should also shewe himself to vs, and giue vs some liuely percyuerance of his maiestie, too the intent wee may feare him. And that is the cause why Iob protesteth that he is discontented with himself, and misliketh all that he had spoken: for men wil neuer vterly mislike bothe their woorks and woordes, except they feele God too bee their judge. VVe knowe how euery man is giuen to soothe himself through fond flatterie, and that when our eyes are once dazed, none of vs seeth his owne shame, or if he do see it: yet doth he not willingly regard it. God then must be sayne to shewe himself before we can come to so much reason as to mislike of ourselues, and too take hold of all that shall be doone and sayd to vs. Howbeit on the contrarie part also we wil not colour our vices nor seeke excuses any more, when wee haue once a true repentaunce, but rather wee will confess that wee haue doone amisse, yea and euen bee hartely sorie for it. For if a sinner returne ryghtly vnto God: he will not only acknowledge

his offence, and yeld himself gilty: but also condemne himself for presuming against his maker. Therfore let vs marke well, that true repentaunce importeth a hating of the sin, yea euen to the vttermost, insomuch as a man mislyketh and hateth himself bycause he is not such a one as he ought to be, and ffolioue of Gods ryghtuousnesse he condemneth all that is in himself, and seeketh all meanes possible to be vnceased out of that old skin wherin he is wrapped. This is the true trial of our repentaunce. And herin we see how shamelesse they are which say they be repenant, and yet a man cannot get one woord out of their mouth, that sheweth any token of lowelinesse: but they are so farre off from intending to yeld themselues with their whole harts vnto God, and frō indeuering to make amends for the offences which they haue done: that they wil stil maynteine themselues in their wickednesse. But put the case that a man acknowledge his fault: yet is it nothing worth to do so, except he vterly mislyke and hate himself, as I sayd afore. VVherfore if the one bee not as well as the other: wee see what a mockerie it is too say, that a man is repenant, when in the meane season he is hardharted towrades God, and shamelesse towrades men.

Now if Iob (who was as it were a straunger, in that he was neuer of the churche of God, [that is to say] of that corporation which was chosen of the linage of Abraham) spake after that maner, and knew what true repentaunce is:

Ccc.iiij.

what

what damnation shall lie vpon vs, if we be so brutish and rude in these dayes, that wee wote not what difference there is betwene the cheef grounds of our faith? Lo how we haue profited in the Gospeell. They that were before the Prophets, yea and which were not of the bodie of the Iewes, nor of the people whom God had chosento be his [visible] churche, could skill to declare that it is no true repentance, except men do vtterly condemne and abace themselues in their vices. But nowadyses wheras those that will be taken to be Christians, do vse the woord re-pentance: they do but slayne and vnhalowe it with their leawd and filthie mouthes, courting too haue men take that for repentence, which is but a flat mocking of God. So much the more then behoueth it vs to marke what is conteyned here: namely that if we intend to shewe that we be truly turned vnto God: it behoueth vs to haue an eye to our owne shamefulnesse, and to looke vpon it in such wise, as all that is in vs may be condemned, & we learn to be our own iudges to the end we may be quit before him, which desircth nothing but to pardon such as come back vno him with true lowelines. But Job addeth purposely, *that he wil repente him in dust and ashes.* As if he shuld say that he is redie to yeeld himself as a wretched offender vnto God. For a man may wel repēt him without putting of sackloth vpō his backe, and without casting of dust vpon his head. Neuerthelesse, the men of old time vsed those ceremonies, when they intended to make solēne protestation, that they were vtterly condemned before God, and that there was no remedie for the, but that God should be gracious to them as to miserable offenders. Therfore let vs marke well, that Job speaketh not here of a common repentence: but acknowledgeth vs offence to be sgreuuouse and outrageouse, as he deserueth well to come as it were with a halter about his necke, & to shew by open signes that there is nothing else but cursednesse in him, til God receiue him and gather him home too him. True it is that this matter might bee layd foorth more at length, neuerthelesse it will suffize vs in effect, that the ashes and dust that are spoken of heere, are not the cheef poynt of repentence, but only an outward token of it. Furthermore this token is not always requisite, but if it be to make open protestation of an outrageouse crime. It behoueth the faithful too be wel aduised that they repente and mislike of themselues all their life long: for we passe not any one day, without many misdoings: we comit infinite faults without our knowledge, yea and euē thinking that we do well: so as if we examine oureselues throughly, wee shal alwayes find that there is somewhat stil amisse in vs. Therfore haue we cause of sorrowe: and yet notwithstanding we shal not neede to make open protestation before men. Then may repentence wel be without the outward signes ioyned with it: but when our faults are grosse, and Gods wrath shewereth it self towards vs: the must we not only be sorie and mislyke of our selues, but also (in consideration, that the same may edifie our neighbours) we must adde some outward signes: as if a man haue giuen some stumblingblocke, & seeth that Gods name is blasphemed by it, and God discouereth his shame: he must not only mislike and hate himself, but also match his doing with outward humilitie before men, as with a record or scale to ratifie his repētance. And this must be not only in every particular persone, but also in the whole people, according as we see it hath alwaies bin the practize of the churche. Moreouer let vs marke wel that it is not ynoch enough for vs to haue the outward tokens: but our hart must specially be wounded, that being throughly grieved for prouoking Gods wrath against vs, we may conceyue a soriness, and condemne ourselues, and be vtterly dismayed in oursel-

ues. And that is the sorrowe wherof Sainet Paule speakeþ, which he sayeth that we must not shun, because it is 2. Co. 7.c. 10 to our saluatiō. And therfore it is sayd also in the Prophet Ioell, rend your harts and not your garments. True it is Ieiel. 2.c. 13. that vnto such as had offended greuously, and were desirous that God should heare them, the Prophet giueth commandment to returne with sackloth, dust, and ashes, and to confesses themselues to be offendes, and to craue forgiuenesse, and too declare with soleme protestation, that they haue deserued death, but if he haue pitie of the. Howbeit forasmuchas men are so sore inclyned to hypocrie, and wil needes content God with fayre contenenāces, and forget that which ought to be the first & cheef point: the Prophet sayeth expreſſly that their harts must bee rent, and that the hardnesse of them must be put away. So we see that the effect which Job ment to say, is, that in repenting him of his vnuadized speeche, he addeth that his so doing was no light nor small sin, but so heynouse that he is readye to shewe himself as a wretched offender, that had committed a crime woorthic of death, and hath none other hope nor refuge, but only to the mere mercie of god yea and euen to make the same protestation willingly before men, to the end that such as haue bene offended by him, may be set vp again, and all men knowe that he desircth nothing but to humble himself vnder Gods hand. Now seeing it is so, when we on our side haue doone any fault, let vs learne not to leissen it, nor to hyde it: but too acknowledge it, yea euen to the vtter abacing of ourselues. Againe when we haue begonne to mislike of our sinnes in our hart, and to lothe them and to be sorie for the to the end that God should not enter into account with vs: let vs also haue the modestie before men, too vse the protestations which God liketh of: namely to confess that in all respects wee haue deserued death, but if God admit vs to mercie: and let not the shame of our sin hinder vs from making amends for the offence which wee haue giuen by our dooing amisse. Herevpon it is sayd, that God after he had spoken vnto Job, turned himself to Eliphas the Themanite, and sayd vnto him: *My wrath is kindled against thee and thy companions: for ye haue not spoken rightly before mee as my seruant Job hath doone.* VVe haue seen heretofore that God found fault with Job: and now secondarily he findeth fault with his companions, yea and that much more roughly. Before we come to the comparison that is made here betwene Job and his freends: we haue to marke the order, which is, that it is sayd that God bauing spoken those woordes vnto Job, turned his talk to those that had wrongfully condemned him. Hereby we be warned, that although God chastize his own with fatherly gētlenesse: yet notwithstanding hee executeth his Justice throughly vpon them: according as it is sayd that his punishments or chastizements begin at his owne howse or churche. Yee see then that God rebuketh Job, and in the meane whyle letteth the other alone which had offendad more grossely than he. A man might demad here, yea, is it so? VVhy doeth God set himself alonly at Job, and at the partie that had least offendē? For although he had doone faults, yet were they more too bee borne withall than the faults of his companions: and yet God seemeth to vtter all his rigour against him alone. Lo what a man might say. Howbeit he is rebuked first, because the thing which I haue alledged out of the Prophet must be fulfilled: that is to wit, that God beginneth to chastize his own householdfolk first. VVhen he intendeth to execute his justice, he beginneth not at the vnbeleeuers: he letteth the alone, he spareth them as though he had forgotten their faults. Not that they be not throughly recorded, or shal not come to accouēt: but for that he suffereth the sins of those whom

1er. 25. f. 29.  
1. Pe. 4. d. 17

whom he loueth not, to rype, yea and to rotte. Yea and in the meane whyle he chastizeth those whom he hath adopted, and whom he auoweth for his children: he sheweth them signes of roughnesse, whyle those that are strangers to him take their rest and welter in their ease & pleasures.

Thus ye see what is shewed vs in this text, and it is a verie profitable lesson for vs. For we see dayly the state of the faithfull is more miserable than the state of the despisers of God. The godly seeme too bee vitterly forsaken of him, they drag their wings after the, and they do but pine away in this world: and in the meane whyle the wicked set vp their crests and are merrie, and make iolly chere, euen in skorne of God. Now how would it trouble men to see these things, if wee had not this doctrine, that iudgement beginneth at Gods owne howse: according also as it is sayd in the Prophet Esay, that when God shall haue finished all his woork vpon mount Sion, then will he not spare the wicked. And the Prophet sayeth purposely that God must performe al his corrections in his churche, for somuchas his owne are those whom he setteth moste store by. Therfore he must visit them first, and clenze the from their sinnes, & reforme them that he may bring the home to himself, and he must not do it for one day and away, but till he haue made an end of his whole woork: & the ther is a horrible vengeance prepared for those that abused his patience, and hardened their harts whyles he bare with the, as S.Peter also warneth vs. Alas, my freends (sayeth he) let vs not bee greeued at the children of this world when God letteth them alone in peace, and we in the meane whyle are chastized by his hand, so as our state is hard and troublesome to beare. Let vs beare it paciently (sayeth he): for seeing that wee must bee faine to passe through the furnace, and too bee tried after that maner: what shall become of those whom God hath vitterly forsaken? So then, let vs acknowledge the goodnessse of our God, according also as the Prophet sayeth, that those who God hath long borne with, are likened to frutes that are referued to the ende of the yere and are as good as rotten: & that such as are gathered sooner shal neuerthelesse be eaten, and men shall do them that honour, notwithstanding that they be gathered. And so let vs learne, that God procureth and furthereth our welfare, in that it pleaseth him to chastize vs first of al others, whyle the wicked give themselues to making of good cheere. Howbeit we cannot say that Eliphias and his companions were vitterly rejected of God (for contrariwise he accepted them): but yet are they alienated from him for a tyme, and Job must be faine to be a meane for them, or else they shall find no meanes of fauour and forgiuenesse. Then if we compare Job with them, we will say he is one of the household of the churche, and the others are as ye would say banished out of it for a tyme till God haue reconciled them to him again. But yet ye see that Job is rebuked, & in the meane whyle God speaketh not a woord to the others. Therfore let vs consider that (as I haue erst sayd) the more God loueth vs, the more hastie is he in visiting vs: and when he seeth that we haue stepped awrie, and are gone out of the right way of saluation: he watcheth ouer vs to bring vs home againe to him with speede. Now let vs come to the comparison that is set downe heire betweene Job and his freends. It is sayd that Job spake rightly before God. How was that? For God notwithstanding condemned him as an ignorant, ouerweening, and vnpacient persone. And

Esa.10.c.10

1.Pet.4.c.12.  
17.8.

Ier.24.d.3.  
d.8. & 29.  
d.17.

Job.38.4.2.  
& 40.4.2.

tofore how Job had vndertaken a good case, howbeit he proceeded amisse in it. Job therfore overshot himself in the following of his matter, but yet for all that, his case was good still. Contrariwise Jobs freends vsed goodly rea-

sions and such as we haue gathered holie doctrine out of: but yet was the groundwoork of them euill. They tooke a generally ground quite besides the case which was, that Job was punished for his misdeeds, and that he was to be taken for a wicked and cursed creature, seeing that God vsed such rigour towards him.

Furthermore also they did set downe a false and vntoward doctrine: saying that God doth even in this world handle men according to their deserts. But that were as much as to take away the hope of the euerlasting life, and to shet all favorablenesse of God out of this frayle and transitorie life: and that were a turning of all things vpside downe. And therfore it behoueth vs too call these twoo points to remembrance, that we may knowe the ryghtnesse that is spoke of here. And to be short, we must note the text that I haue alledged out of the Psalme hertofore, namely that the man is blissted which iudgeth discreetly of the poore that is in aduersitie: where the Prophet sheweth vs that when wee see anie man in aduersitie, Gods will is, that we should haue the discretnesse, not too condemne him at the first dash, but to looke vp hygher: that is to wit, [to consider] that aduersities do some tymes befall men for the chastizement of their sinnes: sometyme for the tryall of their pacience: sometime to present some faults which they might fall into: and also that God setteth the foorth to be as mirroors, to the end that we seeing their obedience might be edified therby: and sometimes for some other secret causes vnowne to vs. Therfore let vs eschew rashnesse when we see God afflict any man roughly, and let vs not be to swift of iudgement to say that he is woorthie to be so handled, and to command such as liue at their ease, as though they were better beloued of God: for that were too vnadvised a iudging, so it were. Then if we haue the discretion in vs to consider the causes that are noted to vs in the scripture: we shall find diuerse times, that such as are the excellent seruants of God, are handled moste rigorously: and it will seeme to vs that God is against them: but wee muste not iudge after our owne fancie. If wee vse that modestie, God will alwayes succour vs when we be afflicted: but if we be cruell, and foolishe in giuing too hastie sentence, the like measure must be moen vnto vs also. Furthermore for the better vnderstanding of that whiche is saide heire, namely that Job bathe spoken ryghtly, and his friendes amisse: it behoueth vs to take this general rule, that when a man is in forwardnesse to followe God and to feare him, he same shal be accepted, notwithstanding that he commit grosse faults: whereas if another man haue not the true feare of God rooted in him, although he haue apparent vertues that are very commendable before men, yet is all of it nothing worth, it is but starke filth. Looke (I say) vpon a man that feareth God, and is rightly and purely mynded to give himselfe to weldoing: and yet notwithstanding he shall haue many infirmities: hee haltereth, he staggereth, he reelth, yea and sometimes falleth flat downe. Yea, but his faultes which hee doth, are forgiven him, and God dothe still reach him his hande to lifte him vp, insomuch that al falleth out to his benefite, bycause the marke that hee aymeth at, is to goe vnto God, and his minde leadeth him still thytherward. On the contrarie parte, it maye come to passe (as I sayde) that a man shall bee greatly commended, that hee shall haue goodly vertues, and that hee shal doe things worthy of honor: and yet in the meane while he hath no good roote in him, but is eyther a despizer of God, or vnmerciful towards his neyghbors. Now if a man be such a one, none of the things that men honor in him can please God. Hereby we may understand in what taking Job was. Job (as I haue erst said) had al his life long bin giue

to woldoing: he had bene a ryghtuouse man and one that feared God: yea and the sayd singlenesse of hart is purposely attributed vnto him hertofore, to shewe that ourlyfe shal never be wel ruled, till we bee cleane rid of all finenesse, and walke as in the sight of God, and not as before men, and that we be not doubleminded, but substantially grounded to giue ourselues wholly vnto God. This hath bin spoken exprefly of Job. As cōcerning the present case, he indured the afflīctiō patiently: nevtherlesse, in the end when he was tormented with extremitie, he fretted and chafed: and specially when men fell to stinging of him, then he forgat and overshot himself, seeming to be minded to resist God in that there scaped frō him many vnadvised words. Iobs faults were these, that his patience hild not out as it ought to haue done, & that he playd the foile in his talk, namely in some particular sayings: but yet for all that he kept on stil to the marke that I speake of in the beginning, & how soever he swarue aside, yet flingeth he not quite away, but holdeth on his race though he go not altogether rightforth: like as whē an archer shots at a mark, although he hit not the whyte full, yet do men see that he smed well at it if he shooote somewhat neere it. Euen so stode the case with Job. And that is the cause why God attributeth rightnesse vnto him. So then let vs learne, that if we haue a pure and holie intent, and seeke [earnestly] to do good: although we be weake, although we be wrapped in many vices, although we happen to stagger and to fall, and although in effect we deserue too be forsaken of God: Yet notwithstanding he beareth with vs, and hath not an eye to our infirmities and vices to cōdemne them without forgiuenesse. And that is the cause why it is sayd

Luk. 1.6. in the scripture, that such as giue theselues to the seruing

of God and to the keping of his law, are righteous: after which maner Zacharie & Elizabeth were ryghtuouse before God. How were they ryghtuouse? where is such a má

Pſ. 14.4.1.3. to be found, as it is sayd in the Psalme? Must not all of vs needs be condēned as wretched sinners, and all of vs haue

& 53.4.1.3. our mouthes stopped? Ycs verely. Howbeeit besides that

God had receyued Zacharie and Elizabeth to gouerne thē by his holie spirit: he did also accept their desirousenesse of woldoing, as if there were nothing but perfectiō in our

desires, which are vtterly vnperset. Our obedience is not such as it ought to be: but yet doth God accept it in good woorth, bycause that when men are [earnestly] desirous

to serue him, he layeth not their imperfections to their charge. And thus ye see why he accepteth them for ryghtuouse. Now then although there be faults in vs, yet will

God forgiue them, and they shal be buried in his mercie, so as he wil not faile to take vs as iust and ryghtuouse, so

be it that our hart bend thitherward to honour him and to giue ourselues wholly to his obedience, as I sayd afore.

And this ought to serue vs vnto two purposes. For we see first of al that the Papists are out of their witts when they take these texts to ground their merits vpon. O (say they)

behold, here is mention made of rightnesse: ergo we deserue to Godward and haue pure and right harts to come vnto him. Alas wheroft commeth this rightnesse? deserue we such a cōmendacion at the mouth of our God? And he

might also condemne vs a hundred thousand times without shewing vs any fauour. Howbeeit forasmuch as he

wypeth out our faults and forgetteth thē, & intēdeth not to haue any regard of them: therfore accepteth he vs for ryghtuouse. And therfore in this case let vs acknowledge

only his mere mercie and goodnessse, & let vs honour him for the same. And furthermore, seing it is sayd that our Lord is cōtent with vs, & accepteth the things for good and cōmendable, which notwithstanding are defiled: and

that although there be much amisse & many great faults

and imperfēctions in our works, and that we deserue to be abhorred of God, because we can bring nothing to him of our own, but althinesse, yet notwithstanding he accepteth & receiueth those works which are so stained with vices, as a sacrifice of smeete sent: we ought to take corage to do well. For seing it is so, ought we not to be the more inflamed to serue and honour him. Ye see then what we haue to mark in this verse. But by the way let vs mark also, that we may well do heroical acts (as men terme them) & behauie ourselues as vertuously & courteously as can be deuized, and men may carie vs vpon their shoulders, and yet al this shal bee nothing, except wee haue a liuely roote in our harts, and be desirous to serue God, as the mark that we haue taken to shoote at. It were much better to go the right way limping, than to make greate leapes and yet bee neuer the further forward: yea, or to make greate shewes, and in the meane whyle to haue our harts snarled in all wicked affections. Then let vs beware that wee couet not to be praysed much of men, but let vs always come vnder the gouernance of our Lord, that he may hold the brydle ouer vs, and we bethink vs to giue ourselues to him obed̄t̄ly. But by the may we haue here a sure & infallible record of the thing that hath bin treated of before: which is, that although Job fayled in some point: yet he ceassed not to haue a good case, seing that God who is the only cōp̄t̄ judge therof, auoweth it to be so. On the cōtrarie part, although his frends had faire colours & reasons that were very fauorable to seeming: yet are they misliked here: And why? I haue shewed you the two reasons before: wherof the one is, that they condemned Job bycause he was strikē of Gods hand. So then, if we wil not haue our iudgement reversed from aboue, let vs learne to leave iudging at aduenture when God chastizeth men, and let vs cōsider well the causes that are conteyned in holie scripture: and let vs do it, not only towards our neyghbours, but also towards ourselues. Doth God afflict vs? Let vs be wise, according also as when S. James speaketh of patiēce he purposely termeth it wisdome. And surely the gretest wisdome that we can haue, is that after we once knowe that God is our fa- ther and haue received the grace which he offereth vs in our lord Iesus Christ: we cā take the afflīctiōs meekly which he sendeth vs, & bowing downe our shoulelders vnder thē, fal to cōforting of ourselues in our miseries, & to cheering vp of ourselues in our sorrowes. That is the way for vs to be rightly taught in the schole of our God. So then, whēsoever God scourgeth vs, let vs not cōceive any hartburning or bitternessse against him (for we shal gayne nothing by it) but rather let vs beare in minde what the holy scripture sheweth vs. Namely that it is needfull for vs too bee mortified, because we be to much giuen to the world, & be loth to think vpō the heauenly life. If we had our own desires, in what plight should we be? But there is yet moreo-uer, that God knoweth how there are many secret rebellions in our flesh, and therfore we had neede to bee subdued as it were by mayne hand. And again, wee should not know what it is to obey him, if he shuld handle vs [al-ways] after our own liking & with our ease. And therfore he is faine to chastise vs, & to play rough play with vs: howbeit, therin he procureth our welfare by trying vs, and by sending vs rough & troublesome things. For if we grudge not against him at those times: thē is our obed̄eēce wel allo- wed. And the thing that we haue to mark here, is that if we judge discretly of the afflīctiōs that God sendeth to vs, and likewise to our neighbours: we shal haue the said rightnes whereof God beareth witnesse here by his owne mouth. Now for a cōclusion it is sayd, *tbat God sendeth Eliphas and bis compāniōs vnto Job, and comandeth thē to offer sacrifices, and sayeth that Job shall find grace to the end tbat their sinnes*

*may be forgiuen them.* Heere first of all we haue to marke, that although God rebuke Eliphias and his companions after that maner : yet he woulde not drive them quite away: and that although condemnation were pronounced vpon them, yet was it not to the ende they shoulde suffer it, so as they shoulde lie still there, vtterly throwne downe without remission. There are then two sortes of condemnation which God pronounceth vpon men : and of those two, the first may also be deuided intoo other two. Generally God condemneth vs, either to the ende to acquit vs when he shall haue found vs to be humbled : or else to destroy vs vtterly, as he doth the vnbeleeuers. Yet notwithstanding there are two sortes of condemnation which are to our welfare. The one is of such as are alreadie faythfull, whom God chastizeth dayly: For although God account vs of his housholde, and that wee bee fully reconciled to him : yet haue we neede to be condemned, and to be stirred vp thereby continually more and more, that we may be ashamed of our selues, and bee sorie and hate our sinnes, and seeke the remedie of them, to the end to magnifie his mercie the more, which he sheweth to vs in that we obtaine forgiuenesse at his hand. Thus ye see there is a condemnation which god layeth vpon his chosen, notwithstanding that they be at one with him, and he haue taken them into his flocke. And there is yet another condemnation which is healthfull also, and that is of such as are after a sort straungers from gods Church, and haue none acquaintance with him, according as we see how he condemned Saint Paule at such tyme as he was a persecuter. And euen in the person of Saint Paule wee may

*Gal. 1. 4. 15.* the better vnderstande the thing which I intende to say : for if I shoulde alledge twoo severall persons, the thing woulde not be so easie to be vnderstood. Beholde, Saint Paule was so wicked a man, as ye woulde haue thought

*Aet. 4. 5. 6.* he had bene vtterly past recoverie : and yet was he one of Gods chosen. He was marked out afore hande from his mothers wombe to bee an Apostle : and yet notwithstanding hee seemed not to be of Gods Church, but rather an vtter enimie to it. Neverthelater God condemned

*b. 9.* him when he did beat him downe, and ridde him of the pride wherewith he was inflamed before, and made him in that case as a poore flau. That burthen was verie heauie to him, and it was a condemnation to him : yea, but yet was it to his welfare. It was meete that the same pride of his shoulde be subdued and beaten downe, by force. Ye see then how it was a healthfull condemnation, but yet was it of a man vtterly estrangned from God, & which seemed to be quite past hope of recoverie. Now after that Saint Paule was once condemned after that fashion, and therby brought into the folde of Gods flocke,

*2. Co. 12. b. 7.* so as he became a sheepe, yea and therwithall also a shephearde, & was not onely one of the lambes of Iesus Christ, but also a shephearde of his flocke : yet behoued it him to be condemned againe. As howe ? God buffeted him. For hee sayth that God gaue Satan leaue too giue hym buffers, as it were in way of reproche, to the intent hee shoulde not exalt himselfe by reason of the highnesse of the Reuelations which God had giuen him, and it behoued him too haue that counterpoyson too drive out the poyson of pride, and to keepe him from it. Thus we see in Saint Paules person, that there are twoo maners of condemning which are to oour welfare. VVee see the like in this present place, where Jobs frendes bee condemned to their owne saluation. For thereby God openeth them the gate, and sheweth them that they maye hope for pardon, if they come too him with true repentence. But yet doth he draw backe from them, so as hee commeth not familiarly vnto them as he did to Job, ne-

ther graunteth he them accessse, and entrance vnto him, but by the meane that is expressed heere : that is to wit, *that Job shoulde make intercession for them.* Heere therefore we see two diuerse examples of Gods mercie. And although he handle men after diuerse fashions : yet must wee alwayes consider that hee procureth the welfare of those whom he hath not vtterly forsaken. And thereby we be taught to take all the corrections paciently whiche God sendeth. And although he seeme not too handle vs as his children, but to take vs as straungers : yet let vs nor ceasse to hope that he will pitie vs at length, & turne the condemnation whiche wee shall haue indured for a time, to our benefite and soulehealth. Now although we cannot lay forth all that is spoken heere concerning *Sacrifices* : yet must we note in one worde, that God in no time receyued men to mercie without sacrifices. And that was to betoken that if we will obteyn forgiuenesse of our sinnes, wee must haue recourse too the Sacrifice that was offered vp once for all for our redemption. For so long as Iesus Christ is not the meane betweene God and vs : we must continue accursed, forlorne, and hopelesse. Beholde, God being the welspring of all righteousnesse, sheweth himself an enimie of all sinne. But sin dwelleth in vs : therefore must God needs be at open warre with vs, and his vengeance must light vpon vs, yea and tarye vpon vs for euer : and there is no shift to scape from it, but by resorting to the Sacrifice whereby we haue beeene once reconcyled vnto him. And therefore let vs marke, that wee bee so much the lesse to be excused nowadyses, after that Christ hath suffered his death and passion, if we thinke to be quit before God by any other meane, than by the clensing which Christ hath made, [or for any other cause] than for that hee hath made satisfaction for vs, to discharge vs of the condemnation of death wherein we were. Then if we seeke to obteyne mercie, (as we haue need to do, and as which is the onely meanes wherby for vs to come vnto God) wee must always bear in minde the death and passion of our Lorde Iesus Christ, who is the sacrifice of our redemption and attonement.

*Epb. 2. c. 14.* 40 VVhen we go this way too woorke, let vs not doubt but that inasmuch as our Lorde hath shewed himselfe pitiful towarde such as offended in the time of the figuies of the lawe, yea and extended his mercie to those that were not the bodie of his [peculiar] people : hee will also receyue vs at this day, seeing that the Gospell is published thoro the whole worlde, and that he hath made a common league as well with the Gentiles, as with the lewes, so as there is no more any w<sup>t</sup> to put difference betwixt them. Let vs not doubt (I say) but that if we haue recourse vnto God by meanes of the sayd Sacrifice : he will preuent vs, to the intent that hauing obteyned fauor at his hande, we may be assured of our saluation.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him too clenze vs more and more from them, and that whensoever we bee rebuked by him, he will therwithall make vs too feele his fatherly goodnesse, so as wee may haue whereof to take comfort in our aduersities, and not bee greeued though hee beginne too chastize vs, and in the meane while spare the wretched vnbeleeuers : knowing that by that meanes hee declarath too vs, that seeing hee hath chosen vs to himselfe, hee will not haue vs too perishe. And therefore [let vs pray him] that hee suffer not his roddes to be unprofitable to vs, so as we shoulde abyde still hardened in oure sinnes : but that hee wyll drawe vs to him throughly, that we may with all lowlinesse acknowledge our sinnes, and bee sorie for them in our heartes : yea and also protest before men how much

we be bound vnto his mercie, to the end that our neighbours may be edified by vs, and one of vs draw another to

the glorifying of him in all our whole life : and for the doing hereof, it may please him to stirre vp true, &c.

## The.clix.Sermon, which is.the thirde vpon the.xlij.Chapter.

*This Sermon is yet still vpon the eight verse, and then vpon the Text insuing.*

9. Then Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite, vvent and did as God had commaunded : and the Lorde receyued the face of Job.
10. And the Lorde turned the captiuitie of Job vwhen he prayed for his freendes, and he blissted the latter state of Job morethan the first.
11. And al his brethren, and al his sisters camevnto him, and all they that had bin of his acquaintance before : and they eate vvith him in his house, and had compassion of him, and comforted him, of all the aduersitie vwhich the Lord had caused to come vpon him : and hereceyued of eche of them a peece of siluer, and of ech of them an ornament of golde.
12. And the Lorde blissted the latter state of Job more than the first, insomuch that hee had. xiiij. thousand sheepe, six thousand Camels, a thousand yoke of oxen, & a thousand Sheeasse.
13. Also he had seuen sonnes and three daughters.
14. And he called the name of one, Iemima , and the name of another, Kezia : and the name of the thirde, Kerenhapuk.
15. And there vvere not founde more fayrer vvomen in all the Countrey, than Jobs daughters : and their father gauethem inheritance among their brethren.
16. And after these things, Job liued a hundred and fortie yeates, and he savv his sonnes and his sonnes sonnes vnto the fourth generation.
17. And he died aged and full satisfied vvith dayes.



Ee haue scene howe God in rebuking Jobs freends, would not leaue them hopelesse, but calid them to repentance by telling them that hee woulde heare them, and haue pitie vpon them. And so ye see that corrections are profitable too vs, when God shetteth not the gate agaynst vs , but sheweth vs that he is readie to recyue vs to mercie . For otherwise what should it boote vs to be conuictid of our sinnes ? VVe should be drowned in dispaire, if we toke not hold of Gods mercie : and so shoulde wee neuer bee touched with true earnestnesse to repente vs of our euill doings, but rather wexe hardhearted, so as we should chafe vpon the brydle, and there should be none amendment in vs. Therfore let vs marke well, that God worketh men a singular benefite, when after his causing of them to feele theyr owne naughtinesse, hee sheweth them that yet notwithstanding they shall obteyne fauour if they seeke it. But heerewithall we haue scene also, that God commaunded those men *to bring their sacrifices to Job, to the end that he should pray for them* : and that was too humble them. For although God sheweth himselfe gentle and welminned towardes vs : yet haue we neede that he should partly shew himselfe hard to be intreated of vs. Yea and that is to make vs haue a disliking of our sinnes : for often times it seemeth sufficient to vs to haue giuen one good sigh and away(as we commonly say in our tongue)and so we do as it were but dally with God. Repentance ought to make vs vtterly dismayd, and it ought to strike vs with feare whē we cosider Gods wrath , which is able to ouerwhelme vs vtterly. VVe thinke not vpon that, but wee passe ouer it, as we would passe ouer whote burning coles as they say. In this respect it is good and profitable for vs, that our Lorde should as it were reyne vs short, and shew vs that there is yet still some naughtinesse lurking in vs, the which it standeth vs in hande too perceyue better. Then Gods afoording of so large penywoordes of his

mercies vnto men, is to the intent they should alwayes bee the more humbled, and cal to mind the faults which they haue committed. That therfore is the reason why it is said in this text, *that Job should pray for those that bad offendid*. But yet notwithstanding, it is not to be doubted, but that as well by the sacrifices as by jobs person , God ment too shewe that men haue neede of some meane or Mediator, to make them way to him, and to cause them to finde fauour according as we see, that in the law, God had or-  
Ex.30.b.10  
deyned the high Priest to enter alone into the Sanctuarie, Leu.16.4.3.  
in the name of all the people, and that all men else should d.17.  
stande aloofe, acknowledging themselues vnoworthie to preache neere the presence of God. For that was to betoken, that without a Mediator to go in vnto God on oure behalfe, it shoulde neuer bee lawfull for vs to pray vnto him : and good right also is it that wee shoulde bee hilde scorne of and shette out . Nowe then Job hilde haere the roome and office of a Preest when hee made intercession for his freendes : but hee tooke it not vpon him of his owne head ; for that had beene to great presumption in him. It behoued him to sewe vnto God for [other mennes] pardon, and yet coulde not hee himselfe come thither withoute a Mediator and Aduocate : and howe then coulde hee haue obteyned grace for all the rest, if God had not inioyned him that charge ? And so as touching the present act, God appoynted Job too bee a Preest, and it behoued him so to be. For (as the Apostle sayeth) no man ought to take that honour vpon him , sa-  
Heb.5.4.4.  
uing he that is appoynted by God : and such a one is a true and lawfull Preest, like as Iesus Christ himselfe was, who thought hee mayster in the Churche, and the heade of men and Angelles , and sitteth in the glorie of God his father : did yet notwithstanding not thrust in himselfe, but was called therenvnto with a solemne othe by him that sayde too him, I haue sworne and will not repent, thou art a Preest for ever after the order of Mel-  
Ps.110.4.4  
chisedecke.  
Heb.5.b. 6.

Then let vs marke well that whereas Job is set foorth here

here for a Preest : it is to the ende that wee should gather thereof , that whensoeuer we haue to seeke forgiuenesse of our sinnes, euery of vs must not thrust forth himselfe without hauing any better meane : but consider that it is the office of Iesu Christ to giue vs accessse, and to open vs the gate, and to bring vs to the presence of god his father, to the end we may be heard there, and that the throne of Maiestie may not be terrible but amyable to vs. Now if this were done in the time of the lawe , yea and euen among those to whom God communicated not himselfe so familiarly : what shall we do in these dayes when we haue a full declaration that Iesu Christ is the only Aduocate which maketh intercession for vs, to the intent that oursutes may be well receyued ? And heerein appeareth the vnthankefulnesse of the worlde. For what hath beene the cause of seeking so many Aduocates and Pastrones , and that every man hath had a seuerall deuotion to bring himselfe in vnto God, but because men haue not knowne the office of our Lorde Iesu Christ ? So then let vs marke, that whensoeuer any of vs offendeth , hee must not steppe rashly to the heavenly throne, but come thither by the meanes of him that is appoynted for the purpose. And then are we sure that God will not shake vs off, for we haue his promise , whiche cannot deceyue vs. But if wee come thither geerishly or at aduenture, it shall not boote vs awhitte. In like case is it with the Sacrifices that are spoken of heere : For the prayers were neuer heard without the Sacrifice. And why? For God intended to shewe that of good right men are vnworthie to come vnto him , because all haue deserued death, and therefore that their comming thither should be but their destruction. Therefore all they that euer minded to obteyn fauour , haue brought some Sacrifices with them, too confesse that they were in daunger of Gods iudgement, & that they could not be deliuered otherwys than by Sacrifice.

The verie Heathen men haue also followed the same : but they vnderstode not to what ende : [and therfore] it was but onely a witnesse agaynst themselues. Nesuerthelesse it was Gods will to leaue a president through the whole worlde , whereby men shoulde acknowledge that there was nothing but damnation in themselues, and that they could not be ridde of it, except their sinnes were blotted out by making some amedes. But nowe haue we the truth of it reuelled vnto vs in the Gospell : which is, that as oft as we pray before God, wee must haue our recourse too the death and passion of oure Lorde Iesu Christ : for we cannot otherwise be reconciled vnto him, and therefore our prayers must be besprinkled with the bloud which he did shed to wash away our spottes. Thus ye see howe we may become acceptable vnto God, notwithstanding that of good right he be our mortall enimie, and that as we haue made warre vnto him , so his vengeance and curse lie vpon vs, that is to wit, by comming vnto him with the Sacrifice that was offered by our Lorde Iesu Christ, and by applying the same to our vse, to the intent that we & our prayers may be blissted and throughly accepted of God : for then will hee not sayle too deceyue vs intoo fauour. How be it, it is to be noted here, that whereas God sayth *to the end I do no follie vntoo you,* (for so is it woorde for woerde in the text:) that maner of speech woulde bee somewhat with the hardest. But if

*Psa.18.d.57* wee marke what is written in the eighteenth Psalme, wee *Leu.26.d.23* shall haue a plaine and easie declaration of this saying.

*24.* It is sayde that God will handle men according as hee findeth them . VVith the frowarde (sayeth hee) I will deale frowardly. This may seeme verie strange : neuerthelesse, it proueth not that God chaungeth his pur-

pose or is like vntoo vs : but onely importeth that wee shall finde God to bee a rough ryder to a rough horse (as the prouerbe sayth.) For if we bee stuppeorne and stiffe-necked, so as wee will not bowe : God will come vpon vs with maine blowes of the beetle. Then it might seeme vntoo vs , that God is terrible and feerce. According therefore as wee finde God too bee, and as wee conceyue him too bee in our fancies when hee stryketh vpon vs : such a one is hee sayde too bee, althothe no chaunge can light vpon his Maiestie. As muche is to be sayde of this text . It is sayde *to the end I do no follie with you :* as though our Lorde shoulde say, too the ende that I handle you not according too your follie and frowardnesse : for the woorde importeth that also:

Too the intent then that I execute not my vengeance vpon you, that is to say , to the intent I handle you not after suche fashion as you haue deserued : looke that ye go to my seruant Job. This is according to that which I haue sayde alreadie : namely that forasmuch as Iobs freends hauing knowledge of their offences were not yet sufficienly subdued : God was faine too discouer their shame further , and too make them perceyue that if hee shoulde handle them as they were worthie, it woulde be a terrible dealing too them : and therefore that when Job came as a meane betwixt them with his prayers, then he woulde be at one with them. And therewithall their obedience is declared, in that *they did as God bad commaunded them.* And heerein we see howe men are chaunged when God speakest to them effectually, not only by making the heare his voyce with their eares, but also by making them too receyue it into their harts. For before that time Iobs frends had taken him for a reprobate, and gaue iudgement vpon him without admitting any excuse. They spake lustily agaynst him as though he had bin but some sillie worme of the earth , or some vyler thing than a worme. But nowe they come to him, yea euen with intreatance. For god hath bereft them of the pridy that blinded them before. Lo then what chaunge followeth when wee bee humbled before God, and that hee hath so spoken in our hearts, as we knewe what wee bee. For there is nothing that keepeth vs from walking in feare, and from vtter abacing of our selues, but that we bee sotted with a foolish ouerweening, to thinke our selues too be that which we be not. Therfore God must be faine to teach vs . For all the men in the worlde cannot mend this foolish pride *w<sup>t</sup>rew* with we bee puffed vp, till God haue put to his hande. But besides that Iobs frendes had forgotten the pride wherewith they had erewhyles beeene caried away, they did also shewe theyr repentance in obeying God : and in verie deede the true frute that sheweth the roote to bee good , which otherwise should lie hidde in the heart, is that we indeuer too obey Gods ordinaunce. And that also is the cause why it is sayde in the Actes. Men and brethren , what shall wee doo? *Act.2.f.37.* VVhen Saint Peter had as it were t.<sup>l.</sup>undered agaynst those that had erewhyles despysed oure Lorde Iesu Christ : it is sayde that they beeing wounded in theyr heartes, and pricked inwardly with remorse, said what shal we do? They offered themselues vnto God, to followe whatsoeuer hee shoulde commaunde them. Therefore wee see the like frute of Repentance in this Text : For Iobs frends vpon knowledge and putting away of the fonde ouerweening wherwith they had beene hild before, come and do all that God willed them. And so whensoeuer wee bee throughly humbled before God, so as we be displeased with our selues: we shal also haue a willingesse and desire to submit our selues too Gods woorde : For

For it is one peece of our ouerweening, to do the things  
that we haue ymagined in our owne braine. And when  
wee will needes bee ouerwise, wee cannot obey God :  
but when we be vterly bereft of all pride, then we know  
that God ought to haue authoritie to tel vs what is good  
for vs to doo, and that there is nothing else for vs to doo,  
but to submit our selues without any gainsaying. Nowe  
it is added immediately, *that God receyued the face of Job,*  
*and turned his captiuitie,* or was turned at his repentance,  
*when he prayed for his freendes.* Seeing it is so that God  
regarded the face of Job, and accepted his prayer, forso-  
much as he had appoynted him to bee a preest : I pray  
you haue not wee a much better certentie, seeing our e-  
*Heb.6.d.19 uerlasting Aduocate who is entered into the Sanctuarie*  
*20. & 9.c. of heauen, that is to wit our Lorde Iesus Christ, shall ne-*  
*11.12.f.24. ver be refuzed, nor wee neyther if we come to God hys*  
father by his meanes, holding euermore the way and  
furtherance that hee hath giuen vs ? Beholde, Job was a  
poore man, and euen entering into the high way to blas-  
phemie God : and although hee did holde himselfe in  
pacience in the winding vp, yet had he such pangues as  
made him to fling ouer the feeldes, insomuch that he of-  
fended God greeuously, as I haue declared heeretofore :  
and yet for all that, when God inioyned him that office  
of praying, he heard him : not onely for himselfe, but also  
for straungers, yea and for such as had beene his eni-  
mies, and were as good well neere as separated from  
God. For they had viterly peruerted his woorde, and  
beaten downe and destroyed the hope of the endlesse  
life that is to come, as I haue sayde afore : and yet not-  
withstanding, Job obteyneth grace for them. Nowe if it  
besayde that God made that thing ayayable which was  
but a little dimme shadowe : what shall bee done nowe  
that hee hath appoynted his owne onely sonne to bee the  
Preest, and commaunded him, *not too offer vp Goates*  
*and Calues or sheepe, but to offer vp both his bodie and*  
*soule in Sacrifice ?* Seeing then that the Sonne of God  
hath in his owne person offered himselfe for our re-  
demption, and to do away all our sinnes, and ceaseth not  
to make intercession for vs still : shoulde we doubt of  
obteyning forgiuenesse for his sake, or of beeing al-  
wayes receyued with all louingesse and fauour at Gods  
hande ? But (as I haue touched alreadie) the naughtynesse  
of the worlde sheweth it selfe in this, that men can  
not content themselues with one mediatour alone. The  
Papists runne seeking to their Heesaints and Sheesaints,  
to be their Patrones and Aduocates. And what is the  
cause thereof ? For that they yeeld not so much worship  
vnto Iesus christ, as to acknowledge that he hath bought  
them with his death and passion. They can wel ynough  
call him sonne of God, & Redeemer : but they acknow-  
ledge him not for their Aduocate, neyther flee they too  
him for succour : they knowe not what it is to pray too  
him, they heare no tydings of it among them : And on  
our side, do we our dutie as becommeth vs ? I speake of  
those that are duely taught. For as oft as wee shoulde  
pray vntoo God : the euerlasting Sacrifice whereby  
redemption hath beene purchased for vs, ought too come  
to our remembrance and before our eyes. But we never  
thinke vpon it, but at a glaunce : and there are manie so  
grossie and beastly, that although they ought to haue their  
cares deafe with hearing that Iesus Christ is our Aduo-  
cate : yet can they not discerne betweene God and oure  
Lorde Iesus Christ, insomuch that when they should call  
vpon the father in the name of our Lorde Iesus Christ,  
they wote not whither there bee any Aduocate that  
maketh intercession for vs or no. But it is no manuell  
though our Lord do oftentimes so dazle mens cies to the

ende to turne them away from the meane of furtherance  
which he hath giuen them by his worde. For they be tur-  
ned away by their own maliciousnesse, and haue shet the  
gate agaynst themselues, that they might haue none ac-  
cesse vnto God to call vpon him : according also as wee  
knowe that there is no opening, except wee haue Iesus  
Christ for our spokesman, whome they haue forsaken.  
And that is, because the diuell hath at all tymes so labou-  
red to put forth sondē ymaginations to carie away men  
hither and thither. But let vs keepe our selues from gad-  
ding out : and rather sithe wee see that God hath heard  
men by meanes of their Sacrifices, so that the Preestes of  
the lawe entered not in vaine into the Sanctuarie that  
was made with mans handes, and was corruptible, when  
as they brought no better thing with the than the bloud  
of a beast : let vs be sure that nowe our Lorde Iesus Christ  
will make vs too finde God pitifull and fauourable to-  
wardes vs, so as we shall be receyued to mercie, doubtlesse  
if our prayers be grounded vpon the Sacrifice which hee  
hath offered, and that wee acknowledge howe it belon-  
geth to him to carie woorde for vs, and to cause vs too be  
heard. Heerewithall we haue also to marke howe it is  
sayde heere, *that God made Jobs captiuitie to turne,* or was  
turned at his repentance : for so may the wordes bee ta-  
ken. But the playnest translation is, that he turned Jobs  
captiuitie, so as the anguish wherein he was, was taken a-  
way : or else, his captiuitie, that is to say, his cattell and  
substance [that had beene taken away from him] were  
restored againe. But howsoever it was, it betokeneth  
that in the ende God had pitie vpon his seruant. Yea and  
it is purposelē expressed to haue come to passe, *when Job*  
*prayed for his freendes,* that is to say, for those that had per-  
secuted him, as we haue seene afore. And heerin we see  
that if wee loue our enimyees, and procure their welfare  
and saluation : it shall bee to our owne benefite and pro-  
fite, and God will make the blissing to returne vpon vs.  
VVe be diuerte tymes afraide least wee shoulde bee too  
gentle and kinde hearted when men haue offendid vs :  
and this diuelish prouerbe, that if a man play the sheepe,  
the woolfe will eat him vp, is to much practised. That  
is the cause why we be so wedded to our owne reuenge,  
when men haue troubled vs or done vs any wrong. It  
seemeth to vs that in forgiuing, we bee layde open to all  
reproche, and that our enimyees will take the more bold-  
nesse at it agaynst vs. But it behoueth vs to let all those  
fancies go : for God hath taken the charge of vs himselfe,  
and hath giuen vs a good Shephearde, euen oure Lorde  
Iesus Christ, who hath promised too keepe vs. And fur-  
thermore let vs marke well, that when wee pray for such  
as vexē vs, the same blissing will light vpon vs. If it please  
God that it take place : it is verie well : whereas they  
were enimyees before, nowe they shall bee our brethren.  
And if they continue wilfull in their malice, yet will our  
Lorde make all the requestes to redounde to our selues,  
which we shall haue made for them. Thus ye see why it  
is purposelē sayde, *that God looked mercifully vpon Job,*  
*when he bad prayed for those that had so misused him,* as  
we haue seene. And so it behoueth vs to call to minde  
howe Saint James sayth, you haue heard of the pacience  
of Job, & seene what ende and issue God gaue him. Now  
he sheweth vs that the afflictions which god sendeth vp-  
pon his children, last but a while, and that the end of the  
is right happie, so as it is farre better for them to be so af-  
flicted for a time, than to liue alwayes at their ease. For if  
God should spare them to much, there were not that ma-  
which would not fall asleepe in this worlde : VVe should  
no more knowe what obedience were : the lustes of our  
flesh wold play the restife iades : and we woulde thinke  
vpon

upon nothing but this present transitorie life. Therefore let vs vnderstande, that when God afflicteth his faithfull ones, first it is not of purpose to presse them to the vttermoske : for hee knoweth what they bee able too beare: 1.C.10.c.13 and Saint Paule sayeth accordingly, that forasmuch as God is faythfull, he will not suffer vs to be tempted beyonde that which we be able to beare. And furthermore he sheweth in the ende, that we haue cause to wish to be so beaten with Gods scourges, according as David saith, Lorde it was good for me that thou didst chastise me. In somuch that we may alwayes glorie in our aduersities and corrections. That is the thing which it behoueth vs too marke in this streyne. For it is not for Iobs sake that this was written, that God blissted his latter state more than his first, that he doubled his goodes and substance whiche were verie great afore, that hee gaue him sonnes and daughters, & that he lengthned his life, so as he saw the children that came of his owne race vnto the fourth generation, after he had seene himselfe at so lowe an ebb. True it is that here the holy ghost ment too leaue a memorall of the gracious goodnesse that God shewed vpon the person of Job: howbeit, that was not for his instruction, but for ours. Then is it not without cause that Saint James hath set vs downe this selfsame mirrour, saying: my freends, true it is that it is a hard and troublesome thing to kepe pacience when men are tormented: it is agaynst their nature. Howbeit, in the ende God turneth all things in such wise too their welfare, as they perceyue it was much better for them to haue bene so afflicted, than to haue beeene to much & so tenderly borne withall and cockered. To be short, whē soever we are troubled with aduersitie, I meane not onely of body, but also when we haue such hartbytings as set vs in a chafe, and tempt vs to dispayre, or to carpe against God: let vs bethink vs of the things which we haue read of Job and of his pacience. For if wee compare his aduersities with all the aduersities that we be able to beare: we shall certenly finde that in him God ment to set oute a myrrour that passed al the temptations and troubles that dayly befall the Godly. See how Job was on the one side spoyled of all his substance: hee had beeene rich, and as a Prince in his Countrey: he is vtterly bereft of all things, and hath neither house nor any thing else left him: besides this, yee see he was also bereft of his children: hys wife spoyted him and was agaynst him: As for his bodie, behold, it was as a rotten carion, such a one as men would be loth to looke vpon, according as we haue seene him complaine that his skinne cleaved too his bones, yea and how it hath beeene sayd that he scraped of the rotteness of his fleshe [with a potsherd.] This was a terrible sight, but yet were not the things that Job suffered both in his goodes, and in his children, and in his wife, and in hys bodie, the cheefe things that he indured. All those were nothing in comparison of the anguishe that hee abode, when hee sawe that God was agaynst him: and that also is the thing whereat he was greeued when hee made his complaintes, saying: What nowe? Why doth not God take me away? Why am I not rased out of the worlde? Must I linger here after this sort? And seeing I am but a poore frayle creature, why doth God presse me so greeuously? Job then was in great trouble, when he saw that God was his aduersarie partie, and that he on his side wist not why. Now seeing it is so: it must not greeue vs if we be meanly afflicted, and that God chastise vs according to our infirmitie, euerie man in his owne behalfe: wee must not thinke it straunge: but let vs resort to this storie which is written for our learning, and therevpon haue an eye to the ende. For if we looke no further but too the extremitie wherein Job was during the time that God

persecuted him: alas wee shall bee vtterly dismayde, and there is none of vs all but he shall vtterly quayle, saying: What booreth it a man to serue God, seeing that such haue walked in his feare, are most vnfortunate? But when we looke vpon the ende: that is the thing wherin we haue wherewith to comfort our selues: namely, first of all (as I haue sayde) bycause the afflictions of Gods children last but a while: and secondly they serue them for [salues & ]medicines: and [moreover] the end of the is alwayes happie: insomuch that they haue euer cause to glorifie God, not onely when he deliuereth them, but also bycause he mortifyeth all their wicked lustes: and also therein they haue a better confirmation of the doctrine, in that whereas our Lorde Iesus Christ is the lively Image of all the faythfull children of God, they bee made conformable too him, as Saint Paule declareth in the eight to the Romaynes, that in all our aduersities wee Ro.8.f.28. be shaped like to the Image of our Lord Iesus Christ, who is the eldest sonne in the house of God. And truly if we looke but onely vpon the crosse of Iesus Christ, it is cursed by Gods owne mouth: we shal see nothing there but shame and terror: and to be short, it will seeme that the verie gulfe of hell is open to swallow vp Iesus Christ. But whē we ioyne his resurrection to his death, behold wherwith to comfort vs, beholde wherwith to asswage al our sorrowes, to the ende we be not ouersorrowfull whensoeuer it shall please God to afflict vs. And this was purposedly fulfilled in our Lord Iesus Christ, to the intent we should knowe that this was not written for any one person onely: but to the intent that all of vs shoulde understand, that the sonne of God wil make vs partakers of his life if we lie with him, and partakers of his glorie, if we bear all the shames and aduersities which it shall please God to lay vpon our shoulders, according also as S. Paule speaketh of it in another place. VVee see then that the cause why this is reherced to vs, is that we should not be vtterly dismayde, when wee see that God afflicteth vs, nor conceyue any such sorow as should shet vp our harts and hold vs prisoners so as we might receive no comfort: 40 but that we should alwayes haue an eye to the end which God hath promised to his children, according as he hath shewed by effect, as well in Job, as also in David, and others, but cheeflyest in our Lorde Iesus Christ, who is the true and cheefe patterne of all the faythfull. True it is that it doth not comonly fal out that God doubleth his benefites towrdes such as haue beeene afflicted, so as it may be seene that they be fyercher than they were before, & that they haue children and offspring, and all that is to bee desired to the worldwarde. This is not alwayes seene: 50 for God handleth vs not after one egall rate: he knoweth what is fitte for every man, and it behoueth vs to frame our selues to receyue our portion in suchwise as it shall please him to deale it vnto vs, as at a householders hande which knoweth well what is meete for his household. But howsoever the worlde go, it behoueth vs to take it for a generall rule, that God will not onely bring our afflictions to an ende, but also make them to turne to our welfare, so as we shall perceyue that he forga vs not, at such time as he afflicted vs, but rather shewed himselfe continually a father towrdes vs, in that he suffered vs not too fall too fast asleepe in this worlde. As for the temporall blessings, well may wee take them also as God sendeth them: howbeit let vs haue an eye to the principal: which is, that if there were nothing else but that we bee confirmed in Gods goodnesse, that wee haue the greater assurance of his ayde, and that our fayth is alwayes exercised when we be afflicted: is not that verie much? The man that scarce knewe how auayable Gods fauor is to helpe vs

Psal.119.  
Thesb.

Lam.5.c.11.

Job.2.c.8.  
c.19.c.20.Job.3.c.6.  
b.9.10.c.  
7.d.17.c  
10.c.18.

vs at our need , doth in affliction see that God strength-  
neth him in such wise by his holy spirite, that he beareth  
the affliction meekly: & when he is deliuered, the know-  
eth he that god did put to his hand: & therupon he gathe-  
reth that seeing god hath assisted him for one brüt, he wil  
neuer faile him after. If we had none other thing, but that  
on the one side we see the help that God giueth vs : and  
secondly that he worketh in vs by his holy spirit, to the in-  
tent we should not quale: and finally sheweth vs by expe-  
rience that he is redy to helpe vs at all times: I say if we had  
no more but that : were it not an inestimable profite ? But  
there is yet more : which is , that God maketh vs to per-  
ceiue our infirmities which we knew not before: & ther-  
by we be the more prouoked to cal vpō him, as though he  
had whetted vs therenvnto. And on the other side, whereas  
we had taken the corrections to come by haphazard, we  
be taught to receyue them as at his hand , & to make our  
profit of the. And again, whē we be so striken downe we be  
the better dispozed to seke for the heauenly life: for such  
as royst it out to the worldward, do turne away frō God.  
Contrariwise, when we bee ouermaistred, and God hath  
cast vs downe to the ground, and we be brought so lowe  
& feeble as we wote not where to becom: it is to the end  
to make vs to cleave vnto him, and to taste better of the  
spirituall welfare that is prepared for vs. Then if we had  
none other things than these, ought we not to know that  
the things which are written of Job are performed in vs,  
and that we haue a true example of them? Therfore let vs  
suffer God to handle vs, and to deale his benefites to vs as  
he himselfe shall see good. But howsoeuer we fare, let vs  
assure our selues that the end shal alwayes be happy. And  
truly if there were none other thing but this, that afflicti-  
ons serue to bring vs to the glorie of our lord Iesus christ,  
and that whē we be once taken out of this world, we shall  
be in companie with the sonne o<sup>f</sup> God and his Angels :  
ought we not to honor the? And although they be sharpe  
and hard to our flesh : yet notwithstanding haue we not  
whereof to reioyce continually, and to yeeld thankes vnto  
God, specially when he deliuereth vs out of our present  
miseries? Howbeit, forasmuch as all could not be dischar-  
ged at length , and it is ynough to haue a short summe of  
the things that are sayd here : I forbear to speake now of  
*the bestie of Job's daughters*: for in effect the scripture met  
to betoke, that God made him to prosper in such wise to  
the worldward, as we may see with our eyes that he fau-  
red him, yea euen beyond the commō rate. And let vs not  
thinke it straunge, that God woul<sup>d</sup> in those dayes vnto  
his loue towards the faithfull, by earthly and transitorie  
prosperitie. For the heauenly life was not then so perfect-  
ly discouered, as it is nowadyses by the Gospell. Iesus  
Christ was not yet manifested, who came downe hither  
to lif vs vp, and clothed himselfe with our flesh, to shew  
that God dwelleth in vs, and hath ioyned vs to his glorie  
& immortalitie. These things were not yet come to passe,  
and therefore it behoued the faithfull to be handled part-  
ly like little children. And that is the cause why that when  
the auncient fathers are spoken of in the scripture , it is  
purposely said that God blissted them in their offspring, in  
their cattell, in their possessions, and in such other things,  
and specially in length of life. And why so ? It was for the  
to be helped by those meanes in wayting till the heauenly  
life were discouered vnto vs, vnto whom our Lord Iesus  
Christ hath opened the gate of Paradise by his comming,  
to make vs mount vp aloft with him. Then if God make  
not vs nowe to prosper so much to the worldward, wee  
must not be greeued at it: for our state is not worse thā the  
state of the auncient fathers: we haue a farre better re-  
compence which ought to comfort vs. For example, let vs

*Cen.13.b.6.*  
*& 23.4.1.*  
*& 24.d.35.*  
*& 25.A.1.2.*  
*3.7.*

take but only that which is said cōcerning long life. God  
in his law hath highly esteemeed the long life that he gaue  
to the faithfull. And yet notwithstanding many vnbelee-  
uers and vter reprobates haue liued long. Therefore we  
must not rest there, forasmuch as it is a benefite that may  
be cōmon as well to Gods enimies, as to his freends : It is  
not the souereine good thing, it is not the true & perfect  
happinesse: no, it cometh farre short of it. But we must al-  
so adde the second point : which is, that the fathers of old  
time knewe not yet so perfectly as wee do, that God had  
prepared the an heritage in heauē. True it is that they had  
some tast of it, & they had the same faith which we haue:  
but yet had they no such opening as we haue in our Lord  
Iesus Christ. Therfore it was meet that God should let the  
liue long, and make them to profit [in knowledge] by lōg  
experiēce in the world. Lo why Job liued long time. Now  
adayes our life is shorter, & that is because Iesus Christ is  
appeared vnto vs, & hath shewed vs that we are but straū-  
gers in this worlde, that wee might runne to the heritage  
which is purchased by his bloud. The thing that was then  
but in shadowes, was to be confirmed by vniſle benefites.  
But now we haue the substance : the shadowes & figures  
are past: we haue the bodie of the in our Lord Iesus christ: Col.2.c.17.  
therfore we must be contented with whatsouer God gi-  
ueth vs, and referre our selues wholly to his guiding. And  
furthermore let vs vnderstand, that we must be cōtentend  
with the life that we haue liued, whēsoever it shal please  
God to take vs out of the world. True it is that when the  
scripture speaketh so of Job & Abrahā, that they died old  
men and full satisfied with dayes: it is to expresse the tem-  
porall blissing that I haue spoken of. But howsoeuer they  
faire, neither Job, nor Abrahā, nor such other like would Gen.25.a.7.  
ever haue bin satisfied with liuing in this worlde , if they  
had not aimed at a better & more excellent end. Ye see the  
how it was requisit that God should prolong their life: to  
the end to give them the longer experiance of his good-  
nesse : which thing is not nowe so requisite for vs, which  
haue a more large declaration of Gods fatherly loue to-  
wards vs. Therfore it behoueth vs to be satisfied with our  
life, and to dispose our selues to die when it shall please  
God, so as we may go hence with a glad hart, & not with  
gnashing of our teeth as the vnbeleeuers do. For if they  
had liued a hundred thousand yeres, yet would they fain-  
tary here beneath stil: for they haue none other hope but  
of this present life, & it seemeth to the that death dispat-  
cheth all. And that is the cause why they are neuer redy to  
go out of the world. Contrariwise the fathers of old time  
were wont to confirme their faith by the length of the life  
which God gaue the: and therwithall disposed theselues  
to depart whensoeuer God listed to take them hence too  
himself. And what ought we on our side to do nowadys?  
I haue told you alredie that we must not loke to liue long  
to take knowledge of gods fatherly loue therby: for if we  
liued but three dayes in this world, it were inough to giue  
vs a tast of Gods goodness & mercie, and to confirme our  
faith. For seeing that our Lord Iesus Christ hath died and  
is risen again, we need no long time in this world to know  
that God is our father, and that we be sure of our salua-  
tion. Therfore as soone as he giueth vs knowledge of the  
truth of his Gospell, let vs alwayes be readie to die, assu-  
ring our selues that he hath adopted vs for his children,  
and that he will shew himselfe our father both in life and  
death. Ye see then that we must alwayes bee satisfied with  
life, seeing that God hath giue vs so good a pledge of his  
loue in our Lorde Iesus Christ, and we must not desire to  
haue our life prolonged here, to the end to haue a larger  
confirmation thereof. VVherfore let vs continually pray  
him, that hauing guided vs cōtinually with his holy spirit,

he

he will draw vs [hence] to himselfe: and that wee may come thither full satisfied, bicause he hath nourished and mainteyned vs, and shewed vs that our true life and euerlasting happiness is prepared for vs aboue.

Now let vs fal down before the face of our good God, with acknowledgement of our sinnes, praying him too vouchsafe to touch vs with them more and more, that we may come to him with true repentance to frame our sel-

ues after his righteousness: and that forasmuch as we be wretched sinners, and wrapped and ouerwhelmed in so many temptations as it is impossible for vs to discharge our selues of the hundred part of our dutie, it may please him to ayde vs with his holy spirite, and too beare with our infirmities and imperfekteions, vntill he haue quite & cleane rid vs of them. And so let vs al say, Almighty God heauenly father, &c.

*All prayse, honour and thankes be ynto God.*

¶ The prayer which master John Caluin made ordinarily  
before the beginning of his Sermons.

Let vs call vpon our good God and father, praying him too vouchsafe to turne away his face from the great number of faults and offences, vvh hereby vvee ceasse not too prouoke his vvrath against vs: and forasmuch as vve be too too vnworthe to appeare before his maestie, it may please him to looke vpon vs in the countenance of his vvelbeloued sonne our Lorde Iesus Christ, accepting the desert of his death and passion, for a full recompence of all our sinnes, that by meanes thereof he may like vwell of vs, and vouchsafe to inlighten vs by his spirit, in the vnderstanding of his vvord, and graunt vs the grace to receyue the same in true feare and humilitie, so as vve may be taught therby to put our trust in him, to serue and honour him by glorifying his holy name in all our life, & to yeeld him the loue & obedience vvhich faithful seruants ovve to their maisters, and childrē to their fathers, seing it hath pleased him to call vs to the nūber of his seruants & children. And let vs pray vnto him as our good master hath taught vs to pray, saying. Our father, &c.

*The Prayer that Maiter John Caluin ordinarily made  
at the ending of his Sermons.*

Let vs fall dovvne before the face of our good God, &c. (Here he addeth as the matter treated of in his sermon, giueth him occasion to require at Gods hand, and bicause the same chaungeth almost in euerie Sermon, it cannot here be specified.) That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, bringing backe all poore ignorant soules from the miserable bondage of error and darknesse, to the right vway of saluation, for the doing vvherto it may please him to raise vp true & faithfull ministers of his vvord, that seeke not their ovvn profit and vainglorie, but onely the aduauncement of his holy name, and the vvelfare of his flocke: and contrarivvise roore out all sects, errors, and heresies, vvhich are seedes of trouble and diuision among his people, to the end vve may liue in good brotherly concord all togither: and that it may please him to guide vvhith his holy spirit, all kings, princes, and magistrates that haue the rule of the svvorde, to the end that their raigning be not by couetousnesse, crueltie, tyrannie, or any other euill & disordered affection, but in all iustice and vprightnesse, and that vve also liuing vnder them, may yeede them their due honor and obedience, that by the meane of good peace and quietnesse, vve may serue god in all holinesse and honestie: and that it may please him to comfort all afflicted persons, vvhom he visiteth after diuers maners vvhith crosses and tribulations: all people vvhome hee afflieth vvhith plague, vvatyre or famin, or other his rods: and all persons that are smitten vvhith pouertie, imprisonment, sicknesse, banishment, or other calamitie of body or vexation of mind: giuing the all good pacience, till he send them full discharge of their miseries: and specially that it may please him too haue pitie vpon all his poore faythfull ones, that are dispersed in the captiuitie of Babilon vnder thetyrānie of Antichrist, cheefly vvhich suffer persecution for the vvitnesing of his truth, strengthening them vvhith true constancie, and comforting them, and not suffering the vwicked and rancouring vvolues to execute their rage against them, but giuing the such a true stedfastnesse as his holy name may be glorified by them both in life and death: and finally that it may please him to strengthen all Churches that are now vadayes in daunger and assaulted for the quarell of his holy name, and ouerthrovv and destroy all the deuises, practises and attemptes of all his aduersaries, to the intent that his glorie may shine ouer all, and the kingdome of our Lorde Iesus Christ be increased and aduaunced more and more: Let vs pray him for al the sayde things in such vwise as our good master and Lord Iesus Christ hath taught vs to pray, saying: Our father, &c.

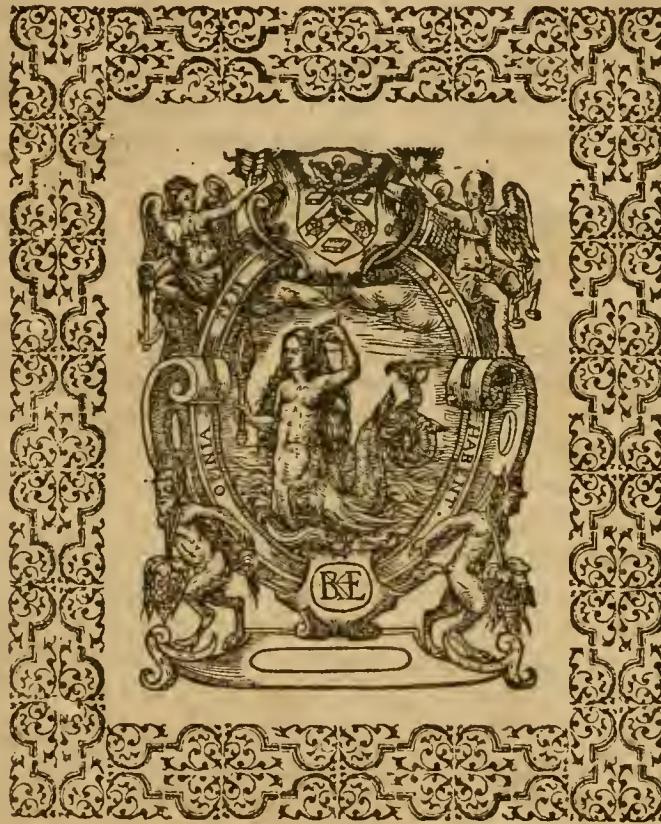
Also let vs pray our good God to giue vs true continuance in his holy faith, and to increase it from day to day, vvhhereof vve vvill make confession, saying : I beleue in God the father, &c.

*The blissing of the people after the Sermon.*

The grace of God the father, and the peace of our Lord Iesus Christ through the felovvship of the holy Ghost dwell vwith vs for euer. Amen.

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